HEXAPLA:

THAT IS,

A SIX-FOLD COMMENTARIE

vpon the most Diuine Epistle of the holy Apostle S.

PAVL to the ROMANES: *wherein according to the Authors former me-*
thod sixe things are obserued in euery Chapter. 1. the Text with the di-
uers readings. 2. *Argument and method.* 3. *the Questions discussed.*
4. Doctrines noted. 5. Controuersies handled.
6. *Morall vses obserued.*

Wherein are handled the greatest points of Christian
Religion: concerning iustification by faith, c. 3, 4. *the fall of man,* c. 5. *the*
combat betweene the flesh and the spirit, c. 7. Election, c. 9. the vocation of
the Iewes, c. 11. *with many other Questions and Controuersies*
summed in the end of the Table.

Diuided into two Bookes: the first vnto the 12.
Chapter, containing matter of Doctrine: the second belonging to Ex-
hortation, in the fiue last Chapters.

THE FIRST BOOKE.

By Andrew Willet.

ACT. 10. 15.

Hee is a chosen vessell vnto me, to beare my Name before the Gentiles, &c.

AMBROS. *de Ioseph.* c. 10.

Bina stolæ datæ Beniamin, sic præcellit Paulus, & eius exuberit portio:
Double garments was giuen to Beniamin, so Paul (of Ben-
iamin) excelled, and his portion
did exceede.

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25691

TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST EXCELLENT AND MIGHTIE PRINCE, IAMES by the grace of God, KING of Great BRITTAIN, *France, and Ireland, Defender of the true Christian* Faith, &c.

GRacious Soueraigne: As I haue heretofore (by Gods speciall grace assisting me) trauailed in some bookes of the old Testament, so now I haue assayed to doe the like in the new: *For like as one cannot saile in the Sea without feare, that hath not first tried the riuers*; so the deepe Sea of mysteries in the new Lawe cannot well bee sounded, vnlesse we haue first coasted by the old: and between them both, *as the wheat betweene the two milstones*, so the truth is tried out: *Origen* well obserueth, that this was S. Peters error, when he would haue had three tabernacles, for Christ, Moses, and Elias: for I haue read (saith he) *that for the Prophets and the Gospel, there are not three but one tabernacle:* There is the same substance of both, and one truth: both the Prophets and Apostles were ministers of the same house, wherein are diuers mansions: the one shewing vs onely (as it were) the neather roomes, the other bring vs vp into the vpper chamber, where Christ eate his passeouer with his disciples: *Bernard* well noteth that the diuine Scriptures haue a threefold grace; *they are pleasant to the tast, solide for nouriſhment, and efficacious for medicine:* the first of these is seene specially in the old Scriptures, which is adorned with propheticall types and figures, as meate curiously addressed to the tast: but the soundnes of nouriſhment, and efficacie to heale, is most found in the new.

Non potest quisquam mare nauigare intrepidus, nisi qui ante in fluminibus nauigarit. Amb. de Abraham. lib. 2.

Sicut frumentum gemino molarum opere curatius nitescit. Hieron. Legi Prophetis & Euangelio, non tria, sed vnum tabernaculum hom. 5. in Leuit.

Mark. 14. 15. Diuinæ Scripturæ triplicem habent gratiam, deliciosæ ad saporem, solidæ ad nutrimentum, efficaces ad medicinam. in Cantic. serm. 87.

And thus hauing made an entrance into the Apostolicall writings, I haue made choice of S. Pauls epistles, and among them of this to the Romanes, which is as a key vnto the rest: which as *Augustine* saith of the Gospel of S. Iohn, *est contra omnes hæreticos*, is against all heretikes: this one epistle beateth downe all both old and new heresies: and that which *Cyprian* affirmeth of the Scriptures in generall, *that God speaketh there as verily, as if he spake vnto vs face to face:* so in this diuine epistle such heauenly oracles are vttered, as if they were deliuered with Gods owne mouth.

In Scripturis tibi loquitur Deus, non minore fide, quam si tibi ore ad os loqueretur. de duplic. Mart.

There are few either old hereticall positions, or new popish errours, which if they be propounded plainely, may not be confuted by this e-

piſtle; If I ſay, they will vtter their minde plainly without equiuocating trickes, and ſophiſticated doubting: for as *Hierome* ſaith, *it is the victory of the Church for you to ſpeake plainely that you thinke, and to bewray your opinions is all one as to conuince them.*

Eccleſiæ victoria eſt, vos aperte dicere, quod ſentitis, & ſententias veſtras prodidiſſe ſuperaſſe eſt. Hier. ad Cteſiph.

We bleſſe God, who hath raiſed vp your Maieſtie as a notable inſtrument both of diſcouering and diſſwading Popiſh error and ſuperſtition: to theſe your gracious proceedings in the building of Gods ſpirituall houſe, all your faithfull ſubiects and true harted Chriſtians vſe thoſe ioyfull acclamations, which the people did to *Zorobabel*, when he brought forth the head ſtone, ſaying, *grace, grace vnto it:* of *Zorobabel* it is ſaid, *his hands haue laid the foundation of this houſe, his hands ſhall alſo finiſh it.* And we all hartely pray, that by your Princely hands, this worke by you happely begunne, vtterly to extirpate Popiſh ſuperſtition, may in good time be perfitly accompliſhed: We craue not reuenge vpon our aduerſaries for their malice, for as *Cyprian* ſaith, *Chriſt is not yet reuenged, who ſhall take reuenge, and he who is worſhipped in heauen, is not yet reuenged in earth:* But our deſire is, that ſuch wholeſome lawes as are alreadie enacted, may effectually be executed, to bridle Popiſh recuſancie, to cauſe thoſe to returne, which are alreadie ſeduced, and to keep them from infection, which are not yet peruerted: for as *Hierome* well ſaith, *he killeth an heretike that ſuffreth him no longer to be a heretike: as for our correction, it is their quickning.* God hath made your Highnes as the Pilote and ſteereſman to guide this little ſhip of the Engliſh Church, that it daſh not vpon the rockes of falſe religion: the miniſters of God are as the oaremen: they which are luſty and ſtrong to work, would be ſet to their tackling: of ſuch we may complaine with *Hierome, I mourned to ſee ſuch negligence among vs, that ſome cannot defend the truth, whereas they are forward to thruſt vpon vs lies for truth, &c.* others would labour at the oares, but they are feeble and want ſtrength: ſuch would be encouraged, as *Ambroſe* ſaith, *ſuch ought to be the reward of him that preacheth the glad tidings of the kingdome, that he neither thereby be diſcouraged, nor lifted vp, &c.*

Nondum vindicatus eſt, qui vindicat, qui in cœlis adoratur, nondum vindicatur in terris de bon. patient

Ille hæreticum interficit, qui hæreticum non patitur: noſtra autem correctio viuificatio eſt. lib. 3. contr. Pelag.

Ingemui tã tam nobis vineſſe negligẽtiam, vt nec veritatem poſſemus aſtruere, cũ alij valeant pro veritate inculcare mendacium. de vir perfect.

Tanta debet eſſe merces euangelizantis regnum, qua neq; cõtriſtetur, neque extollatur, in 1. Tim. 3.

Thus while both the ſturdy marriners doe fall to their buſines, and the weake ſaylers are hartened to play their parts, your ſacred authoritie guiding the helme, we may at the length bring the ſhip by Gods grace ſafely to the ſhoare, fearing nothing while we follow our load-ſtarre Chriſt Ieſus, and as *Ambroſe* ſaith, *obſerue that ſtarre which brought the wiſe men vnto Chriſt:* who in his good time, we truſt, ſhall conduct this our ſhip, with our Soueraigne Pilote, the noble officers, the painfull marriners, and the patient paſſengers, vnto the hauen of euerlaſting life: Amen.

Illam ſtellam ſeruantes, quæ Magos perduxit ad Catiſtum.

Your Maieſties moſt humble ſubiect,

ANDREVV WILLET.

25691

The Preface to the Christian Reader.

HEre I offer vnto thy iudgement and charitable view (Christian brother) a Commentarie vpon the most diuine Epistle of S. Paul to the Romanes: wherein are handled the cheife points of Christian religion, concerning iustification by faith, the combate betweene the flesh and the spirit, election, vocation of the Gentiles, the reiection, and finall conuersion of the Iewes: whereof I may say as Ambrose, of Beniamins sacke: sacco soluto reluxit argentum, the sacke beeing looſed, the siluer appeared: so this epistle beeing vnfoulded, the treasure hid therein will shew it selfe.

Blessed Paul is by the Lords owne mouth called electum vas, a choſen vessel: and this epistle of his is as a pretious vessell, that containeth in it most heauenly liquor: S. Peter giueth this testimonie of S. Pauls epistles, that he writ according to the wisedome giuen vnto him: his writings are both diuine and wise: Augustine well calleth him, nutritorem Ecclesiæ, the nourisher of the Church: as he saith to the Corinthians, that he gaue them milke to drinke: quæ Pauli epistola non melle dulcior, non lacte condidior? what epistle of Paul (saith Augustine) is not more sweet then hony, and whiter then milke? Act 10.15. 2.Pet.3.15. 1.Cor 3.2. de sanct ser. 26.

But of all other writers Chrysostome is most ample in setting forth the commendation of this our Apostle: comparing the cleerenesse of his doctrine, with the brightnes of the heauens, yea preferring it: The heauens (saith he) all this while haue been seene, yet mooue not much: but Paul preaching but a short time, totum orbem attraxit, hath drawne the whole world after him: the heauens doe keep their course and goe no further: mentis Paulum sublimitas omnes cœlos transcendit, but the sublimity of Pauls minde went beyond the heauens: astra cum fierent, &c. the Angels wondred at the starres when they were made, hunc vero Deus admiratus est, &c. but God himselfe wondred at Paul: saying, this is a choſen vessell vnto me: the heauens are oft cast ouer with clouds, Pauli mentem nulla abnubilauit tentatio, but no tentation did ouercast the mind of Paul: Thus excellently Chrysostome. in cap.2. epist ad Rom. morall.

In the reading of this Commentary, let the Reader obserue: that in the diuerse readings, V. standeth for Vatablus, L. for the vulgar Latine, Be. for Beza, S. for

S. for the Syriake, T. for Tremellius translation, B. for the great Bible, Ge. for the Geneua translation, Gr. for the Greeke, and sometime, Or. for the Originall.

These my trauels I commend vnto the Church of God, praying for the prosperity thereof, and craaing againe their mutuall prayers: that as S. Paul saith, the
2.Thess.3.1. word of God may haue a free passage, and be glorified, &c. *As for my selfe, I trust I shall be more and more resolued to say with S. Paul,* I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God: *To whom be praise for euer, Amen.*

25691 a

THE MOST DIVINE EPISTLE OF THE MOST holy Apoſtle S. PAVL to the *Romanes explaned.*

Certaine obſeruations premiſed of the New Teſtament in Generall.

1. *The Argument and matter of the Newe Teſtament.*

THe Newe Teſtament though it had the ſame author with the Olde, namely CHRIST IESVS, and the ſame ende and ſcope to bring vs vnto Chriſt, for the Law was a ſchoolemaſter to the ſame ende, Gal. 3.19. yet it differeth from the Old: 1. in the ſubſtance and doctrine, 2. in the ratification, and confirmation, 3. in the rites and manner, 4. in the perſons, to whome it was deliuered and committed. 1. Whereas the old Teſtament promiſed eternall life vnder the condition of perfect obedience of the Law, the Goſpel only requireth the obedience of faith, Rom. 10. 5,6. 2. The Old Teſtament was confirmed by the ſprinkling of the blood of beaſts, Exod. 24.8. but the New was ſealed and ratified by the blood and death of Chriſt, Heb. 9.14.17. 3. There were other rites and ceremonies of the olde Law, as the ſacrifices and oblations, circumciſion, the paſchal lambe, and ſuch like: Chriſt hath inſtituted new Sacraments of the Goſpel, Baptiſme, and the Euchariſt. 4. The old Teſtament was made onely with the Hebrewes: but the new is commended vnto the Church of God diſperſed ouer the world, and therefore it is called Catholike.

The bookes of the New Teſtament, are 1. Hiſtoricall, as of the acts, the ſayings, and doings of our Bleſſed Sauiour, in the foure Euangeliſts: or of the Apoſtles, in the booke of the Acts. 2. Or *doctrinall*, which ſpecially concerne doctrine and inſtruction, without a continued hiſtoricall narration: ſuch are the Epiſtles of the holy Apoſtles. 3. Or *Propheticall*, as the booke of the Reuelation: yet though the bookes may be thus diuided in generall, there are both heauenly doctrines intermingled in the *hiſtoricall* bookes, as the heauenly ſermons of our Bleſſed Sauiour in the Goſpel, and propheſies alſo are inſerted both in the hiſtoricall and doctrinall bookes, as that of the deſtruction of Ieruſalem, and the ende of the world, Matth. 24. and of the calling of the Iewes, Rom. 11. of the comming of Antichriſt, 2. Theſſ. 2.

2. *Of the language and tongue wherein the New Teſtament was originally written.*

As the Old Teſtament was written originally in Hebrewe, becauſe it was committed vnto the Hebrewes, Rom. 3.2. ſo the New was ſet forth by the Apoſtles and Euangeliſts in

the Greeke tongue, which was then generall, and vſed of the moſt famous nations, becauſe it concerned the Church of God, which was diſperſed in all countreys.

There are three other languages, wherein the Newe Teſtament, or ſome part thereof was written: firſt the Goſpel of S. Matthewe, is held to haue beene written in the vulgar Hebrew tongue, which was then the Syriake, *Iren. l. 3. c. 1. Hierom. prafat. in commentar. in Matth.* which *Athanaſius* thinketh to haue beene tranſlated into Greeke by S. Iames, ſome thinke by S. Iohn: likewiſe the Epiſtle to the Hebrewes is thought by ſome to haue beene firſt written in the Hebrew tongue: But neither of theſe is certaine: 1. It is rather like that S. Matthew writ his Goſpel in Greeke: becauſe he citeth many places of the old Teſtament according to the Septuagint: as that Iſay. 40. 3. alleadged, Matth. 3. 3. and Pſal. 22. 18. cited, Matth. 27. 35. and the like is to be ſeene elſewhere. As alſo Matth. 27. 46. theſe words, *Eli, Eli, Lamaſabacthani*, are interpreted by the Euangeliſt in the Greeke tongue: which interpretation had been ſuperfluous if he had written in the Syriake or vulgar Hebrew tongue. 2. For the ſame reaſons, it is moſt probable, that the Epiſtle to the Hebrews was not written in the Hebrew, but in the Greeke tongue originally: becauſe the Apoſtle followeth the tranſlation of the Septuagint: and c. 7. he interpreteth the word *Melchizedek* in the Greeke tongue, which ſignifieth *the king of righteouſneſſe.*

An other language, wherein the new Teſtament is written, is the Syriake: into which tongue the Syrians doe thinke that the Newe Teſtament was tranſlated by S. Marke. But 1. this is not like, that this Syriake tranſlation ſhould be ſo euident: for then theſe auncient fathers *Origen, Clemens Alexandrin. Epiphan. Hierome, Theodoret, Damaſcene*, which were Biſhops and Presbyters in Syria, or Egypt, would haue made ſome mention thereof in their writings, which they doe not. 2. And though the Syriake tranſlation could be prooued, to haue beene of ſuch antiquity, yet it muſt giue place vnto the authenticall Greeke, whereout it was tranſlated.

A third tongue is the *Latine*, in the which *Bellarmine* out of *Adrianus Finus, lib. 6. flagell. Indear. c.* 80. and *Damaſus pontifical.* would prooue that S. Marke writ his Goſpel firſt at Rome, and afterward turned it into Greeke at *Aquilea:* But this is very improbable. 1. Becauſe the Greeke tongue was then more generally vſed then the Latine, and S. Paul writing to the Romanes, ſpake in the Greeke tongue for that reaſon, ſo alſo would S. Marke haue done. 2. If the Greeke were tranſlated out of the Latine, why then doe not the Romaniſts vſe a Latine tranſlation anſwerable to the Greeke? whereas their vulgar tranſlation much differeth from the Greeke: ſome where it addeth, as Mark. 1. 1. the name (*Iſaia*) *the Prophet* is inſerted: ſometime it leaueth out, as Mark. 6. 11. all that clauſe is omitted: *verily, verily, I ſay vnto you, it ſhall be eaſier for Sodome and Gomorrha in the day of iudgement, then for that citie:* ſometime it choppeth and changeth, as c. 5. 1. *Garaſenes* for *Gardarens:* It remaineth then that the Newe Teſtament was originally written in the Greeke tongue for the reaſons before alleadged.

3. The queſtions diſcuſſed.

Queſt. 1. *Of the word Teſtament, what it ſignifieth, and of what things it muſt be vnderſtood.*

1. The Hebrew word *berith*, ſignifieth both συνθήκην, a compact or couenant made betweene parties, as *Aquila* tranſlateth, as *Hierome* witneſſeth, *in Malach.* 2. And διαθήκην, a teſtament, or diſpoſition of ones laſt will, as the word is vſed by the Apoſtle. Heb 9. 17.

2. Both theſe acceptions and takings of the word agree vnto the holy Goſpel: firſt it is a couenant betweene God and his people: the Lord offring reconciliation on his part, and requiring conditions to be performed on our part: as in the Law obedience, and perfect keeping of the law, ſo now the obedience of faith in Chriſt, our Mediator, and Reconciler: It is alſo a Teſtament not with any relation vnto vs, but onely in reſpect of the Teſtator, and will-maker Chriſt Ieſus, who ratified and confirmed both the Old and New Teſtament by his death, in the one prefigured and promiſed, in the other exhibited and performed: the teſtamentorie tables are the holy Scriptures both of the Old, and Newe Teſtament: the witneſſes are the Prophets and Apoſtles, the writers alſo of this Teſtament: the ſeales are the Sacraments both of the one and the other.

3. The

3. The Old and new couenant and Testament are one and the same in substance, both in respect of the parties betweene whom the couenant and conuention is made, God, and his Church, and of the ende and scope, which is to bring vs vnto the euerlasting inheritance: but the manner of dispensation is diuerse, according to the condition of the times, and the qualitie of the persons.

4. This couenant made betweene God and man, some distinguish into the couenant of *nature* and *grace:* but euery couenant now indeede is rather of grace: the naturall couenant made betweene the Creator and Man in Paradise, was violated by his transgression and disobedience: the couenant which now remaineth, is wholly to be ascribed vnto grace, and it is either of some *temporall* grace and benefit, and that either *generall*, as was that which the Lord made with Noah, not to destroy the world any more with waters, Gen. 9. or *particular*, as was the promise made to Abraham, to inherite the land of Canaan, Gen. 15. 18. and that made to Phineas concerning the priesthoode, Numb. 25. 12. either of spirituall graces, as of the remission of sinnes, and the inheriting of euerlasting life in Christ.

2. Quest. *Of the diuerse significations of the old and newe Testament.*

1. The old Testament is, 1. either taken for the doctrine of the law, which required exact obedience to the commandements, vnder the most greiuous commination of malediction vnto the transgressors: yet couertly was propounded vnto them the doctrine of repentance and faith in Christ, vnder the shadowes and rudiments of the Law, which were imposed vpon that people, partly to humble them, and to bowe downe their stiffe necks, partly to discerne them from other nations, and partly to lead them by the hand as vnto Christ. So in this sense the old Testament, 1. comprehendeth the doctrine of legall obedience, 2. the ceremoniall and ministeriall part of their legall rites and seruice, 3. the externall policie and regiment: in these respects the old Testament is abolished, and the Lord saith, he *will make a new couenant with the house of Israel*, Ierem. 31. 31. 2. The old Testament is taken for the writings and tables of the Scriptures: in which sense it is not abolished: one iotte thereof shall not perish, Matth. 5. 18.

2. The Newe Testament also is taken diuersely. 1. Either for the spirituall doctrine, which requireth obedience of faith in Christ, without any legall obseruations. 2. Or for the Sacraments: as Christ calleth the Eucharist the Newe Testament in his blood in the institution of his last Supper. 3. Or for the writings of the Euangelists, and Apostles. So it is new, 1. because it succeeded the old. 2. because it setteth forth the newe doctrine of faith without legall rites. 3. it hath new Sacraments, a new forme of worship, a new kind of Church. 4. it is confirmed after a newe manner, not by the blood of beasts, but by the most holy blood of the Blessed Mediator.

3. Quest. *Of the bookes of the newe Testament, their number, and authoritie.*

1. Concerning the number, and authoritie of the bookes of the Newe Testament, there is no question among the Christians, though the obstinate Iewes wilfully refuse them all: they are 27. in number, which *Athanasius in Synops.* distinguisheth into these fiue orders. 1. The foure Euangelists. 2. The Acts of the Apostles. 3. The 7. Canonicall epistles: one of S. Iames, 2. of S. Peter, 3. of S. Iohn, and one of S. Iude. 4. The 14. Canonicall epistles of S. Paul. 5. The propheticall booke of the Reuelation. But all these may be reduced to 3. kinds, the *historicall*, *doctrinall*, *propheticall* bookes: as is before shewed in the argument.

2. But these bookes of the New Testament were not alwaies receiued with the same approbation. 1. Some were euer held to be of vndoubted authority, as the 4. Euangelists, the Acts of the Apostles, the 1. of S. Peter, the 1. of S. Iohn: all S. Pauls Epistles, excepting onely that to the Hebrewes. 2. Some were doubted of by a fewe, but of the most receiued, as the 2. of Peter, the 2. and 3. of Iohn, one of Iames, one of Iude, that to the Hebrewes, and the Apocalypse: But at the length these bookes were receiued and acknowledged for Canonicall by a generall consent. 3. Other bookes beside these, were priuately receiued by some in the Church, and were called *Ecclesiasticall*, as the Acts of Paul, the Epistle of Barnabas, the Reuelation of Peter, the Gospell according to the Hebrewes. 4. Some bookes were foisted in by heretikes, and more generally reiected of the Church: as the Gospell of *Andrew*, *Thomas*, *Matthias*: the Acts of Peter, *Thomas*, *Matthias*, and of

the other Apostles: which were iudged to be Apochrypall bookes, and of no authority. 1. Because in the writings of those, which succeeded the Apostles, no mention is made of them. 2. The style is diuerse from the style of the Apostles. 3. And the doctrine contained in those bookes, dissenting from the doctrine of the Apostles.

3. Beside these two latter sorts of bookes, all the rest are vndoubtedly held to be Canonicall, and of equall authority: and therefore that distinction of *Sixtus Senensis* is to be taken heede of: who calleth some bookes of the New Testament πρωτοκανονικὰς, canonicall of the first sort, some Δευτεροκανονικὰς, canonicall of the second sort, which were sometime doubted of: for by this meanes should they not be of equall and the like authority: And beside, he saith, that these latter were held by some of the fathers to be Apocryphall bookes, vnderstanding Apochryphall bookes for such, as had an hid and vnknowne author: But indeede the *Apochrypha* are so called, not for that their author was vnknowne, for then diuers of the Canonicall bookes should be *Apochrypha*, but because they were of an hid and obscure authority: in which sense none of the fathers euer held any of the Canonicall bookes of the new Testament to be *Apochrypha*.

4. As the heretikes brought in counterfeit bookes of their owne into the New Testament: so they reiected diuerse parts of the Canonicall bookes. 1. *Faustus* the Manichee held diuerse things to be false in the Newe Testament: *Augustin. lib. 33. cont. Faust. c. 3.* 2. The Ebionites receiued none but the Gospel according to Saint Matthew, *Iren. l. 1. c. 26.* 3. The Marcionites onely allowed S. Lukes Gospel, *Epiphan. hæres. 42.* 4. The Acts of the Apostles, and S. Pauls epistles the *Tatiane*, and *Seueriane* heretikes reiected, *Euseb. l. 4. c. 29.* 5. *Marcion* and *Basilides* the epistles to *Timothie*, *Titus*, and to the *Hebrewes*, *Hierom. præfat. ad Titum.*

4. *Places of doctrine in generall.*

1. Doct. *Of the excellencie of the New Testament aboue, and beyond the Old.*

1. It excelleth in *the matter and doctrine*, the law promiseth life onely to those that keep it, the Gospel vnto those which beleeue in Christ, Rom. 10. 5, 6.

2. *In the subiect:* the law was written in tables of stone: but the Gospel is written by the spirit of God in the fleshie tables of our hearts, 2. Cor. 3. 2.

3. *In the end:* the old Testament was the ministration of death, and the killing letter: the other is the ministration of the spirit which giueth life, 2. Cor. 3. 6, 7.

4. *In the condition and qualitie:* the Law imposed the hard yoke, and seruitude of ceremonies, which was impossible to be borne, Act. 15. 10. but Christs yoke is easie: Matth. 11. which of seruants adopteth vs to be the sonnes of God, Rom. 8. 15.

5. *In the minister:* Moses was the typical Mediator of the Olde Testament: but Christ the Lord and builder of the house, is the Mediator of the New, Heb. 3. 3.

6. *In the fruits and effects*: the Olde Testament could not purge the conscience from sinne: but the sprinkling of the blood of Christ purgeth the conscience from dead workes, Heb. 9. 13. 14.

7. *In the manner:* the old Testament was folded vp in types and figures; as Moses vailed the glorie of his face: but now we see the glorie of the Lord in the Gospell with open face, 2. Cor. 3. 18.

8. *In the ratification*: the old Testament was confirmed with the blood of beasts: the New by the death of Christ, quest. 17. 18.

9. *In the seales:* the old was attended vpon by bloodie sacrifices, and other such like hard Sacraments, as circumcision, which was painefull to the flesh: the New hath easie and vnbloodie sacraments as the seales, neither so many in number: namely Baptisme, and the Eucharist.

10. Another excellencie is in persons, whom this new Testament concerneth: which is not giuen onely to one people, and nation, as the old was: but vnto the Catholike Church of God dispersed ouer the face of the earth: as the Apostles are commanded to goe and teach all nations, Matth. 28. 19.

In these respects, the Apostle thus giueth preheminence to the New Testament before the old: Heb. 8. 6. *He hath obtained a more excellent office, in as much as hee is the Mediator of a better Testament, which is established vpon better promises:* Not that Christ was not Media-

Mediator alſo of the old Teſtament (for without him neither can there be any Church, nor couenant made with the Church) but becauſe Chriſt, but ſhadowed forth in the old Teſtament, is more fully reuealed, and manifeſted in the New.

5. Places of confutation.

1. Controv. *Againſt thoſe which thinke it is againſt the nature of the New Teſtament to be committed to writing.*

Of this opinion are certaine of a fantaſticall ſpirit, which to this purpoſe abuſe that place of Ieremie, 32.33. *I will write my lawe in their hearts:* and that of S. Paul, 2.Cor.3.3. *You are our epiſtle written not with inke, but with the ſpirit:* whence they would inferre, that the Newe Teſtament is not to be written, but that it conſiſteth in reuelation and the inſtinct of the Spirit.

Contra. 1. If the Newe Teſtament were not to be extant in writing, then the Apoſtles had done a ſuperfluous and vnneceſſarie worke, in writing the bookes of the Newe Teſtament, whereunto they were directed by the ſpirit of God: and S. Iohn is directly commanded to write, Apocal.14.13. and S. Paul ſaith, that all Scripture is giuen by inſpiration: 2. Tim.3.6. The ſpirit of God then mooued them to put in writing theſe holy bookes of the Newe Teſtament; which are part of the Scripture.

2. It followeth not becauſe the Lord writeth the Goſpel in our hearts by his ſpirit, that therefore it is not to be written: for by the writing thereof which is preached and read, faith is wrought in the heart by the operation of the ſpirit: as the Apoſtle ſaith, Rom.10.17. *that faith commeth by hearing, and hearing by the word.* And againe the Prophet there ſheweth a difference betweene the lawe and the Goſpel: the law gaue Precepts, but could not incline the heart to obedience: but the Goſpel doth not onely command faith, but by the operation of the ſpirit worketh the ſame thing which it requireth.

3. In the other place of the Apoſtle, 1. They would make the Apoſtle contrarie to himſelfe, as though he ſhould ſpeake againſt the writing of Euangelicall precepts, whereas the Apoſtle did write that very epiſtle with inke. 2. He ſpeaketh not of the Goſpel, but of the Corinthians, whom he calleth his Epiſtle. 3. And by the letter in that place he vnderſtandeth not the writing with inke, or ſuch like, but the externall doctrine without the grace and life of the ſpirit: ſuch as the doctrine of the Law was.

2. Controv. *Againſt the Romaniſts, which hold, that the writing of the Goſpel, and other Scriptures, is not ſimply neceſſarie to ſaluation.*

Firſt, we will examine the arguments which are brought by them to confirme this their vnſound opinion. 1. *Bellarmine* thus reaſoneth: that the Apoſtle did teach the Church at the firſt without Scriptures, therefore they are not ſimply neceſſarie, but onely for the greater profit of the Church: like as an horſe is neceſſarie for ones iourney, for his more ſpeedie trauaile, but not ſimply neceſſary, becauſe he may go a foot. *Bellar.l.4.de verb.c.4.*

Contra. 1. True it is, that the writing of the Scriptures are not ſimply neceſſary in reſpect of God, for he by his abſolute power could find a way to teach his Church otherwiſe, but in reſpect of Gods ordinance, which hath appointed the Scriptures for edifying of his Church, they are neceſſary: as bread is neceſſarie for mans ſuſtentation, though God can nouriſh and maintaine life without bread. 2. It is not true that the Apoſtles did teach without Scriptures; for they had the propheticall writings firſt, and afterward their owne, and while the Apoſtles themſelues were liuing and preſent, the writing of the Goſpel was not ſo neceſſary, as afterward. 3. The writing then of the Goſpel was neceſſarie, 1. Both in reſpect of that age preſent, for the preuenting and ſtay of hereſies, which might be more ſtrongly reſiſted and gaineſayed, by an euident and extant rule of faith. 2. In regard of thoſe Churches, to whom the Apoſtles preached not by liuely voice, it was neceſſary that they ſhould haue ſome perfect direction by writing. 3. And that the ages alſo to come might haue a rule of their faith.

Arg. 2. The Church may as well now be inſtructed without the Scriptures, as it was for the ſpace of 2000. yeares before the law was written. *Bellar.ibid.*

Contra. 1. In the firſt age of the world, the light of nature was not ſo much obſcured, as afterward, when the law was written, and therefore the argument followeth not; the

Scriptures were not necessarie then, therefore not now. 2. Because the old world wanted the Scriptures to direct them, that was the cause, why they were giuen ouer generally to all kind of prophanenesse: and therefore to preuent the like mischeife afterward, the Lord thought good to giue his written word to his Church.

Argum. 3. The Apostles did preach much more, then they did write, and many things they deliuered to the Church by tradition: so that not the Scriptures by themselues, are a *totall* rule and direction of the faith, but *partiall* together with the traditions and ordinances of the Church.

Contra. 1. The Apostles did indeed speake more, then they did or could write, but yet they preached the same things, and deliuered no other precepts concerning faith and manners, but the same, which they committed to writing. 2. Many things concerning orders, and especially in particular Churches, the Apostles left by tradition: but no other precepts and rules of faith, then they had written. 3. The Scriptures are no partiall, but a totall and perfect rule of faith: for *mensura adequata esse debet mensurato*, the measure must be equall vnto that which is measured: it must neither be longer nor shorter: if then the Scripture should come short of faith, it were no perfect rule, nay it were no rule at all: *Parem.*

Now on the contrarie that the Scriptures are necessarie, thus it is made plaine. 1. From the author: the Apostles and Prophets did write by the instinct of the spirit: but the spirit mooueth not to any vnnecessarie or superfluous worke. 2. From the office of the Apostles, which was to teach all nations, Matth. 28. 19. which seeing they could not doe in their owne persons, it was necessarie that they should preach vnto them by their writings. 3. From the ende and vse of the Scriptures. 1. whether for *instruction* in doctrine: for all Scriptures are written for our learning, Rom. 15. 4. or *direction* vnto vertuous liuing, or *decision* of Questions, and confuting of errors, it was necessary that the Scriptures should be written to these vses; as the Apostle sheweth, 1. Timoth. 3. 16. that the man of God may be perfect. The Scriptures then were necessarie to be extant for the aforesaid purposes: in so much that the Apostle saith, *if any Angel from heauen doe preach any other Gospel, &c. let him bee accursed:* whereupon *Chrysostome* saith, *Paulus etiam Angelis de cœlo descendentibus praponit Scripturas*, Paul euen preferreth the Scriptures to the Angels descending from heauen: in *Galat. c. 1.*

6. Morall obseruations.

1. Observ. *Of the happinesse of these times vnder the Gospel, in comparison of the former times vnder the Lawe.*

In that the Lord hath clearely manifested and opened vnto his Church by Iesus Christ, the high mysteries, which lay hid before; therein appeareth the singular loue of God to his Church, and the great preheminence, which the faithfull now haue in comparison of the people of God vnder the Law: as our Sauiour saith vnto his Apostles, *Blessed are your eyes, for they see; and your eares, for they heare: for verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which you see, and could not see them, &c.* Matth. 13. 16, 17. The vse hereof is to stirre vs vp vnto thankfulnes vnto God, for this so great mercy shewed vnto his Church.

2. Observ. *The dangerous estate of those, which are found to be contemners of the Gospel and Newe Lawe.*

The greater light is reuealed, and the more knowledge that men haue, the greater obedience doth God looke for at their hand: disobedience then now vnto the Gospel of truth, is so much more greiuous, then was transgression vnder the law, as the times of light and knowledge in brightnesse exceede the dayes of ignorance and blindnesse: thus the Apostle reasoneth, *the night is past, and the day is at hand, let vs therefore cast away the workes of darknes, and put on the armour of light*, Rom. 13. 12. So also Hebr. 2. 2. the Apostle saith, *if the word spoken by Angels was stedfast, and euerie transgression, &c. receiued a iust recompence of reward: how much more if we neglect so great salnation, &c.*

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More ſpeciall obſeruations vpon the whole Epiſtle.

1. *The Argument and Methode of S. Pauls Epiſtles in generall, and ſpecially of this Epiſtle.*

1. *Nicephorus lib. 2. c. 34.* maketh the ende and ſcope of S. Pauls Epiſtles to conſiſt in theſe two things. 1. That the Apoſtle, what he preached beeing preſent, hee committed to writing, to put them in memorie, when he was abſent. 2. And that which hee did more obſcurely deliuer by word of mouth, or paſſed ouer in ſilence, he did in his writings handle, and ſet forth more fully and plainely. But the Apoſtle had diuerſe other occaſions offered him in his Epiſtles, then fell out in his Sermons, and therefore it is to be thought, that although his ſermons and writings agreed in the ſubſtance of doctrine, yet he, as occaſion did mooue him, in his Epiſtles otherwiſe handleth matters, then he did in his preaching.

2. His Epiſtles then may be reduced to theſe fiue kinds. 1. Some belong vnto doctrine, wherein he layeth the foundation of faith, and of Apoſtolicall inſtruction: as in the Epiſtles to the *Romanes*, *Epheſians*, *Philippians*, *Coloſſians*, the firſt to the *Theſſalonians*, to the *Hebrewes*. 2. Some doe confute and refell errors of doctrine, and life, as the 1. to the *Corinthians*, the Epiſtle to the *Galatians*, to the *Coloſſians* in part, the 2. to the *Theſſalonians*. 3. Some are *apologeticall*, wherein the Apoſtle maketh Apologie, and vſeth defence for himſelfe, againſt the falſe Apoſtles, as in the 2. to the Corinthians. 4. Some ſpecially concerne Eccleſiaſtical offices, as the Epiſtles to Timothy and Titus. 5. Some are written by way of mediation and interceſſion, as the Epiſtle to Philemon.

3. The ende and ſcope of S. Pauls writings, as of the reſt of the Scriptures, were theſe: 1. to ſet forth the true and ſincere doctrine of faith. 2. to confute and conuince errors. 3. to reclaime men from vice and corruption of life. 4. to inſtruct them in the workes of righteouſneſſe: theſe fowre are touched by the Apoſtle, 2. Timoth. 3. 16. where hee ſheweth a fowrefold vſe of the Scripture, *It is profitable to teach, to improoue, to correct, and inſtruct in righteouſneſſe.* 5. the edifying of the weake, is an other ende, that they fall not away from the faith. 6. and the exhorting of thoſe which are ſlacke, that they may go on in their Chriſtian courſe. 7. the comforting of the afflicted, that in tribulation they deſpaire not or faint: theſe three ends alſo the Apoſtle ſpeaketh of, 1. Cor. 14. 3. *He that propheſieth, ſpeaketh vnto men to edifying, to exhortation, and comfort.*

Of the Occaſion, Argument, and Methode of this Epiſtle of S. Paul to the Romanes.

1. The occaſion of the writing of this Epiſtle ſeemeth almoſt to haue beene the ſame that the Apoſtle took to write vnto the Galatians: which was this; the beleeuing Iewes, diſperſed among the Gentiles did thinke that the ceremonies and obſeruations of Moſes law were ſtil to be retained: whereupon did ariſe great ſtirres betweene the beleeuing Iewes, and Gentiles: the one deſpiſing the Gentiles, thinking themſelues to be priuiledged by the promiſes made to the ſeed and poſteritie of Abraham, and vrging the rites of Moſes law, as though they helped vnto iuſtification: the other inſulted againſt the Iewes, as glorying too much in their Chriſtian libertie, and exemption from Moſes law, and taking the Iewes, to be reiected of God: the Apoſtle to compound this diſſention among them, writeth this Epiſtle: this was the occaſion.

2. And accordingly the Apoſtle frameth this Epiſtle: firſt generally, ſhewing, that neither the Gentiles by their naturall knowledge, nor the Iewes by the workes of the Lawe, could be iuſtified: but that both the one and the other were freely iuſtified by faith in Chriſt: this generall tractate of iuſtification by faith, is extended vnto the 9. Chapter. Then particularly he commeth to ſuppreſſe the inſolencie of the Iewes, ſhewing that the promiſes were not made vnto all that were of Abrahams carnall ſeed, but onely to the true Iſrael, ſo many as were of the faith of Abraham, c. 9. 10. Then he alſo turneth him to the Gentiles, that they ſhould not as it were inſult in the reiection of the Iewes: for it was not totall, nor finall, God would haue mercie on them if they continued not in vnbeleefe, c. 11. The reſt of the Epiſtle is ſpent in Chriſtian exhortation, 1. to the mutuall offices of charitie among brethren, c. 12. of dutie toward Magiſtrates, c. 13. how they ſhould behaue themſelues toward the weake brethren, c. 14, 15. And then after diuers ſalutations, he concludeth.

3. The Methode then and parts of the Epistle are these two, the first is *doctrinall*, vnto the 12. Chapter, the second *exhortatorie*, in the 5. last Chapters, 12, 13, 14, 15, 16.

In the 1. the two cheife points of Christian religion are handled at large, namely of iustification, to c. 9. and of election and reprobation, c. 9, 10, 11.

In the doctrine of iustification, 1. the manner and forme thereof is declared: 2. the fruits: in the first, the false way vnto iustification by works is reiected and refused, c. 1, 2, 3. to v. 21. then the true way, which is by faith, is affirmed and prooued, c. 3. 21. v. c. 4. the effects of iustification follow, as the peace of conscience, c. 5. the newnes of life, c. 6. exemption and freedome from the law, c. 7. constancie and perseuerance in affliction, c. 8.

In the doctrine of predestination and election: 1. he treateth of the reiection of the Iewes, c. 9. 2. of the vocation of the Gentiles, c. 10. 3. of the restoring of the Iewes againe, c. 11.

2. In the exhortatorie part: there are first exhortations generall concerning all Christians, c. 12. then particular, as of duties toward Magistrates, c. 13. toward the weake, c. 14, 15. secondly, he concludeth with salutations, both of himselfe, wherein hee professeth his loue toward them, and purpose to come vnto them, c. 15. v. 15. to the ende, then of others, c. 16.

2. *Of the style and phrase which S. Paul vseth in this Epistle.*

1. S. Paul, as he vseth not any affected eloquence, or elegant style, or entising speach, whereof he giueth this reason, that *your faith should not bee in the wisedome of men, but in the power of God*, 1. Cor. 3. 2. So neither yet is the Apostles style base or barbarous, but *ex vtroq; temperatus*, of a mixt kind betwixt both: who by a pithy and sententious kind of writing, full of arguments, and forcible perswasions, in graue but plaine words, deliuereth high mysteries. There is a double kind of eloquence, one which consisteth in the eloquence of speach, and the curious choice of words, such as the Orators among the heathen excelled in: this shall we not finde in Paul: there is an other which is graue, sober, consisting rather in the force of perswasion, then in the number of words: and this kind of eloquence S. Paul vseth: *Martyr.* So that, as *Chrysostome* saith, *Lingua illius supra solem emicuit, doctrinaq; sermone supra reliquos omnes exuberauit*, his tongue or speach was brighter then the Sunne, and in the vtterance of doctrine hee excelled all the rest, &c. and they all gaue place vnto him for speach, *vnde & Mercurius ab infidelibus putabatur, qui sermoni praesset*, whereupon he was of the Infidels called Mercurie, because the office of speaking was committed to him, &c. *Chrysost. argum. in epist. ad Roman. Augustine* herein concurreth with *Chrysostome*, that though he affected not eloquence, *ea tamen sapientiam eius comitata est*, yet it did follow and accompanie his wisedome, *lib. 4. de doctr. Christ.*

2. But there are which thinke otherwise of S. Pauls style. 1. *Origen* saith, that Paul hath many *hyperbata*, and *anantopodota*; many imperfect transitions, and clauses of sentences not one answering an other, but breaking off abruptly; and M. *Beza* in his preface to *Olenianes* Commentarie maketh mention of a famous man, *nostrâ memoriâ magnus*, of great name in our memorie, who therein concurred with *Origen*, but he leaueth it in doubt, whether this defect in the style were to be ascribed vnto Paul himselfe, or to *Tertius* his Scribe. 2. *Hierome* although he be variable and diuers in this matter, yet thinketh that S. Paul though hee were eloquent in his owne tongue, yet hath no pure Greeke style, but such as the Cilicians vsed, and was full of Hebraismes. 3. Yea S. Paul himselfe seemeth to acknowledge his want of eloquence, 2. Cor. 11. 6. *Though I be rude in speaking, yet am I not so in knowledge.* 4. And S. Peter saith of S. Pauls Epistles, that many things therein are hard to be vnderstood. Thus it is obiected against S. Pauls style.

Contra. 1. The reason why S. Paul seemeth sometime to breake off abruptly, and leaue his sentences imperfect, is, because of the *sublimity* & depth of those great mysteries which he handleth, whereby he is forced often to breake forth into admiration, as Rom. 11. 33. *O the deepenes of the riches both of the wisedome and knowledge of God, how vnsearchable are his iudgments, &c.* And this proceedeth also from the earnestnesse of the Apostle, that sometime he seemeth *extra se raptus*, to be rauished beside himselfe: *Mart:* But as for his Scribe *Tertius*, it is not to be thought that he writ otherwise then S. Paul endited: and therefore the style and manner of writing is to be imputed to Paul the Author, not to the writer; which is such, that as *Beza* well inferreth, *Nihil potuisse de tantis rebus, non modo diuinitus, sed ornatius, aut accom-*

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commodatius dici, nothing could be more diuinely, or elegantly ſaid of ſo great matters, &c. And this diuine kind of writing, which is frequent with the Apoſtle, to fall into admiration and other ſuch like affectionate ſpeaches, *Origen* well expreſſeth with this ſimilitude; that it fareth with the Apoſtle in treating of ſuch diuine things, as with a man that is brought into a Princes palace, and lead out of one chamber into an other, to behold the glorie and beautie thereof, which while he taketh a diligent view of, he is aſtoniſhed, and beginneth to wonder, forgetting *vnde illuc venerit, aut quâ egreſſurus ſit*, whence he came in thither, or how he ſhould goe out againe. *expræfat. Mart.*

2. And as touching Pauls *Cilician* ſpeach, it was fit and conuenient, ſeeing S. Paul did write not onely to the learned, but vnlearned alſo, that he ſhould attemper his ſpeach to the capacitie and vnderſtanding of all: and becauſe the Hebrew Scriptures were tranſlated into the Greeke tongue, which the beleeuing Gentiles were conuerſant in, it was alſo meet, that the Apoſtle ſhould ſo frame his Greeke ſtyle, as that it might haue ſome reliſh of the Hebrew tongue, out of the which the Scriptures were tranſlated.

3. Neither doth S. Paul acknowledge any imperfection in his ſpeach or writing, which he was perſwaded, he endited by the ſpirit of God, but he ſo confeſſeth by way of conceſſion, becauſe the falſe Apoſtles obiected againſt him the weaknes of ſpeach: ſo he ſaith thus much in effect, admit it be ſo, *Num rerum ſcientiam etiam mihi adimetis?* will ye alſo deny vnto me the knowledge of things?

4. S. *Peter* doth not impute the hardnes of S. Pauls Epiſtles, to the obſcuritie of the ſtyle, but rather to the *ſublimitie* and *profunditie* of the great myſteries, which he treateth of: which muſt needes be hard vnto our weake vnderſtanding: neither were his Epiſtles hard, but only *ſome things* in his Epiſtles: and that not to all, but to the vnſtable and vnlearned, who peruerted thoſe things to their owne deſtruction, 2. Pet. 3. 16. *Gryneus.* So that notwithſtanding any thing obiected againſt S. Pauls ſtyle, it appeareth to be anſwerable vnto the matter which he writeth of: that as he treateth of high, graue, and diuine matters, ſo is his ſpeach graue, diuine, peircing; as *Hierome* himſelfe confeſſeth, that when he read S. Paul, *non verba, ſed tonitru percipere*, that he perceiued thunder rather then words: And *Origen* likewiſe, though ſometime he extenuateth S. Pauls ſtyle, yet thus excellently writeth thereof againſt *Celſus, lib. 3. Sat ſcio, ſi ſe attente illorum lectioni dederit, aut admirabitur mentem viri vulgari dictione egregias complecti ſententias, aut niſi admiratus fuerit, ipſe ridiculus videbitur*; I know wel if he read the Apoſtle well, either he will wonder, that ſuch excellent matter is contained in ſo plaine ſpeach; or if he wonder not at it, he will ſhew himſelfe ridiculous.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. *Whether S. Paul were the Author of this Epiſtle.*

Beſide the generall conſent of the Church of God both in times paſt, and now, that this Epiſtle was written by S. Paul, as *Ireneus lib. 5. cont. Valent. Hierom. Epiſt. ad Paulin. Euſeb. Eccleſiaſt. hiſtor. lib. 3. c. 3.* with diuers others of the Fathers, doe acknowledge this diuine Apoſtle to be the author; it thus appeareth by better euidence out of the booke it ſelfe.

1. By the inſcription of the Epiſtle, where the name of Paul is prefixed as in all other his Epiſtles, ſauing that to the Hebrewes, in the which he concealeth his name, as *Hierom* ſaith, *propter inuidiam ſui apud eos nominis*, becauſe his name was enuied among them: *catalog. ſcriptor.*

2. But beſide the inſcription of his name, this Epiſtle endeth with that vſuall ſalutation, which S. Paul annexeth in the end of all his Epiſtles, *The grace of our Lord Ieſus Chriſt be with you all, Amen:* Rom. 16. 24. which forme of ſalutation written with S. Pauls owne hand, was his ſigne and marke in euery Epiſtle, 2. Theſſ. 3. 18. *Parens.*

3. Beſide, the ſtyle of the Epiſtle, and the matter agreeable to other writings of the holy Apoſtle, do euidently proclaime him to be the author: *Gryneus in c. 1. v. 1.*

4. And it beeing reſolued vpon, that S. Paul was the author, it followeth, that this Epiſtle is of Canonicall authoritie, becauſe it was written by the ſpirit of God ſpeaking in *Paul*: for, he ſaith, *I thinke that I haue the ſpirit of God*, 1. Cor. 7. 40. and *that Chriſt ſpake in him*, 2. Cor. 13. 3. and that hee receiued not his doctrine from man, but by the *reuelation of Ieſus Chriſt*, Gal. 1. 12.

2. Queſt. *Of the birth, the life, acts, and death of S. Paul.*

1. For the place of his birth, *Hierome* thinketh, that he was borne in *Giſcalis* a towne in the tribe of Beniamin, which beeing taken by the Romanes, he then remooued with his parents to *Tarſus:* but this agreeth not with S. Pauls owne narration, that he was borne in *Tarſus* a citie of *Cilicia*, Act. 22. 2. which if it had not been ſo, his aduerſaries would haue intrapped him, and detected him of an vntruth.

2. For his kinred, he himſelfe teſtifieth, that he was of Iſrael, an Ebrew of the Hebrewes, of the tribe of Beniamin, Philip. 3. 5.

3. For his education, he was brought vp vnder the feete of Gamaliel, Act. 22. 3. who was of great authoritie among the Iewes, as it appeareth Act. 5. where the whole Councell followed his ſentence: by profeſſion he was a Phariſie, Phil. 3. 5. which was the moſt tolerable ſect among the Iewes.

4. Concerning his life and conuerſation: euen before his conuerſion, he did lead an vnblameable life touching the law: beeing very zealous in defending the rites and ceremonies thereof: but he was withall a moſt fierce perſecutor of the Church of Chriſt, Philip. 3. 6. and after his conuerſion, he was as zealous a preacher of the Goſpel.

5. Touching his gifts, he was not onely learned in their owne law, but alſo well ſtudied in humane learning, as appeareth by the alledging of forren teſtimonies, as of *Aratus*, Act. 17. of *Menander*, 1. Cor. 15. of *Epimenides*, Tit. 1. He excelled in the gift of vtterrance, and had a ſingular grace of ſpeach, as is euident by the Apologies and extemporall ſpeaches which he made, Act. 22. 23. Beſide, he was forceable in perſwaſion, pithie in argument, and ready in diſputation: as appeareth by the conflicts which he had diuers times with the Iewes, and with the Philoſophers at Athens, *Act.* 17. His labour and paines was anſwerable to his gifts: the grace of God was not in vaine in him, for he laboured (both by writing and preaching) more then all the Apoſtles beſide, 1. Cor. 15. 10. he cauſed the Goſpel to abound from Ieruſalem to Illyricum, Rom. 15. 19. euen vnto Spaine, v. 24. in all Aſia *minor*, and in the moſt famous countries of Europe, he preached the Goſpel of Ieſus Chriſt.

6. Now concerning the ende of this holy Apoſtle, in the 23. yeare of his Apoſtleſhip, after his conuerſion (which is held to haue beene in the 3. yeare after the aſcenſion of Chriſt, in the 20. yeare of *Tiberius*) in the 2. yeare of *Nero*, he was carried priſoner to Rome, and there remained in free cuſtodie two yeares: from thence it is thought he was deliuered, and went and preached the Goſpel in the Weſt parts: as *Hierome* collecteth out of that place, 2. Tim. 4. 17. that the Lord deliuered him out of the Lyons mouth, (meaning *Nero*,) that *by me the preaching of the Goſpell might be fully knowne, and all the Gentiles might heare.* Afterward in the 14. yeare of Nero, and the 35. of his Apoſtleſhip, and 37. after Chriſts aſcenſion, and from the natiuitie of Chriſt 70. he was beheaded at Rome: and during his bonds, he writ 7. of his Epiſtles, but whether in his firſt or ſecond bonds, it is vncerten: *Par. Aretius* thinketh that he wrote them in the time of his firſt impriſonment, but that is not ſo certen.

But there are other particular matters recorded, which fell out in S. Pauls death, which are not of like certaintie: *Hierome* thinketh that S. Paul and S. Peter ſuffered in one day at Rome: and ſome adde, that when he was beheaded, in ſtead of blood there iſſued forth milk, to ſhew his innocencie: *Aug. in orat. de ſanct.* But *Nicephorus* reporteth a thing more ſtrange, that Paul before he ſuffered had conference with *Nero*, and told him, that he would returne vnto him the third day after: and ſo his ſhadow appeared accordingly, which Nero catched at, but it fled from him: *Niceph. l. 2. c. 36.* The firſt of theſe is probable, though not neceſſarie to be beleeued: the ſecond is not impoſſible, though of no great certentie: the third ſeemeth to be fabulous: as many ſuch miracles haue been deuiſed in former times of the Saints, to encreaſe ſuperſtition: *Aretius.*

3. Queſt. *Of Saint Pauls place of birth.*

1. Abſurd is the opinion of the *Ebionites* (as *Epiphanius* reporteth and confuteth their hereſie, *hæreſ.* 30.) that S. Paul was a Grecian by nation, and borne of Greeke parents, but comming to Ieruſalem he was in loue with the Prieſts daughter, and deſiring her to wife he became a Proſelyte, and was content to be circumciſed. But this is contrarie to Paul himſelfe, who affirmeth that he was an Hebrew of the Hebrewes, and of the tribe of Beniamin, *Philip.* 3. 5.

2. *Hierome* ſometime ſeemeth to be of opinion, that Paul was borne at *Giſcalis*, a towne

of

of Iudea, which beeing taken by the Romanes, he departed to Tharſus with his Parents, and therupon he was counted of Tharſus: *lib. de Eccleſiaſt. ſcript.* but after this in an Epiſtle to *Algaſia*, he reſolueth that he was borne at Tarſus. *Beda* is of the ſame opinion, that Paul was borne at *Giſcalis*, in *c.* 21. *Actor.* and *Andreas Maſius in c.* 19. *Ioſua.*

3. But the more general and receiued opinion is, that Paul was born at Tarſus, and not at *Giſcalis*, which is thus confirmed: 1. *Giſcalis* was a towne of Galile, not of Iudea, and taken by *Titus* the Emperour after S. Pauls death, who was crowned with Martyrdome in the 13. yeare of *Nero: Ioſeph. l.* 4. *de bello Iudaic.* it was not then taken by the Romanes ſo long before. 2. S. Paul was a Romane borne, Act. 22. 26. 28. that is, borne in a citie priuiledged with the Romane liberties: but ſo was not *Giſcalis:* Tharſus was, as *Dio* teſtifieth, *lib.* 47. & *Plin. lib.* 5. *c.* 27. 3. *Ignatius* writing to them of *Tharſus*, calleth them *ciues, & diſcipulos Pauli*, S. Pauls diſciples and citizens. 4. But the Apoſtle himſelfe putteth this matter out of doubt, affirming that he was borne in *Tarſus* in *Cilicia*, Act. 22. 2.

4. Queſt. *Whether S. Paul were noble by birth.*

1. *Auguſt. ſerm.* 15. *de verb. Apoſt.* thinketh that S. Paul was of noble birth, vpon thoſe words, Philip. 3. 3. *Though I might haue confidence in the fleſh:* for it had been no great matter, ſaith he, for the Apoſtle to haue contemned nobilitie, hauing none himſelfe: And beſide he was of the ſect of the Phariſies, which was a noble ſect among the Iewes, they were not of the contemptible ſort: to to this purpoſe *Auguſtine*: Whereunto this maybe added, that the high Prieſt would not haue giuen ſo great authoritie vnto S. Paul, as he did, if he had been of obſcure birth or parentage.

2. But *Chryſoſtome* ſeemeth to be of the contrarie opinion: *fuiſſe Paulum inopem & coriarium*, that Paul was a poore handicraft man, a worker of leather: *hom.* 4. *in* 2. *Epiſt. ad Timoth.* And hereof this argument is yeelded, that S. Paul was not of birth, becauſe hee was exerciſed in a handicraft in making of tents, and therein brought vp before his calling, as may be gathered, Act. 18. 3. But it was not the vſe of noble men to follow ſuch baſe trades: And S. Paul ſaith, *Not many noble are called*, 1. Cor. 1. 25. which is vnderſtood cheifly of the calling of the Apoſtles.

3. The reſolution is this, that though S. Paul were not noble according to the Romane eſtimation of nobilitie, beeing of an handicraft, which ſuited not with nobilitie among the Romanes; yet among the Iewes he was not of vnnoble birth: who counted nobilitie by the noblenes of the tribe, and the antiquitie of the family: in which reſpect Ioſeph the husband of Marie was noble, though a carpenter by his trade, as beeing deſcended of the royal tribe of Dauid. So Paul was noble beeing borne of the noble tribe of Beniamin: which was famous, both becauſe the firſt King of Iſrael Saul was choſen out of that tribe, and the tribe of Beniamin reuolted not from Iudah, as the other tenne tribes had done: As alſo S. Paul was of a noble profeſſion among the Iewes, by ſect a Phariſie.

4. But this will be obiected further, that S. Paul could not be priuiledged with the libertie of a citizen of Rome: which immunitie no tradeſmen were capable of, but only husbandmen and ſouldiers: as *Halycarneſſeus* writeth, *lib.* 2. & 6. But the anſwer is, that this conſtitution or prouiſion made by *Romulus*, was afterward abrogated by *Numa Pompilius*, who admitted artificers to the priuiledge of citizens: as *Terentius Varro* was Conſull, and *Marcus Scaurus*, whoſe fathers were handicrafts men, the firſt a butcher, the ſecond a colliar.

5. Queſt. *Whether S. Paul were brought vp in the learning of the Greekes.*

1. *Chryſoſtome* thinketh, that S. Paul was vtterly ignorant before his conuerſion of the Greeke tongue, and learning, and that he onely knew the Hebrew tongue: *hom.* 4. *in* 2. *ad Timoth.* But it is not like that S. Paul being brought vp in a citie of Cilicia, where they vſed the Greeke language, was vtterly ignorant of the common ſpeach then vſed.

2. Neither yet doe I thinke with *Hierome*, that Paul learned the Greeke tongue at Tarſus where he was brought vp, yet was not very skilfull or eloquent in the Greek tongue: *ſeipſum in Græca lingua interpretari cupiens, reuoluitur*, hee deſiring to interpret himſelfe in the Greek tongue is enwrapped and entangled: *in* 3. *Philip.* and where S. Paul ſaith, hee was rude in ſpeach: he thus ſaid, *non ex humilitate, ſed ex ſcientia veritate*, not of humilitie, but according to truth: *epiſt. ad Algaſiam.* and that he vſed Titus his interpreter for the Greeke tongue, as Peter vſed Marke: *epiſt. ad Hedibiam.*

3. But

3. But that S. Paul was neither ignorant of the Greeke learning, as thinketh *Chrysostome*, appeareth by the alleadging of the Greeke poets, *Aratus*, *Menander*, *Epimenides*, and by the commendation, which *Strabo* giueth of the Tharsensians, which in the studie of Philosophy, and other arts exceeded them of Athens, and Alexandria: *Strabo l.* 16. Neither was he so rude in speaking, as *Hierome* thinketh: for he himselfe saith, 1.Cor.14.18. *I thanke my God, I speake languages more then yee all:* and he so confesseth by way of concession, because the false Apostles so obiected. But S. Paul vseth indeede no affected eloquence, both because he was to temper his speach to the capacitie and vnderstanding of all: and the depth of the diuine mysteries which he handleth, and his passionate speaches, breaking forth into zeale, doe carrie him often away from hunting after or labouring for curious elocution.

Quest. 6. *Of the yeares of the raigne of the Emperours of Rome vnto Nero, vnder whom S. Paul suffered.*

Because we shall haue occasion afterward in the handling of some Questions to haue recourse vnto the yeares of the Romane Emperours, in whose time S. Paul liued, it shall not be amisse, to make iust computation of their yeares, wherein I finde great difference among Chronographers.

1. *Tiberius Cæsar*, who succeeded *Augustus*, in the 18. yeare of whose raigne Christ our Blessed Sauiour suffered, according to *Suetonius*, *in Tiberio*, *c.*73. and *Orosius lib.*7. *c.* 2. *Eutropius lib.*7. *Beda de sex. etatib.* raigned 23. yeares, according to *Sextus Aurelius*, 24. as *Clemens Alexandrin.l.*1. *stromat.* 22. yeares: as *Dio* counteth, *lib* 58. 22. yeares and 7. moneths, and so many daies: as *Tertullian. lib. aduers. Iudæos*, *c.*5. 22. yeares, 7. moneths, and 28. daies: *Ioseph. lib.* 18. *antiquit. c.*14. reckoneth 22. yeares, and 6. moneths. But the true account is this: *Tiberius* raigned full 22. yeares, counting from the Calends of Ianuarie after he began to raigne, to the Calends of Ianuarie next before he died; but he entred his raigne the 19. of August, when *Augustus* died, from whence to the Calends of Ianuarie, are 4. moneths, and 13. dayes: and he died the 16. of March, two moneths and sixteene dayes after his 22. yeares expired at the Calends of Ianuarie: so in all he raigned 22. yeares and 7. moneths: so that by this computation appeareth the difference, why some doe giue vnto him but 22. yeares, some 24. some but 23. because some count onely the full yeares, some the moneths of his first and last yeare, for whole yeares; some put the odde moneths together, and make one yeare of them. Hence then it is euident, seeing our Blessed Sauiour is held to haue suffered in the 18. yeare of *Tiberius*, about the beginning of Aprill, that *Tiberius* raigned after our B. Sauiours passion 4. yeares, an 11. moneths, and 18. dayes: for of his 18. yeare there remained from the beginning of Aprill vnto the 19. of August, when Tiberius beganne to raigne, fowre moneths and 18. dayes: and after the 18. yeare, hee raigned fowre yeares, and almost seuen moneths, for he raigned in all as is shewed before, 22. yeares, and 7. moneths.

2. *Caius Caligula*, raigned according to *Suetonius*, and *Eutropius*, 3. yeares, 10. moneths, and 8. dayes: according to *Clemens*, and *Tacitus*, and *Sextus Aurelius* 4. yeares: after *Beda* 4. yeares, 10. moneths, and 8. daies: according to *Dio*, 3. yeares, 9. moneths, 28. dayes: as *Tertullian*, 3. yeares, 8. moneths, and 13. dayes: as *Iosephus*, 3. yeares and 6. moneths. But the right computation is this: *Caligula* beganne his Empire the 16. day of March: from whence to the Calends of Ianuarie following are 9. moneths, and an halfe: then he raigned from the first Calends of Ianuarie full 3. yeares, and died the 24. of Ianuarie following: so the whole time of his raigne was 3. yeares. 10. moneths, and 8. dayes: they which giue vnto him full fowre yeares, count the odde moneths, and dayes for a whole yeare.

3. *Claudius*, who was next Emperour, according to *Tacitus*, *Suetonius*, *Clemens Alexandrin. Eutropius*, *Orosius*, raigned 14. yeares, according to *Dio* and *Iosephus*, 13. yeares, 8. moneths, and 20. dayes: after *Eusebius* 13. yeares and 9. moneths: after *Beda*, 14. yeares, 7. moneths, and 28. dayes. But the certaine computation is this: *Claudius* beganne his Empire vpon the 24. of Ianuarie: whence to the Calends of Ianuarie following, when the Romane yeare beginneth, are 11. moneths and 7. dayes: then he raigned full 12. yeares, and in his 13. yeare he raigned 9. moneths, and 13. dayes: from the Calends of Ianuarie, vnto the 3. day before the Ides of October, which was the 13. day of that moneth, when he died, as *Tacitus* and *Suetonius* write: so the whole time of his raigne was 13. yeares 8. moneths, and 20. dayes: they then which giue vnto him 14. yeares, doe count the odde moneths for a whole yeare.

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4. Vnto Claudius, ſucceeded Nero, who according to Tacitus, Clemens Alexandrin. and Eutropius, raigned 14. yeares: according to *Dio*, 13. yeares, and 8. moneths: as *Beda*, 14. yeares, 7. moneths, 10. daies: after *Suetonius* not much vnder 14. yeares: *Tertullian* counteth but 9. yeares, 9. moneths, and 13. daies: But herein he is much deceiued. The moſt doe giue vnto Nero 14. yeares, but not complete: the reaſon of this vncertaintie is, becauſe it is not certainly knowne when Nero died: *Onuphrius* thinketh he died about the 10. day of Iune, and he beganne to raigne about the 13. day of October, when Claudius died: ſo that by this account he ſhould raigne but 13. yeares, 7. moneths, and 28. daies: *ex Perer.* but becauſe the moſt doe allow vnto him 14. yeares, we will follow the vſuall and common reckoning. And this ſhall ſuffice to haue been inſerted here concerning the yeares of the raigne of the Emperours: See more of the yeares of the Emperours, *Hexapl. in Dan. c. 9. qu.* 75. where the account ſomewhat differeth from this in certaine moneths, becauſe there *Euſebius* computation is followed.

7. Queſt. *In which yeare after the paſſion of Chriſt Paul was conuerted.*

☞ It followeth now, that ſuch matters be breifly touched, which concerne this holy Apoſtle after he was conuerted to the faith of Chriſt: and firſt of the time of his conuerſion.

1. Whereas it is moſt euident, that S. Stephen was ſtoned to death, after the moſt glorious aſcenſion of Chriſt, and that S. Pauls conuerſion followed after the bleſſed Martyrs death: ſome doe thinke that Stephen was put to death 7. yeares after Chriſts aſcenſion, and ſo conſequently S. Pauls conuerſion happened likewiſe 7. yeares after: this opinion *Nicephorus lib. 2. c. 3.* aſcribeth to *Euodius* the ſucceſſor of S. Peter in Antioch. But there is no probability of this opinion: for it is not like, that the Church had reſt without perſecution ſo long, that is, 7. yeares after Chriſts aſcenſion. And the coniecture of ſome is, that 7 yeares are put for 7. moneths, by ſome corruption and fault in the copies: for ſo many moneths there are betweene the aſcenſion of Chriſt, and the Martyrdome of S. Stephen.

2. Some thinke, that Paul was conuerted in the firſt yeare after the paſſion of our Bleſſed Sauiour, vpon the 25. day of Ianuarie: ſo *Euſebius* and *Beda*: But becauſe S. Stephen is held to haue ſuffred vpon the 26. day of December, in the firſt yeare after Chriſts paſſion: from which day to the 25. day of Ianuarie, when S. Paul, according to the receiued opinion, was conuerted, is not aboue a moneth; in which time all thoſe things could not be fulfilled, which are recorded by S. Luke, Act. c. 8. S. Pauls conuerſion could not fall out in the firſt yeare after the paſſion of Chriſt. This matter is not helped by the author of the ſcholaſticall hiſtory, vpon the Acts of the Apoſtles, c. 46. who thus diſtinguiſheth, that if the firſt yeare of Chriſts paſſion be reckoned according to the vſuall account, that is, from Ianuarie, when the Romane yeare beganne, then S. *Paul* was conuerted in the ſecond yeare: but if from the time of Chriſts paſſion, then it was in the firſt yeare: for ſtill the ſame doubt remaineth: that in this reckoning there was but one moneth, between the Martyrdome of S. Stephen, and the conuerſion of S. Paul.

3. Wherefore the opinion of *Oecumenius*, vpon the laſt chapter of the Acts of the Apoſtles, is more probable: that S. Paul was indeede conuerted in the ſecond yeare, counting from the time of Chriſts paſſion: ſo that from the moſt holy death of our Bleſſed Sauiour, vnto the conuerſion of Saint Paul, which is held by a generall receiued opinion, to haue beene vpon the 25. day of Ianuarie, there was runne one whole yeare and tenne moneths.

8. Queſt. *At what age S. Paul was conuerted.*

1. Ambroſe, and *Theodoret* vpon the 7. chapter of the 1. epiſtle to the Corinthians, thinke that S. Paul at the time of his conuerſion, was ſo young a man, that he was not meete for marriage: ſo that in their opinion, he could not then be aboue 20. yeares old: this their opinion may ſeeme to be grounded vpon this reaſon, becauſe Act. 7. 58. Saint Luke ſpeaking of Saint Paul, ſaith, that the witneſſes laid downe their garments at the feete νεανίου, of a young man, called Saul: But that word hath not ſo much reſpect vnto his age and youth, as to his courage, and fierceneſſe, as the word ſignifieth, as *Budeus* ſheweth: whereupon *Euripides* calleth bold and inſolent ſpeach, νεανίαν λόγον. And that Saint Paul was not ſo very a young man, appeareth, becauſe he is tearmed by an

other word: Ananias saith, chap. 9. 13. *We haue heard by many, περὶ τοῦ ἀνδρὸς τούτου, of this man.*

2. And further, that S. Paul was not so young a man at the time of his conuersion, may be shewed by these reasons. 1. S. Paul himselfe saith, Act. 26.6. *As touching my life from my youth, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes:* it seemeth then that he spent his youth among the Iewes, before his conuersion. 2. Those things which S. Paul reporteth to haue beene done by him before his conuersion, agree not vnto S. Pauls youth: Act. 26. 9. *I also verily thought in my selfe, that I ought to doe many contrarie things against the name of Iesus, &c. many of the Saints I put in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue sentence:* this iudgement of S. Paul, and authority committed vnto him, were not incident to a very youth. 3. If S. Paul were but about 20. yeares of age, when he was conuerted, it would follow, that he exceeded not 46. yeares in the 4. yeare of Nero, when he is thought to haue written his Epistle to Philemon; but then he called himselfe *aged Paul:* for from the 20. yeare of Tiberius, which was the 2. yeare after Christs passion, when Paul was conuerted, vnto the 4. of Nero, are but 25. or 26. yeares. It would follow also hereupon, that S. Paul suffering, as *Hierome* thinketh, in the 37. yeare after the passion of Christ, was not aboue 55. yeare old: whereas Chrysostome thinketh, that he was aboue 68. yeares when he suffered: so that by this account he will be found to haue beene more then 30. yeares of age when he was conuerted.

Homil. de princib. Apost. tom. 5. edit. Paris.

9. Quest. *How long S. Paul after his conuersion was rauished in spirit, and taken vp into Paradise.*

1. Some are of opinion, that in the space of those three dayes, while Paul continued blind, after Iesus had spoken to him by the way, Act. 9. 9. that then he was taken vp into the third heauen, and heard such things, as were not to be vttered: of which his rauishing in the spirit, S. Paul writeth, 2. Corinth. 12. of this opinion are *Thomas, Lyranus, Carthusianus* vpon that place: *Ioannes Drudo, lib. 1. de scriptur. c. 2.* But this opinion is easily refuted: for the Apostle saith, that thing happened vnto him 14. yeares before he writ that epistle: now this second epistle to the Corinthians, he is held to haue written in the beginning of the raigne of Nero: from thence counting 14. yeares, we still come to the beginning of Claudius raigne: but S. Pauls conuersion was 8. yeares before that, in the 20. yeare of Tiberius: for there remained three yeares of Tiberius raigne, and 4. yeares almost of Caligula, whome Claudius succeeded.

2. But it is most like, that S. Paul in that three daies space had reuealed vnto him the knowledge of Iesus Christ, and of his Gospel, which the Apostle saith, he receiued by reuelation of Iesus Christ, Galat. 1. 12. so thinketh *Beda in 9. c. Actor.* and the author of the scholasticall history, c. 46. vpon the same booke. And it is euidently gathered by the history of S. Pauls conuersion set forth by S. Luke, Act. c. 9. how presently vpon his conuersion S. Paul beganne to preach in the Synagogues, that Christ was the Sonne of God. He would not haue so preached vnto others, if he had not beene before himselfe instructed in the waies of Christ.

3. *Sixtus Senensis* then is greatly deceiued, who 1. *tom. bibliot.* deliuereth this out of *Origen*, that S. Paul had learned the history of the Gospel of S Luke: for both S. Lukes owne narration is against it, who saith, that straitway after S. *Paul* had recouered his sight, by the laying on of the hands of Ananias, he beganne to preach in the name of Iesus, Act. 9. And S. *Paul* testifieth otherwise of himselfe, Galat. 1. 11. *Now I certifie you, brethren, that the Gospel, which was preached of me, was not after man: for neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.*

10. Quest. *At what time Paul was first in bonds, and of his going to Ierusalem, how oft he went thither, before he came into bonds.*

Because S. *Paul* did write diuers of his Epistles while he had his libertie, and some after the time of his imprisonment, it shall not be amisse to examine this matter breifly, when *Paul* beganne first to be restrained of his libertie: which falling out at Ierusalem, it must first be knowne, how often and vpon what occasion he went vp to Ierusalem: his iourneis then

to

to Ieruſalem are found to haue beene theſe foure.

1. Firſt, he went to Ieruſalem to ſee Peter, which was three yeares after his conuerſion: And from Damaſcus where he was conuerted, he went into Arabia, and thence to Damaſcus, and ſo to Ieruſalem. But here two doubts are mooued: the firſt is, that Saint Luke preſently after S. Pauls eſcape out of Damaſcus, maketh mention of his comming to Ieruſalem, Act. 9. 25. but the anſwer here is, that S. Luke in that ſtory omitteth many things which were done, and ſo paſſeth ouer for breuity ſake that iourney of S. Paul into Arabia. The other doubt is, whether S. Paul preached at this his going to Arabia: *Hierome* thinketh that he did not, but that he was letted by the Spirit to preach the word in Arabia, as afterward in Aſia: Act. 16. 7. *Parens* alſo is of the ſame iudgement: becauſe S. Paul ſpeaking before king Agrippa, how he preached at Damaſcus, and at Ieruſalem, and in Iudea, Act. 26. 20. maketh no mention of his preaching in Arabia. But ſeeing there were three yeares runne, after S. Paul went from Damaſcus to Arabia, before he returned to Ieruſalem, it is not like, that S. Paul all this time was idle: and in the ſame place, Act. 26. 20. though he make no particular mention of his preaching in Arabia, yet he ſaith in generall, that he preached to the Gentiles: wherefore I rather ſubſcribe here vnto the ſentence of *Chryſoſtome*, who thinketh, that S. Paul at this time preached in Arabia, and did other memorable things, which for modeſtie ſake he paſſeth ouer in ſilence.

2. The ſecond voiage of S. Paul to Ieruſalem, was, when he with Barnabas carried releeſe from Antioch vnto the brethren of Ieruſalem and in Iudea, becauſe of the great famine which was through the whole world, which fell out vnder Claudius Ceſar: as we read, Act. 11. 30. and 12. 25.

3. The third trauell of S. Paul to Ieruſalem, was that, whereof he writeth, Galat. 2. 1. *Then fourteene yeares after I went vp to Ieruſalem.* But here likewiſe ariſeth a double doubt: firſt, whether this iourney, and that deſcribed Act. 15. were one and the ſame: the ſecond, how theſe fourteene yeares are to be counted, and where they muſt take beginning. For the firſt, Chryſoſtome and Hierome vpon the 2. to the Galatians, ſeeme to be of opinion, that theſe were two diuerſe iourneyes: and there may ſeeme ſome probality hereof; becauſe S. Luke ſaith, that Barnabas went with Paul, Act. 15. But S. Paul ſaith, beſide Barnabas he tooke alſo Titus: and S. Luke ſheweth this to be the occaſion, that Paul and Barnabas was ſent vp about the deciding of the queſtion concerning circumciſion: But S. Paul ſaith, he went vp by reuelation, Gal. 2. 2. Yet hereunto it may be thus anſwered, that though Luke make no expreſſe mention of Titus, yet he may be included in that generall addition, They ordained that Paul, and Barnabas, *and certaine other of them ſhould goe, &c.* Act. 15. 2. And S. Paul might goe vp by reuelation, and yet that other occaſion alſo concurre therewith. Wherefore the opinion rather of Theodoret, *in 2. ad Galat.* and of Beda, *in c. 15. Actor.* ſeemeth to be more ſound; that both theſe were but one iourney: both becauſe after this immediatly Paul and Barnabas deuided themſelues, Act. 15. 39. and trauailed not together afterward to Ieruſalem: and Paul after this went not to Ieruſalem, but when he was there apprehended and taken, Act. 21.

The other doubt is, where the computation of theſe 14. yeares muſt beginne. 1. Beda, and the author of the ſcholaſticall hiſtory vpon the 15. of the Acts, and *Thomas*, *Lyranus*, *Caietanus*, vpon the 2. to the Galat, thinke that they are to be counted from the time of S. Pauls conuerſion.

2. But the opinion of *Hierome* and *Auſelme* is more probable, that theſe 14. yeeres beginne from S. Pauls firſt comming to Ieruſalem, which was 3. yeares after his conuerſion, whereof the Apoſtle maketh mention, Galat. 2. 18. for ſeeing he had ſpoken before of his firſt going to Ieruſalem, *After three yeares I came againe to Ieruſalem:* and ſaith afterward, c. 2. *Then fourteene yeares after I went vp againe to Ieruſalem:* theſe 14. yeares muſt properly beginne, where the other 3. yeares ende: ſo that theſe 14. yeares, were indeed 17. yeares from his conuerſion.

But *Pererius* obiecteth, that then the 17. yeare would fall out into the tenth yeare of Claudius Ceſar: which can not be, for the Iewes were expelled from Rome by Claudius after this third going vp of Saint Paul to Ieruſalem: for Saint Luke in the 15. chap. maketh mention of Saint Pauls going vp to Ieruſalem: but the Iewes departure from Rome, by the commaundement of Claudius, afterward he remembreth, c. 18. 2. now, this diſmiſſing of the Iewes from Ieruſalem was in the ninth yeare of Claudius, as *Oroſius* writeth,

lib. 7. c. 4. and *Beda lib. de 6. ætatib.* Which obiection of *Pererius* may easily be answered: for 1. he relieth onely vpon the credit of these two, that this inhibition was in the 9. yeare: it might be after. 2. admit it were in the ninth yeare, yet S. Pauls going vp in the 17. yeare of his conuersion might be before: for seeing he was conuerted in the beginning of the 20. yeare of Tiberius, vpon the 25. of Ianuarie, as is commonly held, his going vp to Ierusalem may be supposed to haue been in the beginning likewise of the 17. yeare, which falleth out in the beginning of the 10. yeare of Claudius: and this election of the Iewes might be in the end of the yeare. 3. S. Luke saith not, c. 18. 2. that then the Iewes were first expelled: but that Aquila was lately come from Rome, because *Claudius* had giuen commandement, &c. there is no precise time set: and there might be some space allowed for their departure, after that the commandement was giuen.

11. Quest. *Of Pauls beeing in bonds first at Cesarea, and afterward at Rome.*

The fourth iourney of S. Paul to Ierusalem was, when he was taken by the captaine Lysias, and sent to Cesarea to Felix the gouernour: as S. Luke setteth forth the historie, Act. 21. 22, 23. and at Cesarea he continued vnder Felix two yeares in bonds, Act. 24. 28. But there are diuers opinions concerning this matter.

1. Some doe thinke that the two yeares there mentioned, are vnderstood of the time of Felix gouernment: but that can not be: for S. Paul saith, Act. 24. 10. that *Festus* had been of many yeares a Iudge vnto that nation: he had been then their gouernour more then two yeares: and *Iosephus* writeth, that Festus was sent thither in the 11. yeare of Claudius, *lib. 20. Antiquit. c. 5.* and he was displaced from his regiment in the 2. yeare of *Nero:* so that he held his gouernement fiue yeares at the least.

2. *Baronius* thinketh, that the two yeares there mentioned must be restrained to Neros raigne: for in his second yeare Felix was remooued, and Paul brought prisoner to Rome: he denieth that he was two yeares in bonds at Cæsarea: But *Pererius* well refuteth this assertion, because no mention is made at all of Nero by S. Luke: and therefore to his raigne, these two yeares can haue no relation.

3. The author of the scholasticall historie will haue these two yeares counted from the time, when the Iewes first accused Paul before Cæsar, *in Act. Apostol. c. 3.* But neither doth S. Luke make mention there of any such thing.

4. Wherefore, whereas the words stand thus, *when two yeares were expired, Pontius Festus came into Felix roome, and Felix willing to get fauour of the Iewes, left Paul bound:* the best sense is to beginne these two yeares from the first imprisonment of S. *Paul* at *Cæsarea:* of this opinion are *Lyranus, gloss. interlinear. Oecumenius in vltim. cap. Actor. Beda in c. 14. Actor.* And so much may be gathered out of the text: because it is said, that Felix sent for *Paul* the oftner, and communed with him, hoping that some money should haue been giuen him, v. 27. this often communing with S. *Paul* sheweth that S. *Paul* was detained there sometime in bonds, and it is said also that *he left Paul bound:* so that *the two yeares expired*, which are mentioned in the same place, are most fitly referred to *Pauls* bonds.

Now after *Paul* had beene two yeares prisoner at Cæsarea, he thence was sent bound to Rome, in the second yeare of Nero, and continued there free prisoner two yeares in an house which he hired, Act. 28. 30. So he came to Rome in the 23. yeare after his conuersion, and the 25. yeare after the passion of Christ: But afterward he was loosed out of his bonds and dismissed from Rome, as shall be shewed in the next question: and in this first two yeares imprisonment at Rome, it is like that S. Luke wrote the historie of the Acts, and there endeth, because it is not like that he was after that S. *Pauls* perpetuall and inseparable companion.

12. Quest. *Whether S. Paul was set at libertie after he was prisoner at Rome, and where he bestowed himselfe afterward.*

1. This is euident by S. *Pauls* owne testimonie, who in diuers of his Epistles while he had been prisoner in Rome, promiseth to visit the Churches againe where he had preached the Gospel, and speaketh thereof very confidently: as Phlip. 1. 25. writing from Rome, he saith, *This I am sure of, that I shall abide, and with you all continue, for your furtherance, and ioy of your faith:* likewise to Philemon he thus writeth, v. 12. *Prepare me lodging, for I trust, that through your prayers I shall bee giuen vnto you.* So also Heb. 13. 23. *Know* that (our) *brother*

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ther Timotheus is deliuered, with whome, if he come ſhortly I will ſee you. And yet more euidently he ſaith, 2.Tim.4.16,17. *At my firſt anſwering no man aſſiſted me, &c. notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully knowne, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the lyon.* All theſe places doe euidently ſhew, that Paul was deliuered after his firſt impriſonment at Rome.

2. The reaſon is thus alleadged by Euſebius, *Neronem in principio imperij mitiorem fuiſſe*, that Nero in the beginning of his Empire was more gentle and mild: but afterward, when Paul was taken againe, Nero then beeing become a moſt cruell Tyrant, cauſed the holy Apoſtle to be put to death. Thus *Euſebius lib. 2. hiſtor. ſcholaſt. c. 21.* to the like purpoſe alſo writeth Hierome *in Paulo.*

3. Now after S. Paul was deliuered, he viſited the Churches, where he had preached, and other places likewiſe where he had not beene before. 1. *Hierome* thinketh, that he preached onely in the Weſt parts: for he had a purpoſe to goe into Spaine, Rom. 13. 28. but it is not like that he ſpent all the time of his liberty after his firſt impriſonment, which was 10. years, onely in the Weſt parts. 2. *Caietanus* thinketh that he viſited Macedonia, and Achaia, as he had promiſed in his Epiſtles: and ſo much he inferreth vpon thoſe words, 2.Tim. 4. 13. *The cloake which I left at Troas with Carpus, when thou commeſt, bring with thee:* and v. 20. *Trophimus I left at Miletum ſicke:* theſe things were not done when S. Paul went firſt to Rome (ſaith *Caietane*) for no ſuch thing is mentioned in the ſtorie of the Acts: theſe things then fell out before his ſecond comming to Rome: which beeing 10. or 11. yeares after the firſt, he would not write for his winter cloake, which he had left ſo long behind him: neither is it like that *Trophimus* ſicknes continued 10. or 11. yeares. But *Caietans* collection here is not ſound: for it is euident that S. Paul wrote this epiſtle at his firſt impriſonment in Rome: for he ſaith, v. 17. that he was deliuered out of the mouth of the lyon. And many things were acted by the Apoſtles, which are not written in the hiſtorie of the Acts: yet *Caietans* opinion is true, that S. Paul viſited the Eaſt Churches, becauſe he ſo purpoſed and promiſed in his Epiſtles. 3. But he did not viſit onely the Eaſt Churches, but as *Euſebius* ſaith, it is like, *ad Euangelium paſſim prædicandum ſe denno recepiſſe*, that he returned to preach the Goſpel againe euery where.

4. Yet to Epheſus it is certaine he returned not: for he himſelfe had told them, that they ſhould ſee his face no more, Act. 20. 38. And whether euer he were in Spaine, it ſhall be ſhewed, when we come to that place in the 15. chapter.

13. Queſt. *In what yeare after the paſſion of Chriſt, and of Nero his raigne, S. Paul was put to death at Rome.*

1. *Pererius*, alleadging for his authors, *Metaphraſtes*, *Dyoniſius* Biſhop of Corinth, *Onuphrius* in his Chronicle, and *Baronius*, thinketh that S. Paul was martyred in the 13. yeare of Nero his raigne, in the 8. moneth: and in the 36. yeare from the paſſion of Chriſt. 2. *Beda* vpon the 15. c. of the Acts, aſſigneth Pauls death to the 38. yeare after the paſſion of Chriſt. 3. *Thomas* yet goeth further, and ſaith it happened in the 40. yeare after Chriſts paſſion, *in 2. cap. ad Galat.* But if either of theſe two latter opinions were true, S. Paul ſhould not haue ſuffred vnder Nero, which is againſt the common receiued opinion of all. 4. Therefore it is more probable, according to the receiued tradition, that S. Paul died in the 14. yeare of Nero his raigne, and in the 37. yeare after the paſſion of Chriſt: as *Euſebius in Chronic.* and *Hierom. lib. de ſcript. Eccleſiaſt.*

Pererius obiecteth, that Nero died about the 10. of Iune in his 14. yeare, whereas S. Paul and S. Peter ſuffred the 29. of Iune, and therefore they could not be put to death in Neros raigne, may be thus anſwered: that it is vncertaine at what time of the yeare, or in what moneth Nero died: he buildeth onely vpon the coniecture of *Onuphrius*, as hath been ſhewed before, qu. 6. toward the end: whoſe teſtimony is not ſufficient, to waigh againſt the authority of *Euſebius*, *Hierome*, and others, who place S. Pauls death in the 14. yeare of Nero.

But *Epiphanius* is farre wide, who thinketh S. Paul to haue died in the 12. yeare of Nero, *in her.* 27. which was the 35. yeare after the paſſion of Chriſt: who herein is againſt the opinion of all other.

14. Queſt. *Of Pauls perſon, and of the manner, and place of his death.*

1. Concerning S. Pauls perſon, *Nicephorus* thus deſcribeth him, *lib. 2. c. 37.* that he was

of ſtature ſmall, and ſomewhat ſtooping: of a whitely face, ſmall head, comely eyes, low eye-browes, a comming noſe: a thicke beard ſomewhat long, full of gray haires, as likewiſe was his head: of comely grace, ſhewing ſome diuine thing to be in him. *Chryſoſtome* in his homilie *de principib. Apoſtol.* ſaith, that for his ſtature, he was but 3. cubits high, whereas a mans vſuall ſtature is toward foure cubits: which if it were ſo, the reaſon may euidently appeare, why the falſe Apoſtles ſaid that *Pauls bodily preſence was weake*, 2. Cor. 10. 10. they might diſdaine his perſon, for his ſmall ſtature.

2. For the place where S. Paul was beheaded, the generall opinion is, that it was in the way *Hoſtenſes*, where Conſtantine erected a Temple bearing S. Pauls name, and there was he buried. But *Pererius* by the authority of Gregorie, thinketh that he was put to death, *ad aquas Saluias*, in a place called the *Saluian* waters: the matter is not great, yet there is more probability for the former opinion.

3. It is alſo generally receiued, that S. Paul and S. Peter were both put to death on the ſame day at Rome: But *Prudentius* in his verſes, *de feſto Apoſtolor.* and *Auguſt. Tom.* 10. *ſerm.* 4. *de feſt. Apoſt.* are of opinion that Paul ſuffered vpon the ſame day, that Peter did, but a yeare after: the matter is not great: though *Gelaſius* condemne them as heretikes which deny that S. Peter and S. Paul ſuffered in one day together.

15. Queſt. *What mooued Nero to put the holy Apoſtle to death.*

1. Some doe thinke that this was the cauſe: when *Simon Magus* to prooue himſelfe to the Romanes to be a God, by the help of the Deuill did flie aloft in the ayre, by the prayers of Peter, the Deuill beeing driuen away, that wicked Sorcerer fell downe, beeing forſaken of his ſpirit, and ſo was broken in pieces: whereupon Nero was incenſed againſt the Apoſtle: thus *Hegeſippus lib. 3. c. 2. Ambr. lib. 5. epiſt. de tradend. baſilic. Arnob. lib. 2. aduerſ. Gentil.* with others: But this reaſon, if this report were true, as it may be doubted of, rather ſheweth the cauſe, why Peter was put to death, then Paul.

2. *Chryſoſtome* and *Theophylact* vpon the 4. c. of the ſecond to Timothie, doe alleadge this to be the cauſe, becauſe Paul had conuerted to the Chriſtian faith Neros butler, whom he made great account of: thereupon he commanded him to be beheaded.

3. *Simeon Metaphraſtes in commentar. peregrinat. Petri & Paul.* affirmeth out of Chryſoſtome, that Nero raged againſt S. Paul, becauſe he had conuerted one of Nero his concubines, which afterward refuſed to haue companie with him. But theſe two may ſeeme to be but mens coniectures: if this had beene the cauſe, Nero would haue put Paul to death at his firſt impriſonment: for then he had conuerted diuers of Ceſars houſhold, whoſe commendations he ſendeth to the Philippians: but after this he was enlarged, as may be collected, c. 1. 25.

4. *Seuerus Sulpitius, lib.* 2. giueth an other reaſon, why Nero perſecuted Paul to death, which was this: Nero hauing ſet Rome on fire, and laid it vnto the Chriſtians charge, whereof there was then a great number in the citie: and this occaſion Nero tooke to perſecute the Chriſtians, and to put them to diuers torments: ſome he cauſed to be couered with beaſts skinnes, and to be woorried with dogges: ſome were nayled to croſſes: ſome were burnt in the night, that their fires might qualifie the darknes of the night: and in this hoat perſecution mooued vpon this occaſion, Paul was put to death. But *Pererius* confuteth this opinion by this reaſon: this ſetting of the citie on fire happened in the tenth yeare of Nero, as Euſebius noteth in his Chronicle, but S. Paul ſuffred in the 14. yeare of Nero.

5. But we neede aſſigne no other cauſe of Nero his rage againſt this bleſſed Apoſtle, then this, which Euſebius and Hierome both doe touch, as is partly ſhewed before, Queſt. 12. that Pauls defence, was at his firſt impriſonment admitted, and thereupon deliuered, becauſe Nero at the firſt caried himſelfe as a gentle Prince, but in the end beeame a moſt ſauage Tyrant, and then his hatred was ſuch againſt the Chriſtians, that Paul could not eſcape this bloodie hands. It was then the cruelty of that bloodie Tyrant ioyned with a wicked deteſtation of the Chriſtian faith, that prouoked this beaſtly Tyrant, to ſhew his rage, in putting to death this holy Apoſtle: we neede not ſeeke for any further reaſon. And thus farre we haue proceeded in ſuch queſtions as concerne the perſon of this Apoſtle: now follow ſuch matters, as are to be obſerued touching his writings, and ſpecially this Epiſtle to the Romanes.

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16. Queſt. *Of the Epiſtles of S. Paul, the number of them.*

1. The Epiſtles which S. Paul writ, are in all 14. in number, he writ nine of them to the 7. Churches: 1. to the Romanes, 2. to the Corinthians, 1. to the Galatians, 1. to the Epheſians, 1. to the Philippians, 1. to the Coloſſians, 2. to the Theſſalonians, and one to the Hebrewes: and 4. beſide to priuate perſons, 2. to Timothie, 1. to Titus, 1. to Philemon. The reaſon of this number, *Gregorie* whom *Anſelme* followeth yeeldeth to be this: this number of 14. conſiſting of 10. which ſignifieth the morall Law, and of 4. which noteth the 4. Euangeliſts, ſheweth the harmonie and conſent of Law and Goſpel, and that S. Paul, *Legis & Euangelij ſecreta rimatus eſſet*, had ſearched out the ſecrets both of the Law and Goſpell: But this reaſon is too curious. *Cyrillus de Hieroſolym. Catech.* 10. better ſheweth the reaſon, why S. Paul did write more Epiſtles then the reſt of the Apoſtles, *Non quod minor eſſet Petrus, aut Iohannes*, not becauſe Peter or Iohn were leſſe or inferiour: *ſed quia antea fuit inimicus*, but becauſe he had been an enemie before, it pleaſed God he ſhould write moſt: that wee might be the better perſwaded that he taught the truth.

2. Theſe Epiſtles of S. Paul are extant, ſome other he did write, which are not extant, as 1. Cor. 5. 9. he maketh mention of an Epiſtle, which he had writtē to the Corinthians before that: for thus he ſaith, *I wrote vnto you, in an Epiſtle, that you ſhould not companie together with fornicators:* which words *Chryſoſtome* thinketh to haue relation to the 2. and 7. verſes of the chapter, but the 11. verſe following, *But now I haue written vnto you*, doth ſhew that it was at another time, that he had ſo written. Indeed thoſe words of the Apoſtle, Epheſ. 3. 3. *As I haue written before, (or aboue) in fewe words*, may haue relation to the beginning of the ſame Epiſtle, c. 1. v. 9. yet in this place it may be gathered, that S. Paul had written a former Epiſtle to the Corinthians, *Parens:* which may be his meaning, where he ſaith, *This is the third time that I come vnto you*, 2. Cor. 13. 1. which he may vnderſtand of his three Epiſtles, which he had written vnto the Corinthians: for that ſome of the Apoſtles writings may be miſſing in the New Teſtament, as ſome of the Prophets in the olde Teſtament, as Salomon is ſaid to haue ſpoken three thouſand Prouerbs, and a thouſand and fiue ſongs, 1. King. 4. 32. whereof the greater part is loſt, may be granted without any inconuenience: ſeeing that part of Scripture, which the Lord hath thought good to preſerue for the edifying of his Church is found to be ſufficient.

3. Yet diuerſe bookes were forged and foiſted in vnder S. Pauls name: as *Auguſtine* citeth the *Apocalypſe* or Reuelation of S. Paul, in 16. *c. Ioan.* whereof *Nicephorus* alſo maketh mention, *lib.* 12. *c.* 34. which they ſaid was found in Pauls fathers houſe at Tarſus in a marble coffer, in the time of Theodoſius the Emperour, which was prooued to be falſe by the confeſſion of an old man: ſuch was the booke of the Acts of Paul, mentioned by the ſame *Nicephorus*, lib. 12. c. 46.

4. Of the ſame ſort was the Epiſtle to the Laodiceans imagined to bee of S. Pauls writing: 1. which neither was S. Pauls writing, but the Church reiected it, that there might be but 14. Epiſtles in all: to ſhew, that the Apoſtle had attained to the ſecrets of the Lawe and Goſpel: for tenne ſignifieth the Law, and fowre the Euangeliſts: thus *Anſelmus in 4. epiſt. ad Coloſſenſ.* following *Gregor. lib.* 35. *morall. c.* 25. for the Church hath no authoritie to reiect any part of the Apoſtolicall writings. 2. Neither was it of S. Pauls writing, but now periſhed, as *Bellarmine* thinketh, *lib.* 4. *de verbo Dei, c.* 4. 3. Nor yet was that Epiſtle ſometime extant, of S. Pauls writing, as *Epiphanius* maketh mention thereof, in the hereſie of the Marcionites: for S. *Hierome* well ſaith, *Legunt quidam ad Laodicenſes, ſed ab omnibus exploditur*, ſome doe read alſo the Epiſtle to the Laodiceans, but it is reiected of all, *catalog. ſcriptor.* for the words are ἐκ Λαοδικείας, from Laodicea, Coloſſ. 4. 16. which the vulgar Latine corruptly tranſlateth, *qua Laodicenſium eſt*, which is of the Laodiceans. 4. Neither was it the ſame Epiſtle which the Apoſtle had written from *Laodicea*, which ſome thinke to haue been the firſt Epiſtle vnto Timothy: for it is euident Coloſſ. c. 2. 1. that S. Paul when he wrote this Epiſtle, had not ſeene the Laodiceans. 5. So *Philaſtrius, hæreſ.* 59. maketh mention of ſuch an Epiſtle which was taken to be S. Pauls, but it was not publikely receiued, becauſe of ſome doubtfull ſentences thruſt in by ſome: but it was not S. Pauls Epiſtle, neither in part nor whole: for the reaſon before alleadged, as *Theodoret* thinketh that it is a feyned and forged Epiſtle. 6. *Sixtus Senenſ.* writeth, that there is an Epiſtle of S. Pauls to the Laodiceans to be found in Paris, in an old booke, in the librarie of Sorbon, and at Padway in

Whether S. Paul wrote any Epiſtle to the Laodiceans.

the librarie of S. Iohn: But that is not S. Pauls Epistle, for it containeth nothing worthie of him: and whatsoeuer that Epistle hath, is more distinctly handled in the Epistle to the Colossians: so that there was no reason, why S. Paul should will the Colossians to read that Epistle. 7. This Epistle then from *Laodicea*, was some Epistle, which either the Laodiceans writ to S. Paul, whereunto hee partly maketh answer, in that Epistle to the Colossians, as *Chrysostome, Theodoret, Oecumenius*, or which they had written to the Colossians, *Beza*.

Quest. 17. *Of the order of time, wherein S. Pauls seuerall Epistles were written.*

This Epistle to the Romanes, though it be placed first, yet is thought to haue been written last of all those, which S. *Paul* did write before he was imprisoned at Rome. His Epistles then are thought to haue been written in this order: 1. The former Epistle to the Thessalonians, seemeth to haue been first written, which he sent vnto them from *Athens* by *Tychicus*: for from *Thessalonica* he remooued to *Berea*, from thence to *Athens*, Act. 17. 2. And the same yeare while he was at *Athens*, he did write the second Epistle also to the *Thessalonians*, explaining in the latter, that which he had written in the first concerning the comming of Christ, and the end of the world: this was about the 17. yeare of his Apostleship, and the 9. yeare of the raigne of *Claudius* the Emperour, *Pareus: Chrysostome* giueth this coniecture, why the Epistles to the *Thessalonians* should be written before those to the Corinthians, because he saith, 2. Cor. 9. 2. that *Achaia was prepared a yeare agoe:* whereby he signifieth that he had formerly dealt herein with the *Thessalonians*, vnto whom he thus writeth, 2. Thess. 4.9. *As touching brotherly loue, ye need not, that I write vnto you, &c. yea and that thing yee verily doe to all the brethren, which are throughout all Macedonia.* It seemeth then that he had propounded this matter of beneuolence, and almes to the Thessalonians, before he had written thereof to the *Corinthians, Chrysost. in argum.*

But here are two doubts moued concerning this Epistle: from whence it was sent, and by whom: *Baronius*, to whom *Perer ius* consenteth, thinketh it was written from Corinth: because S. *Paul* maketh mention, c. 3. 6. of *Timothy* his returne vnto *Paul*, before this Epistle was written, who found S. *Paul* at Corinth, Act. 18.1.5. But there it is said, that *Silas* and *Timotheus* came from Macedonia, when they found *Paul* at Corinth: therefore that might be an other returne, then this here mentioned, when Timothy came from Thessalonica: And that *Paul* was then at *Athens*, when he wrote this Epistle is euident, cap. 3. 1. *Wee thought it good to remaine at Athens alone, &c.* And of this opinion also are *Athanasius in Synops.* and *Theodoret*, that this Epistle was sent from Athens.

But these forenamed Fathers thinke also, that this Epistle was sent by Timothy: because it followeth, c. 3. 2. *And haue sent Timotheus our brother, &c.* who they thinke carried this Epistle: yet it is more probable that it was sent by some other, and most like by *Tychicus: Pareus:* for the inscription of the Epistle is in *Paul, Silvanus*, and *Timotheus* name: it is not like, that he would send Timotheus salutation, he beeing the messenger to carrie the Epistle; for salutation and greeting is sent in the name of those which are absent.

3. The third Epistle in order was the former Epistle to *Timothy*, which hee wrote from *Laodicea*, the cheife citie of *Phrygia pacatiana*, while he passed through that countrey, Act. 18.2,3. before he came to Ephesus, c. 19.1. for when S. *Paul* writ to *Timothie*, he purposed to see him shortly, 1. Tim. 3. 14. as he did, out of *Phrygia* comming to *Ephesus:* this seemeth to haue been about the 19. yeare of his conuersion.

4. Next was written the former Epistle vnto the Corinthians, which was dated from *Philippi*, as it is in the Greeke subscription, but rather from *Ephesus*, as the *Syrian* and *Arabian* translation hath; for at this time *Paul* was at *Ephesus*, 1. Cor. 16. 8. *I will tarrie at Ephesus vntill Pentecost:* and as yet he was not come to *Macedonia*, where *Philippi* was, as he saith, v. 5. *I will passe through Macedonia:* it seemeth then, that this Epistle was written while *Paul* staied at Ephesus, before that commotion made by *Demetrius: Beza annot.* 1. Cor. 16. 5. about the 19. yeare of *Pauls* conuersion, the 54. yeare of our Lord, and in the 12. yeare of *Claudius: Pareus.*

5. Then followed the second Epistle to the Corinthians, which was written from *Philippi*, as the vsuall subscription sheweth; for after the tumult ceased in *Ephesus*, *Paul* departed to go into Macedonia, Act. 20. 1. and from thence into Grecia, where he staied 3. moneths; as he promised to come vnto Corinthus with them of Macedonia, 2. Cor. 9. 4. which hee at that time performed.

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6. About the same time also was written the Epistle to Titus from *Nicopolis*, which is not farre from *Philippi* in Macedonia, whether he sent for *Titus* to come vnto him: because he purposed there to winter, *Tit.*3.12. yet the Apostle afterward changed his mind; for he staied three moneths in Grecia, and there wintred, Act.20.3. as it is most like at *Corinthus*: *Parens.* *Aretius* thinketh that this Epistle was written before the latter to the *Corinthians*: the matter is not great: they were both written in a short time one after another: but it seemeth he first came to *Philippi*, whence he wrote to the *Corinthians*, and then to *Nicopolis*.

7. The last of all these, was written this Epistle to the Romanes, from *Corinthus* in his last passing thorough *Macedonia* and *Grecia*, when he went to *Ierusalem*, whence he was sent captiue to *Rome*: for now he had receiued the almes to minister vnto the Saints at Ierusalem, Rom. 15.25. which he had written before to the *Corinthians* to be gathered, 1. Cor. 16. 2. 2.Cor.8.6. which almes he now carried to Ierusalem, when he wrote this Epistle, as he saith Act. 25.17. that hee brought almes to his nation. This Epistle to the Romanes, as it was the last of those, which were written before he came to Rome, so yet was it before all the rest, which he sent from Rome, beeing there in bonds: *Romanorum enim vrbem nondum accesserat*, for he was not yet come to the citie of Rome, when hee wrote this Epistle: *Chrysostome*.

These seuen former Epistles, S. Paul did write before hee was carried prisoner to Rome; the other seuen he sent after he came to Rome, for in all of them he maketh mention of his bonds: but whereas Paul is thought to haue been twice in bonds at Rome, for otherwise beeing held to haue come to Rome in the 2. yeare of Nero, he must either be thought after 2. yeares imprisonment at Rome, to haue suffered in the 4. yeare of Nero, which is against the opinion of all; or that he remained there 12. yeares prisoner, which is not like: Nowe then whether hee writ these Epistles following, in his first, or second imprisonment and bonds at Rome, it is vncertaine, *Parens.*

8. The first written from Rome was the Epistle to the Galatians, wherein hee maketh mention of the markes of the Lord Iesus, which he did beare in his bodie, c.6.17. meaning his chaines, or torments, which he endured: this may seeme to haue beene in the beginning of his second bonds, *Parens.* *Chrysostome* thinketh, that the Epistle to the *Galatians* was before this to the Romanes: but that cannot be: for when he sent this Epistle to the Romans, he had not yet seen them, for he saith, c.1.11. *I long to see you, &c.* neither had been at Rome: but from Rome he sent the Epistle to the Galatians, then beeing in bonds, as both the subscription of the Epistle sheweth, and the mentioning of the markes of the Lord Iesus, c. 6. 17. *Aretius* thinketh that this was written last of all, sauing the Epistle to the Hebrewes: because the Apostle saith, c.6.17. *From hence let no man put me to businesse: ego enim modo immolar*, for *I am now readie to be offered:* but these words are not there: he saith, *for I beare in my bodie the markes, &c.*

9. The next was the Epistle to the *Ephesians*, where he maketh mention also of his bonds, c.6.22. *Parens.*

10. Then the Epistle to the *Philippians*, in the which he maketh mention of some in Cæsars household, which sent salutations, c.4.22. *Parens.* *Aretius* will haue this the first Epistle sent in his bonds, because he maketh mention thereof as of a new thing, c.1.v.7. but by this reason the Epistle to *Philemon* should be the first, because in the very title he saith, *Paul a prisoner of Iesus Christ.* These Epistles, the order whereof cannot be prooued otherwise out of the Epistles themselues, are best holden to haue beene written in that order wherein they are placed.

11. The last of all the Epistles written in S. Pauls first bonds seemeth to be the epistle to the Hebrewes: *Parens* maketh it first written from Rome: but because he saith, *They of Italy salute you*, c.13.23. it may seeme he was dismissed from Rome, and preached in Italie: *Baronius*, and before him *Aretius*, thinke it was the last of all S. Pauls epistles: but that is not like, because it seeemeth when he writ this epistle, hee was deliuered from his bonds at Rome, and was in Italie; therefore I thinke that it was vpon the same reason, the last which S. Paul did write in his first imprisonment, as *Perer.*

12. The next was the epistle to *Philemon*, but written in S. Pauls last bonds: *Parens* and *Aretius* thinke the epistle to the Colossians was written first: but *Chrysostome* giueth the prioritie of this epistle to Philemon, vpon this reason: because, Coloss. 4.9. the Apostle maketh

keth mention of *Oneſimus* a faithfull and beloued brother whome he ſent with *Tychicus* vnto the *Coloſſians:* but it is like he had firſt reconciled him to his maſter *Philemon*, whoſe ſeruant he had been, *Without whoſe mind he would doe nothing*, Philem. 14. him therefore it is like hee firſt of all ſent to Philemon his maſter, with that Epiſtle, before he would employ him.

13. Then followeth the Epiſtle to the *Coloſſians*, wherein he prayeth them to be mindful of his bonds. Theſe two laſt Epiſtles, 1. I neither think with *Pererius* to haue been written in S. Pauls firſt bonds, becauſe he calleth himſelfe now in the epiſtle to *Philemon*, which was written before this to the Coloſſians, Paul aged: and though he writeth, v. 21. as hoping to be deliuered, yet it pleaſed God otherwiſe. 2. Neither doe I thinke with *Paræus*, that all but the epiſtle to the Hebrewes written from Rome, are to be referred to S. Pauls laſt bonds: becauſe in ſome of them he writeth verie confidently of his deliuerance, as Philip. 1. 25. *This I am ſure of, that I ſhall abide, &c.* theſe two then, with the latter epiſtle to Timothie, were written in S. Pauls laſt bonds.

14. The laſt was the ſecond Epiſtle to *Timothy*, which was after the other to the Coloſſians: for *Demas* was now fallen away, 2. Timoth. 4. 10. who yet continued with Paul, when he writ to the Coloſſians, c. 4. 14. *Aretius.* And that this was the laſt of all, is euident, 2. Tim. 4. 6. where he ſaith, *I am readie to be offered vp, and the time of my departure is at hand: Chryſoſt. Paræus.*

But *Pererius* much differeth and diſſenteth, as touching the order of time of the writing of theſe epiſtles: whoſe placing of them with the reaſons of his opinion ſhall briefly be examined.

1. The Epiſtles to the Corinthians he thinketh to haue been written before the 1. epiſtle to *Timothy:* which is affirmed to haue been written in the third place, before either of theſe epiſtles: for if Paul writ the 1. epiſtle to the Corinthians from *Epheſus*, as *Pererius* confeſſeth, and it is euident, 1. Cor. 16. 8. then muſt the firſt epiſtle to *Timothie* be the former: for when S. Paul writ to *Timothie*, he had not yet been at *Epheſus*, but he purpoſed to ſee *Timothie* ſhortly, 1. Tim. 3. 14.

2. Next to the epiſtles to the *Corinthians*, he placeth the former to *Timothie*, which muſt goe before vpon the reaſon alleadged.

3. After the epiſtles to the Corinthians he ſetteth the epiſtle to *Titus*, which followed indeede in that order, as is ſhewed before: ſauing that he thinketh it was not written from *Nicopolis*, which is moſt probable, becauſe he ſaith, c. 3. 12. *Be diligent to come vnto me to Nicopolis, for I am determined there to winter:* for although theſe words may beare that ſenſe, that he was not yet come to *Nicopolis*, but had it in his minde to be there: yet the ſubſcription to the epiſtle, affirming that it was written from *Nicopolis*, ought to ſway that way eſpecially, the text fauouring that ſenſe.

4. The epiſtle to the *Galatians* he thinketh to haue had the 5. place next to that to *Titus*, with *Chryſoſtome:* But *Theodorets* opinion is rather to be receiued, who thinketh it was written from Rome, and therefore after the epiſtle to the Romanes, as is ſhewed before, *loc.* 9.

5. The Epiſtle to the Romanes was the laſt of thoſe which S. Paul writ before he was in bonds at Rome, as hath been ſhewed before, *loc.* 7.

6. Then followe the other epiſtles to the *Galatians*, *Epheſians*, *Philippians*, *Philemon*, *Coloſſians*, *Hebrewes:* ſauing that *Pererius* will haue the epiſtle to the *Galatians* before this to the *Romanes:* and the epiſtle to the *Hebrewes* laſt of all, but the two epiſtles to *Timothie:* whereas the epiſtles to Philemon, and the Coloſſians, were after it: ſee before, *loc.* 13.

7. Laſt of all *Pererius* placeth the ſecond to *Timothie:* which was written laſt of all, when Paul was readie to be offered vp, as he writeth, 2. Tim. 4. 6. and that the time of his departure was at hand: *Baronius* therefore is deceiued, who thinketh it was written before the epiſtles to the Philippians, Epheſians, Coloſſians, Philemon, and to the Hebrewes: And whereas it will be obiected, that S. Paul when he writ this Epiſtle was deliuered out of the mouth of the lyon, meaning *Nero*, 2. Timoth. 4. 17. and therefore this epiſtle was written in his firſt, not in his ſecond bonds. *Chryſoſtome* and *Theodoret* doe anſwer, that S. Paul ſpeaketh here of his firſt bonds, that at his firſt anſwering he was deliuered: But in the former places, he ſpeaketh of his ſtate and condition, wherein he then preſently was, euery day

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expecting death, and looking for the time of his dissolution.

Quest. 18. *That it is not a point of curiositie, but a thing very requisite to knowe the diuers times of the writing of S. Pauls Epistles.*

1. Not for that reason, which *Origen* supposeth, to know how the Apostle profited, *Videtur in hac epistola perfectior fuisse quam cæteris*, he seemeth to haue been more perfect in this epistle then in the rest: for to the *Corinthians* he writeth, 1. Cor. 9. *Least when I haue preached to others, I should bee a reprobate:* he so saith, *quasi res non indubitata esset*, as though it were a thing which he was not fully resolued of: and to the *Philippians* he saith, 3. 12. *Not as though I had alreadie attained vnto it:* But in this epistle he speaketh as a man throughly resolued: he was perswaded that nothing could separate him from the loue of God in Christ, c. 8. 38, 39. *sic fere Origen.*

Contra. 1. The places alleadged prooue no such vncertentie of assurance of saluation in *Paul:* for in the first, he speaketh not of reprobation before God, but in the opinion of men, least they might iudge him as a reprobate, if his life should be contrarie to his doctrine: in which sense he vseth the word, 2. Cor. 13. 7. *though we be as reprobates*, that is, in mans iudgment. In the other place he speaketh of the full possession of the inheritance, not of the perfect assurance. 2. The epistle to the *Philippians* was written after that to the *Romanes*, as hath beene shewed before: therefore it is impertinently alleadged to prooue greater perfection to haue been in the Apostle, when he writte to the *Romanes*, then when he indited the epistle to the *Philippians*. 3. The same assurance of saluation, which S. *Paul* professeth, Rom. 8. he sheweth also, 2. Cor. 2. 9. *The things which eye hath not seene, &c. which God hath prepared for those that loue him: But God hath reuealed them vnto vs by his spirit, &c.* Here the Apostle in saying (*vs*) perswaded himselfe to be one of those, to whom these things were reuealed and prepared.

2. But *Chrysostome* better sheweth the reason, why it is profitable to distinguish of the time of the writing of these epistles: because the Apostle handleth the same things diuersly, treating of Circumcision and other Ceremonies: for to the Romanes hee saith concerning such things, cap. 14. *Him that is weake in the faith, receiue vnto you.* But to the Galatians, he writeth more sharpely, c. 5. 2. *If yee be circumcised Christ shall profit you nothing:* and to the *Colossians* he calleth them *the ordinances of the world, the commandements and doctrines of men, Coloss.* 2. 20. 22. the reason of which difference *Chrysostome* alleadgeth to be this: *quia principio condescendere oportuit, successu temporis non item*, because in the beginning the Apostle was to condiscend and yeelde somewhat, but not so afterward: like as physitians and schoolemasters doe more gently and tenderly vse their patients, and young schollers at the first, then afterward.

Quest. 19. *Of the order of placing the Epistles, and why this to the Romanes is set first.*

1. *Athanasius in Synops.* placeth the 7. canonicall epistles before S. *Pauls*, which are foureteene in all: and of them the epistle to the Hebrewes he maketh the tenth next before the epistles to *Timothie: Luther* setteth the epistle to the Hebrewes after S. Iohns epistles, & diuideth it from S. *Pauls: Tertullian lib. contr. Marcionem*, placeth them in this order, the epistles to the *Galatians, Corinthians, Romanes, Thessalonians, Ephesians, Colossians, Philippians:* But the best order is, that which is vsually receiued, to the *Romanes, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians*, to *Timothie, Titus, Philemon* and to the *Hebrewes.*

2. And why the Epistle to the Romanes is prefixed before the rest, the reasons are these: 1. Not for that it was the first in time, for the contrarie is shewed before. 2. nor so much for the prolixitie and largenes thereof, as the prophesie of Isay in that behalfe is set first, *Par.* 3. or for the dignitie of that nation, because the *Romanes* were cheife Lords of the world, *Aretius:* for this had been but a temporall respect. 4. or for the dignitie and excellencie of the Romane Church: for he giueth the preheminence to the Iewes: whom he calleth the oliue tree, and the Gentiles the branches of the wilde oliue tree, c. 11. 5. But the cheife reason was, because of the excellent matter: this epistle treateth of that principall question of iustification by faith (which is handled also in the epistle to the Galatians, but here more at large) and of the cheife questions beside of Christian religion, as of the workes of nature, c. 1. 2. the force of the Law, c. 7. the fruits of iustifying faith, c. 5. of election and reproba-

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tion, c. 9. of the calling of Gentiles, and the reiection of the Iewes, c. 11. of the diuersitie of gifts, c. 12. of the dutie towards Magistrates, c. 12. of the vse of indifferent things, c. 14. 15. so that this epistle is as a catechisme and introduction to Christian religion, and therfore it is worthily set before the rest: *Aretius, Pareus.*

Quest. 20. *Vnto whom this Epistle to the Romanes was written, and from whence.*

1. It was not written generally to the whole Romane state: for the Emperour of Rome with his Princes, Ministers, and officers, were persecutors of the Church of God: but it was directed to those among the Romanes, whether of that nation or strangers, both Iewes and Gentiles, that had imbraced the Gospel of Christ: *Aretius, Faius.* As now in the Romane Papall state, we doubt not but there are many, which professe the Gospel of Christ, and are members of the true Church.

2. And although this epistle were personally directed to the Romanes, yet it entreateth of the common faith, which concerneth the whole Church of God, and so the vse thereof is generall: and that which was written vnto them, is written vnto vs. As that which our B. Saniour said vnto his Apostles, he said vnto all, Mark. 13. 37. so that which the Apostles did write to some speciall Churches, they did write vnto all, *Gryneus.*

3. This epistle was written from Corinthus, as not onely the subscription sheweth, both in the Greek and Syriake, but *Origen* beside doth collect so much by these three arguments out of the text it selfe: 1. It was sent by *Phebe* a seruant of the Church of *Cenchrea*, Rom. 16. 1. which *Cenchrea* is neare vnto Corinth, yea, *portus ipsius Corinthi*, the very hauen of Corinth. 2. He saith, *Gaius mine host, and the whole Church saluteth you*, cap. 16. 23. which *Gaius* dwelt at Corinth: as the Apostle saith, 1. Cor. 1. 14. *I baptized none of you, but Crispus and Gaius.* 3. Hee addeth further, *Erastus* the Chamberlaine of the citie saluteth you: which *Erastus* is the same, whom Paul left at Corinth, 2. Tim. 4. 20.

Quest 21. *Of the excellencie and worthinesse of this Epistle.*

Three things doe commend this Epistle, 1. the matter, 2. the forme, 3. the kind and methode.

1. Concerning the matter, it containeth the cheife articles, and most waightie points of the Christian faith, as is partly shewed before qu. 6. *Origen* further setteth it foorth thus: *Multa de lege Mosis connectuntur, &c.* many things are knit together in this Epistle, as of the Lawe of Moses, of the calling of the Gentiles, of Israel, which is according to the flesh, and of Israel not according to the flesh: of the circumcision of the heart, and of the flesh, of the spirituall lawe, and the law of the letter: of the Law of the members, and the Lawe of the mind, of the law of sinne, of the inward and outward man: to this purpose, *Origen. præfat. in Epist. ad Romanos.*

2. The forme and methode of this Epistle is most exact: consisting of the definition of that, which is handled, and the tractation and explication thereof: for the most perfect and artificiall Methode is that which beginneth with the definition: as the Apostle sheweth what the Gospel is, *It is the power of God to saluation to euery one that beleeueth*, c. 1. v. 16. in the which definition are expressed all the causes thereof: the efficient and author, *(God,)* the end *saluation*, the materiall cause *Christ Iesus*, the formall *faith and beleefe in vs*, and on Gods behalfe his *efficacious power: Gryneus.* In the amplyfying and tractation of this definition, all the rest of the Epistle is bestowed: as this proposition, that we are iustified by the Gospel, that is, by faith and beleefe in Christ, is further amplified by the contrarie, that wee cannot bee iustified either by the works of nature, c. 11. 2. or of the Law, c. 3. but by grace and faith, c. 4. by the effects of iustifying faith, *inward* the peace of conscience, c. 5. *outward* the fruits of holinesse, c. 6. by the contrarie operation of the lawe, which reuealeth sinne, c. 7. but the Gospel freeth from condemnation, c. 8. by the cause, the free election of God, c. 9. by the subiect, the Gentiles called, the Iewes reiected, c. 11. See more hereof concerning the Methode, in the generall argument of the Epistle before.

3. For the kind of Epistle: It is principally definitiue and demonstratiue: for he defineth and determineth that we are iustified, neither by the workes of nature, nor of the law, but by faith in Christ; and prooueth the same by most euident demonstration: Beside this Epistle hath somewhat of all other kinds of Epistles, which are called *accessaria*, accessarie and secundarie: as it is both *gratulatorie*, reioycing for their faith, cap. 1. and it is *reprehensorie*, rebu-

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many more

rebuking the Gentiles for their licentiousnes: it is also *exhortatorie*, exhorting to holinesse of life, c.6.12. and it is *deprecatorie*, he prayeth and maketh request, praying for encrease of grace in them, and for himselfe, that he might haue some good occasion to come vnto them. *Aretius.*

4. Places of doctrine.

1. Doct. *Of the godly custome and vse of the Church, in laying the foundation of religion, which is Catechesing.*

This commendable vse was taken vp by the Apostles themselues: as the Apostle sheweth, Heb.6.1. he calleth it the doctrine of beginnings, and the laying of the foundation: as of repentance, faith, baptisme, the resurrection, of eternall iudgement: And so in this epistle, the Apostle deliuereth a perfect forme of catechisme: which consisteth of three parts, of the misery of man by nature, his reparation and restitution by grace, and then of his thankfulnes afterward, in his obedience of life, for the benefits receiued: which three parts: the Apostle doth at large handle in this epistle: what man is by nature, he sheweth, c.1.23. what by grace, c.4.5.8. and of the fruits of regeneration he entreateth, c.6.c.12. So that it is false which *Bellarmine* affirmeth, that the Apostle deliuered no forme of catechising to the Church: *l.4.de.verb.Dei.c.4.* for he doth it most plainly and euidently in this epistle. *Parens.*

5. Places of controuersie.

1. Contr. *That it is knowne, that this Epistle was written by S. Paul, and is of diuine authoritie, by the Epistle it selfe.*

Bellarmine affirmeth, that to know, that any Scripture is diuine or Canonicall, it can not be concluded out of the Scripture it selfe: neither which were the writings of S. Paul, or that the Gospel of S. Matthew was written by Matthew, without the tradition of the Church. *Bellar.lib.4.de verb.c.4.*

Contra. 1. That the Epistles of Saint Paul are of diuine, and Canonicall authority, it appeareth euidently out of the writings themselues: for they beeing written by Saint Paul, who had the spirit of God, 1. Corinth.7.40. and had Christ speaking in him, 2. Cor.13.13. and was taught of God, from whome he receiued his doctrine by reuelation; Gal.1.12. it is not to be doubted, but that his holy proceedings proceeded from the spirit of God, and so are of diuine authority: and he himselfe doubteth not to make them canonicall, as he saith, Gal.6.16. *Whatsoeuer walketh according to this canon or rule, &c.* And he denounceth *anathema*, if any, yea an Angell, should teach any other Gospel, then he had preached, Gal.1. 2. Likewise that S. Paul was the author and writer of them, it is euident, both by the inscription and title, and by the salutation in the ende of euery epistle, and the benediction which he vseth, *The grace of our Lord Iesus Christ be with you all:* which he saith is the token or marke to know his epistles by, 2.Thess.3.17. 3. The tradition of the Church is an vncerten thing: that which is vncerten can not be a rule and measure of that, which is most certen: the testimony of men, can not assure vs of the testimony of God. Christ saith, Ioh.5.33. *Ye sent vnto Iohn, and he bare witnesse vnto the truth: but I receiue not the record of men, &c.36. I haue a greater witnes, then the witnes of Iohn, &c.*

2. Contr. *That S. Paules epistles are not so obscure, that any should be terrified from the reading thereof.*

In the preface to *Toletus* commentary, the epistles of S. Paul are affirmed to be hard, out of *Hierome* and *Origen, contr. Whitakerum hereticum*, against Whitaker that heretike: as it pleaseth that rayling taxer, to call that learned Godly man.

Contra. 1. True it is, that as S. Peter saith, some things are hard in S. Pauls epistles, 2. Pet.3.16. he saith not, that *many things* are hard, or that the Epistles are hard, but onely some (few) things in them: this letteth not, but that his Epistles may safely be read of all, that read them with an humble minde, desirous to profit thereby: the danger is onely to the vnlearned, and vnstable which peruert them, as they doe the rest of the Scriptures, as S. Peter in the same place saith. 2. And euen those hard places may bee made easie by diligent reading as *Chrysostome* giueth this instance; Like as we know their minde whom wee loue and obserue, and are familiar with them, *& vtiq; si lectioni cum animi alacritate volueritis attendere, &c.* so you if you will with cheerefull attention giue your selues to reading, yee shall neede no other helpe, &c. *Hinc vt innumera mala nata sunt, quod Scripturæ ignorantur;*

rantur, hence so many euills haue sprung vp, because the Scriptures are not knowne; hence so many heresies, &c. the ignorance then, not the reading of Scripture, breedeth heresies: and thus he concludeth, *oculos ad splendorem Apostolicorum verborum aperiamus*, let vs open our eyes to receiue the brightnes of the Apostolicall words, &c. they doe not then cast darknes vpon our eyes, but bring brightnes and clearnes. *Chrysost. argum. in epist. ad Rom.*

3. Controv. *Against the* Ebionites, *which reteined the rites and ceremonies of Moses.*

Whereas the Ebionites thought the rites of the Law necessarie, and ioyned them together with the Gospel, which heresie did much trouble the Church in the Apostles time, and is at large confuted in the epistles of S. Paul to the Galatians, and Colossians: the same also in this epistle is conuinced, and confounded: for the Apostle renounceth the workes of the Law, whether the ceremoniall and morall, as hauing no part in the matter of iustification, which he concludeth to be by faith, without the works of the law, c.3. And he sheweth directly, c.4.10. that Abrahams faith was imputed to him for righteousnes, when as yet he was vncircumcised, least his iustification might be thought to haue depended vpon his circumcision.

4. Controv. *Against the* Marcionites, *which reiected the law of Moses.*

These wicked heretikes too much depraued the law of Moses, with the rites thereof, (as the other extolled it too much) affirming that it was not appointed nor commanded, by the good and gracious God, but by the Prince of the darknes of this world. But these also are sufficiently confuted in this epistle: for S. Paul commendeth the ceremonies of the old Testament, as fit for those times, and figures of things to come: as he calleth circumcision the seale of the righteousnes of faith, c.4.11. and this testimonie he giueth of the morall law, Rom.7.12. *Wherefore the law is holy, and the commandement is holy, iust, and good, &c.*

5. Controv. *Against the Romanists, which deprane the doctrine taught by S. Paul in this epistle.*

Bellarmine in his controuersies, and *Stapleton* in his *Antidotes*, doe apparantly impugne the holy doctrine of the Apostle in this epistle in diuers points. 1. Iustification by the imputation, and apprehension of faith, which we call imputatiue iustice, they condemne, as a lie and vntruth: whereas the Apostle directly teacheth, c.4.5. *That to him that worketh not, but beleeueth in him that iustifieth the vngodly, faith is counted for righteousnesse:* and v.8. *Blessed is he, to whome the Lord imputeth not his sinne.* So that it is euident by the Apostle, that our iustification before God, is in the not imputing of sinne, and in the imputing of Christs righteousnes by faith.

2. The Romanists doe teach, that a man, as long as he liueth here, can not be certen of faith, whether he beleeueth, of remission of sins, whether he be iustified, of reconciliation, whether he be in the state of grace, of adoption, whether he be the child of God, of life eternall, whether he shall be saued. Contrarie to the Apostle, who sheweth, that by faith, we may be assured of all these: as of remission of sinnes, for otherwise we could not be at peace with God, which we obtaine beeing iustified by faith, c.5.1. of adoption, that by the spirit we can call God, Abba, father, c.8.15. of euerlasting saluation, *for there is no condemnation to them that are in Christ Iesus*, c.8.1.

3. Whereas the Apostle would haue euery soule subiect to the higher powers, c.13.1. they exempt all their Clergie from the power of the Magistrate, and so in a manner the one halfe of the multitude: for if their Cardinals, Prelates, Priests, Monks, Friers, Pardoners, with all their ministers, be put together, *à media multitudinis parte nix aberit*, they will not want much of the halfe part. *Pareus in præfat.* But these controuersies shall more fully bee handled, when we come to deale with them afterward in particular.

6. Controv. *Against* Socinus, *that blasphemously subuerteth the doctrine of our redemption by Christ, and iustification by faith.*

This blasphemous *Socinus* not many yeares since, set forth a booke in *Polonia*, wherein he maketh Christ no otherwise the Sauiour of the world, then Moses, in teaching the people by his example to liue well: and so doing, they shall inherit eternall life: he further most impudently affirmeth, that we haue no neede of any Reconciler or Redeemer with God: but that he died for our sinnes, no otherwise then the Martyrs, not to make any satisfaction for vs, but onely to giue vs example. These and other such wicked assertions, hath he published in that booke: *Pareus in præfat.*

Thus

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Thus this wicked heretike oppoſeth himſelfe to the moſt holy doctrine of S. Paul: who euidently teacheth, that as faith was imputed to Abraham for righteouſnes, ſo is it to vs, c. 4. 24. and that when we were enemies, we were reconciled vnto God by the death of Chriſt, c. 5. 10. and that by Chriſts obedience we are made righteous, c. 5. 19. But ſuch wicked aſſertions, neede no confutation, it is ſufficient to propound them: for who can not, that hath the leaſt ſparke of grace, but at the very firſt naming of them abhorre them?

7. Controv. *Whether Paul may be thought to haue beene married.*

The Rhemiſts much miſlike our Engliſh tranſlation, becauſe we read, Philip. 4. 3. *faithfull yoake-fellow*, ſo tranſlating the Greeke words σύζυγε γνήσιε, as though we thereby intended to proue that S. Paul had a wife: which they lay is contrarie to the Apoſtles words, 1. Cor. 7. 8. where he wiſheth the vnmarried to abide as he did: *Annot. Philip. 4. 3.*

Contra. The Proteſtants doe not much inſiſt vpon it, whether Paul had a wife or no, neither doe they much vrge this place to that purpoſe: yet *Clemens Alexandrin.* out of this very place inferreth ſo much, that the Apoſtle by *yoake-fellow*, vnderſtandeth his wife: *lib. 4. ſtromat.* *Euſebius* alſo is of the ſame mind, that Paul was married, ioyning him with Peter and Philip, which were both married. 2. Yet it followeth not, becauſe Paul was vnmarried, when he writ vnto the Corinthians, that he was ſo alwaies. 3. And what though Paul were not married, it is ſufficient, that he had libertie to take a wife, as the other Apoſtles did, 1. Cor. 9. 5. *Aretius.*

But we will ſomewhat more diſtinctly yet conſider of this queſtion, of S. Pauls marriage, whereof there are diuerſe opinions.

1. Some thinke that he was a perpetuall virgin and neuer married, of which opinion is *Tertullian*, who calleth S. Paul, *Euangelicum ſpadonem & caſtratum*, the Euangelicall Eunuch, who had made himſelfe chaſt: and he ſaith further, *Petrum ſolum inuenio maritum*, I finde Peter onely, of the Apoſtles to haue beene an husband: *lib. de Monogom.* So thinketh *Hierome*, that Paul was a virgin: *epiſt. 22.* And *Epiphanius hareſ. 58.* reckoneth among thoſe, *qui perpetuo coluerunt virginitatem*, which were perpetuall virgins, Helias in the old Teſtament, and Paul in the new. *Ambroſe* likewiſe, and *Theodoret*, doe giue this reaſon, that S. Paul before his conuerſion was too young to be married: and after he was conuerted, it is not like he deſired marriage, which he had neglected before. Of the ſame iudgement are *Theophylact*, *Oecumenius*, *Beda* vpon the 7. c. 1. *epiſt. ad Corinth.* The cheife reaſon of Pauls virginitie they ground vpon theſe words, 1. Cor. 7. 8 *I ſay vnto the married, and vnto the widowes, it is good for them, if they abide, euen as I.* But this onely ſheweth that S. Paul at that time was not married, not that he neuer had beene married: and that coniecture that Paul was not of age to be married before he was conuerted, hath no probability, ſeeing he was put in great authority by the high Prieſt, of whom he receiued letters to perſecute the Diſciples at *Damaſcus*, Act. 9. 1, 2.

2. An other opinion is, that Paul had a wife both before his conuerſion and after: ſo *Ignatius epiſt. ad Philadelphen.* *Clemens Alexandr. lib. 3. ſtromat.* *Leo 9. diſtinct. 31 c. 11.* *Caietanus* and *Catharinus*, *in 4. cap. ad Philippenſ.* and *Eraſmus* likewiſe: their grounds are out of two places, 1. Cor. 9. 5. *Haue we not power to lead about a wife beeing a ſiſter, as well as the reſt of the Apoſtles?* and Philip. 4. 3. *I beſeech thee, faithfull yoakefellow, helpe thoſe* (women,) *which laboured with me in the Goſpel.*

But neither of theſe places proue any ſuch thing. The firſt we refuſe not, neither vpon *Tertullians* reaſon, becauſe it goeth before, *Haue we not power to eate and drinke?* that he ſpeaketh of ſuch women which miniſtred vnto them victuals: or *Hieromes*, who thinketh becauſe the name *ſiſter* is added, he vnderſtandeth rather other women, then their proper wiues, as the word γυνὴ ſignifieth both a wife and a woman: for their wiues alſo were their ſiſters in profeſſion: or *Auguſtines*, who ſaith the Apoſtle, *non ducendi, ſed circumducendi vocabulo vſus eſt*, vſed not the word of leading to marrie, but leading about: But the ſpeciall reaſon, why we refuſe this place is, becauſe at the ſame time, that S. Paul wrote this epiſtle, he counted himſelfe among thoſe which were vnmarried, 1. Cor. 7. 8. This place onely ſheweth, that S. Paul had power to carrie about a wife, as the reſt of the Apoſtles did: but not that he vſed this power: as likewiſe he had liberty not to worke, as it followeth in the ſame place, v. 6. *Or I onely and Barnabas, haue we not power not to worke?* yet he wrought with his hands notwithſtanding.

lib de Monog. lib. 1. cont. Iouinian.

lib. de oper. Monach.

The other place is rather to be vnderstood of some helper, that was most neerely ioyned vnto S. Paul in the worke of the Gospel, then of his wife: for as *Caietane* well noteth, seeing S. Paul was vnmarried before, when he was at libertie, and wrote the first epistle to the Corinthians, it is not like he tooke him a wife afterward, beeing now a prisoner at Rome, when he sent this epistle to the *Philippians:* and beside, the Syrian translator putteth it out of doubt, who vseth here the masculine gender, as *Beza* noteth, which is ambiguous in the Greeke.

3. Some other leaue the matter in suspense, not determining, whether S. Paul were married or not: as *Origen* in the beginning of his commentarie vpon this epistle: to which opinion it is safest to subscribe: to hold it as a matter indifferent, whether S. Paul were at any time married or not, seeing it is not expressed in Scripture. It sufficeth, that he saith he had power to lead about a sister a wife, as well as the rest.

But now *Peterius* out of the same fathers, as *Hierome*, *Augustine*, contendeth that it must rather be interpreted, a *woman* beeing a sister; for the word γυνὴ, here vsed, signifieth both a woman, and a wife: which conceit is remooued by these sufficient reasons:

1. They in thus reading, *a woman a sister*, doe inuert the order of the words: which stand thus in the originall ἀδελφὴν γυναῖκα, a sister a wife: if they will haue it: *a sister a woman*, that were superfluous: seeing the word *sister* also includeth the other: for shee could not be a sister, but shee must be a woman too.

2. It was more seemely, that seeing the Apostles had women in their companie to minister vnto them, it was more fit and conuenient, that their owne wiues should goe about with them, then other women, which had not beene without offence.

3. Likewise the very phrase, of leading about a sister, sheweth some authority and command, such as husbands haue ouer their wiues, and masters ouer their seruants, as *Peter Martyr* well noteth: the Apostles had power to lead about their owne wiues, who were not to forsake their husbands: but ouer other women they had not that power.

4. And if this were to be vnderstood of rich and wealthy women, which accompanied the Apostles, and ministred vnto them of their substance, they had been no charge vnto the Churches, whether the Apostles came: and so this had beene no priuiledge to the Apostles, to bring such women with them, as should support their charges. But the Apostle here standeth vpon his priuiledge and immunity, if he had thought good to haue vsed it, that he might, as the other Apostles, haue lead about a wife: *Beza*. So that whether S. Paul were married or not, it sufficeth, that he might haue taken a wife, if he would.

Morall obseruations the whole Epistle.

1. Observ. *Of the singular profit that may arise by reading of this Epistle to the Romanes.*

This Epistle hath a double vse, either to instruct vs in the right iudgement of the greatest mysteries of Christian Religion, as of iustification by faith, of the Law, of Election, of certenty of saluation, as also to stirre vs vp to the workes of piety. *Origen* onely commendeth the reading of the latter part of the Epistle, from c. 12. to the ende: the other part, he thinketh not to be so necessarie, as handling onely questions about the ceremonies of the Law: but herein I preferre rather the iudgement of *Chrysostome*, who often caused S. Pauls epistles to be read in his hearing, euen twice euery weeke: *argument. in epist. ad Roman.* and *Augustine* professeth he was much addicted to the reading of S. Paul, *lib. 7. confess. c. 3.* It was an auncient vse in times past in the Church, that they which were appointed to the Ministerie, should get without booke, the Psalmes and the Propheste of Isai in the old Testament, and the Gospel of S. Matthew, with S. Pauls epistle in the new: It shall be profitable for euery Christian likewise to follow the same godly vse, especially to acquaint themselues with the diuine writings of S. Paul: and euery one may say with *Chrysostome, gaudeo equidem, quod spirituali illa tuba frui datum sit*, I am glad, that I may enioy that spirituall trumpet, &c. *in argum. ad Roman.*

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The firſt Chapter.

1. *The text with the diuerſe readings.*

PAul a ſeruant of Ieſus Chriſt, called *to be* an Apoſtle, put a part *to preach* the Goſpel of Chriſt.

2 *(* Which he had afore promiſed by his Prophets in the holy Scriptures*)*

3 Of his Sonne *(* Ieſus Chriſt our Lord.G.*)* made *(*not begotten. V.T. or made to him. L.*)* of the ſeede of Dauid according to the fleſh: (not *of the ſeede of Dauid in the fleſh.T.*)

4 Declared to be the Sonne of God *(* not knowne. T. or predeſtinate. L. or deſtinate to bee the Sonne of God. V. *)* in power, L. *(*not mightily. G. Be. or by power. V. according to the ſpirit of ſanctification. G. Be. V. not according to the holy ſpirit. T. or the ſpirit that ſanctifieth. R. *)* by the reſurrection from the dead: T. B. G. Be. (not *of the dead*) euen Ieſus Chriſt our Lord: Be. T. (not *of Ieſus Chriſt our Lord. L. V. R. B. for it muſt bee referred to the beginning of the third verſe: and all that followeth muſt be encloſed in a parentheſis: ſo the Geneuenſ. doe tranſpoſe it: but it is ſafeſt to put it in the laſt place, according to the originall: with reference, as is ſaid before.*)

5 By whome we haue receiued grace and Apoſtleſhip, for obedience to the faith *(* that obedience might be giuen to the faith. B. G. *)* among all the Gentiles for his name: *(* that they may obey the faith of his name. T. *)* *(*in his name among all heathen. B. G.*)*

6 Among whom ye are alſo the called of Ieſus Chriſt: *(* the called in Ieſus Chriſt. T. *)*

7 To all that be at Rome, B. *(*you, that be. B. G. Be. V. they that be. L. T. ὄντι, beeing*)* called *to be* Saints: Grace *be* to you, and peace *(* grace with you. T. *)* from God our Father, and *from* the Lord Ieſus Chriſt.

8 Firſt verily I giue thanks to my God *(* I thanke my God. B. G. but in the originall it is put in the datiue, to God*)* through Ieſus Chriſt, for you all, becauſe your faith is publiſhed in the whole world. *(* not, heard. T. or renowned. R. the word is καταγγέλλεται, annuntiatur publiſhed. *)*

9 For God is my witneſſe, whom I ſerue in my ſpirit *(* with my ſpirit. B. *)* in the Goſpel of his Sonne, that without ceaſing, I make mention of you V. B. G. Be. *(*make memory of you. R. L. which phraſe is neither good in Latin or Engliſh. *)*

10 Alwaies in my prayer, beſeeching, if by any meanes ſometime at the length T. B. L. V. *(* at one time or other. B. G. *)* I might haue a proſperous iourney by the will of God to come vnto you.

11 For I long to ſee you, that I might impart vnto Be. L. *(* beſtow among you. B. G. *)* ſome ſpirituall gift; that ye may be ſtabliſhed, Be. B. *(* or confirmed. T. V. to confirme you. L. R. but the word is in the paſſiue. *)*

12 That is, to be comforted together among you, Be. in you. L. R. with you. B. G. to be exhorted together. B. Par. but the Apoſtle was comforted rather, then exhorted by their faith *)* by our mutuall faith, yours, and mine.

13 Now I would not haue you ignorant (brethren *)* Be. Par. l. Or. *(* I would haue you know. T. B. *)* how that I haue oftentimes purpoſed to come vnto you, (but haue beene letted hitherto *)* that I might haue ſome fruit alſo among you, Be. Par. *(* in you, L. T. R. the Greeke prepoſition ſignifieth *(* in *)* properly, but here it is taken for, among *)* as alſo among other Gentiles.

14 Both to the Grecians, and to the Barbarians, both to the wiſe, and vnwiſe am I a debter: (*to euery man am I a debter, to preach. T. this is not in the originall.*)

15 So that, as much as in me *(*is*)* I am readie to preach the Goſpel, to you alſo that are in Rome. *(* verbat. that which is in me, is readie to preach. *)*

16 For I am not aſhamed of the Goſpel of Chriſt: for it is the power of God vnto ſaluation, to euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.

17 For by it, the righteouſnes of God is reuealed, from faith to faith, as it is written, But the iuſt ſhall liue by faith.

18 For the wrath of God is reuealed from heauen againſt *(* vpon L. *)* all vngodlines and vnrighteouſnes of men, which withheld the truth in vnrighteouſnes.

19 Foraſmuch as that which may be knowne of God, Be. G. V. B. *(*which is knowne of

God. L.R. the knowledge of God. T. τὸ γνωστὸν, *here signifieth that rather, which may be knowne)* is manifested in them: for God hath shewed it vnto them.

20 For the inuisible things of him, from the creation of the world, *(* or since the foundation *) T. L. Par.* (not, *thorough the creation of the world. V.G.B. see qu.* 51. 2.) beeing vnderstood by (*his*) works, are seene; both his eternall power and Godhead (*which words the Geneuens. transpose to the beginning of the verse*) that they should be without excuse: *T.* (not, *so that they are inexcusable. L.R.B. or, to the intent, that they should bee without excuse. B. G. Par. see qu.* 54.)

21 Because, that when they knew God, they glorified him not, as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned. (ἐσκοτίσθη *Be.L.*) *blinded. B. full of darknes. G.*)

22 When they professed themselues to be wise: *B.G.* (*saying themselues to be wise. L. R. counting. B. thinking. T. but* φάσκοντες *is better translated, professing*) they became fooles.

23 And they turned (for they turned, *Be. G. but the word in the originall is* καὶ, &) the glory of the incorruptible God, into the similitude of the image (by the similitude, &c. *V.* into the former image, *Be.* made after the similitude, &c. *B. but in the originall it is, in the similitude*) of a corruptible man, and of birds, and of foure footed beasts, and of creeping things.

24 Wherefore God gaue them vp to their hearts lust, vnto vncleannes (*not*, to vncleane lusts of their hearts. *T.* or to vncleannes through the lusts of their hearts. *V.B.*) to dishonour or disgrace, *ignominia afficiant. T.V.L.* (defile, *Be. G. but the word* ἀτιμάζεσθαι *properly signifieth to disgrace*) their owne bodies betweene themselues.

25 Which turned the truth of God into a lie (*not, his truth for a lie, V.B.*) and worshipped and serued the creature beside the Creator, (or forsaking the Creator (*not, aboue the Creator, V. or more then the Creator. B. or rather then the Creator: the word is* παρὰ, *beside*) who is blessed for euer, Amen.

26 For this cause, God gaue them vp to vile affections: foreuen the woman did change the naturall vse into that which is beside nature: (*contrarie to nature. L.B.G. the word is* παρὰ, *praeter:* and vsed that which is not of nature. *T. but here he interpreteth, rather then translateth.*)

27 Likewise the males (the men, *B. G. but the word is* ἄρρενες, *males*) left the naturall vse of the women, and burned in their lust one toward an other, and the males with males (*men with men, B.G. the word is* ἄρσενες, *males*) wrought filthines, and receiued in themselues such recompence of their error, as was meete: (*as they should. L. as was according. B.* ἦν ἔδει, *which it behooued, or was meete.*)

28 For as they regarded not to know God, *euen so* God deliuered them to a reprobate minde, *G.V.* (rather *then a lewd minde. B. reprobate sense. L. vaine minde. T. minde voide of iudgment. B. P. the words are* ἀδόκιμον νοῦν, *reprobate minde*) to doe those things which are not conuenient.

29 Beeing full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, (rather then, *iniquitie, malice, fornication, and wickednes. L. B. for the order is inuerted: for the the Greeke copies, and the Syriak put fornication in the second place. see. qu.* 23. *following*) full of enuie, murder, debate, deceit, euill conditioned, *V.B.* (*taking things in the worse part, G. full of euill thoughts, T. malignitie, L. Be. the word is,* κακοηθείας, *churlishnes, morositie*)

30 Whisperers, backbiters, haters of God (not *hatefull to God. L. for the Apostle setteth downe the sinnes of the Gentiles*) despitefull, *B.* (or contumelious, *L. doers of wrong. G.*) proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, (*dissolute, L. R. the word is* ἀσύνθετους, *not standing to composition*) without naturall affection, such as can not be appeased (*without fidelitie, L. R. truce breakers, B. V. but that was said before*) mercilesse.

31 Which knowing the iustice of God (*the righteousnesse. B. law. G. right of God. G. Be. iudgement of God, the word is* δικαίωμα, *iustice*) that they which doe such things, are worthy of death, *Be. B. G. V.* (not, *did not vnderstand, that they which doe such things are worthy of death. L.* for these words, *did not vnderstand, are not in the originall:* nor, *that it condemneth to death those which doe such things. T. for the word is the plurall,* (*are worthie of death*) but fauour, *G. or applaud. Par. or haue pleasure in. B. or patronize. Be.* not *consent. L. the word signifieth more, then a bare consent*) those which doe them.

2. The

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2. The Argument and parts of the Chapter.

IN this Chapter the Apostle after the salutation, and *exordium* of the Epistle, falleth to prooue iustification by faith against the Gentiles: first, shewing their manifold sinnes and bad works, whereby they were so farre from beeing iustified, that thereby they incurred euerlasting damnation.

The parts are 1. the inscription to v.8. 2. the exordium or introduction to the matter, to v.17. 3. the proposition and argument concerning iustification by faith, v. 17. 18. 4. the confirmation or proofe, to v.31.

1. The inscription or salutation sheweth, 1. the *person* that saluteth and sendeth greeting which is *Paul*, described by his office and calling, in *generall*, a seruant of Iesus Christ: in *speciall* an *Apostle*, to what ende, to preach the Gospel, v.1. which is set forth, 1. by the antiquitie, v.2. 2. the *excellencie* of the subiect thereof, Christ Iesus: who is described by the singularitie of his person, God and man, v.3.4. and by his office set forth in *generall*, by the worke of our redemption, which was finished by his sanctification and resurrection, v.4. and in speciall, he was the author of the conuersion and calling of the Apostle, v.5. 3. by the effect of the Gospel, to winne obedience to the faith among the Gentiles.

2. The persons saluted are the Romanes, whom he setteth forth by their *externall* condition, *generall*, they were Gentiles, *speciall*, at Rome, and *spirituall*, what they were, *called*; by whom, by Christ, to what, *to be Saints*, v.6.7.

3. The *salutation it selfe*, v.7. he wisheth vnto them grace, and peace.

2. In the *exordium* or *proeme*. 1. There is his *gratulation* or giuing of thanks for their faith, v.8. 2. the testification of his loue toward them confirmed by an oath: in which his loue is expressed by two effects, 1. his earnest prayer to God to come vnto them, ver. 9.10. 2. his longing desire in himselfe to see them, ver.11. with the ende, v.12. 3. a *preoccupation* of a question, or *purgation* of himselfe, that he yet came not vnto them: where he sheweth, 1. the lets of his purpose, v.13. 2. his purpose, which yet he continued to come vnto them: which is confirmed both by the end, to haue some fruit among them, v.13. 2. and by his calling, in *generall*, he was a debter to all the Gentiles, who are set forth by distribution, v.14. in *speciall*, and so consequently he was readie to preach the Gospel vnto them. And by this mention made of the Gospel, he taketh occasion to passe vnto the matter.

3. The third part is the proposition: that iustification is by faith: where we haue first the *occasion*, whereupon he bringeth it in: *I am not ashamed of the Gospel of Christ:* then the *proposition* it selfe: that the Gospel is the power of God to saluation to euery one that beleeueth, v.16. and the proofe thereof taken from the Prophet *Habacuk*, v.17.

4. The fourth part is the confirmation of this proposition, that men are iustified by faith: which he sheweth by this disiunction: they *are* iustified either by faith, or by workes: but not by workes: which he prooueth by this distribution: first, that the Gentiles cannot be iustified by workes, in this Chapter to the 17. v. of the next: then, that neither the Iewes can challenge any thing by their workes, thence to the ende of the 2. Chapter: the Gentiles cannot be iustified by their workes, because by their workes beeing full of impietie and iniquitie, they are made guiltie of eternall death, and of the wrath of God: the argument standeth thus: they which are full of impietie and iniquitie, are subiect to the wrath of God: this proposition is expressed, v.18. But the Gentiles are such, full of impietie and iniquitie: *Ergo*, the assumption or second part is prooued *distributiuely*: first their impietie is shewed toward God, to v.28. then their iniquitie toward men. v.32.

In the proofe of their impietie: first the sinne is shewed, then the punishment: their sinne, in that wittingly and against their knowledge, they depraued the worship of God; their knowledge is set forth by the light of nature in them, v.19. and by the creatures, ver. 20. their deprauation of Gods worship, is expressed, in the *causes*, their vnthankfulnesse, which brought forth vanitie of mind, & foolishnes, v.21.22. the *effect*, in worshipping corruptible things in stead of God, v.13. then the punishment followeth, they were giuen vp to their hearts lusts, v.24.

2. As they depraued Gods worship wittingly against their knowledge, so they did it willingly: their sinne is shewed, in their voluntarie forsaking of the Creator, v.15. their punishment, in beeing giuen ouer both women and men to vile affections, v.26,27.

Then followeth the demonstration of their iniquitie: which consisted, 1. both in doing things not comely, which is declared, both by shewing the cause thereof, then beeing giuen ouer to a reprobate mind, procured by their contempt, and wilfull neglect of the knowledge of God, v. 28. and by a particular enumeration of the diuerse sinnes, which they committed: the seuerall distribution whereof see afterwards, qu. 72. 2. They did not onely commit such things themselues, but they also fauoured and patronized such as did them, v. 32. so then the conclusion must follow, that the Gentiles made themselues, by those their euill workes worthy of death, and so consequently thereby depriued themselues of life and saluation.

3. *The questions and doubts discussed.*

Quest. 1. *Why Paul setteth his name before this Epistle.*

1. *Chrysostome* giueth this reason, why neither Moses prefixeth his name before his books, nor yet the Euangelists, Matthew, Marke, Luke, Iohn, before their Gospels, *illi quippe præsentibus scribentes, &c.* for they writing vnto those which were present, had no cause to set to their names: But Paul, *quia longe remotis scribebat, &c.* because he did write to those which were a farre off, had reason to set to his name, after the manner of Epistles. 2. But Paul for an other reason doth suppresse his name, writing to the Hebrewes, *quia non erunt amico in Paulum animo*, because they had no friendly minde toward Paul: and therefore as soone as they had heard his name, they would presently haue reiected the whole Epistle, *Chrysostome*. 3. And S. Paul beeing appointed to be the doctor of the Gentiles, vseth rather to instruct them by Epistles, then by sermons, as the Prophets, or commentaries, as the Euangelists, or dialogues, as Iob: because he did write vnto many Churches. And so as the forme of Epistles requireth, he setteth his name in the inscription, that it may be knowne whose Epistle it was. *Hyperius.*

Quest. 2. *Of the two names of the Apostle, Saul, and Paul, what they signifie.*

1. Concerning *Saul: Ambrose* in his Commentarie thinketh it signifieth vnquiet, restles, alluding vnto the Greeke word σάλος, which signifieth the troublesome motion of the waues of the Sea: and the letter υ beeing put vnto it, it maketh σαυλος, *Erasm. annot.* But Saul beeing an Hebrewe name, the deriuation thereof must be taken from the Hebrewe: Saul then is deriued of the Hebrew word, *shaal*, and it it signifieth asked or begged, *Erasm. ibid. Tolet.*

2. Of the deriuation of the name *Paul*, there are diuers opinions. 1. *Hierome* sometime thinketh, that it should come of the Hebrewe word *pelah*, which signifieth wondefull, *comment. in Philem.* 2. Some will haue it rather deriued of *paghal*, which signifieth to doe, or worke, because he was Gods workman, and the Lord wrought by him as his instrument, *Tolet.* 3. *Remigius* saith, it signifieth in the Hebrew *os tubæ*, the mouth of a trumpet: for so S. Paul was the Lords trumpet to sound forth the Gospel, *Gorrhan.* but *Aretius* saith well, *Ex propriis linguis deriuatio nominum petenda*, that the deriuation of names must bee fetched from the proper languages: from the Hebrewe tongue then, words which are not Hebrewe, cannot take their deriuation. 4. Some doe make it a Greeke name, and to bee deriued of παῦλα, quietnes, of the word παύομαι, to rest, to be quiet. But *Aretius* well noteth, that Paul is found to be no proper name among the auncient Greeke writers, *Homer, Hesiode, Herodotus, Thucydides:* but onely in the late Greeke historians, *Plutarke, Appion, Dion*, which turned the Latine histories into Greeke. 5. *Augustine* thinketh that it is a *Latine* name, deriued of the aduerbe *paulum*, little: whereby S. Paul signified his humilitie: and herein *Beda* followeth *Augustine.* 6. But their coniecture is best, that take it to be a proper name vsed among the Romanes: as *Paulus Æmilius*, and other famous Romanes were called by this name, *Beza.*

Quest. 3. *Vpon what occasion the name Saul was turned to Paul.*

1. *Origen* thinketh, that the Apostle had two names from the beginning, as *Matthew* was called *Leui:* and it was the manner of the Hebrewes to vse diuerse names: and he giueth this reason, because it is said, Act. 13. 9. *Saul which is called Paul*, that he began not then to haue two names, but was so called before: and his parents because they were Iewes of the tribe

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of *Beniamin* called him Saul, and beeing citizens of Rome also by priuiledge, they called him Paul, according to the Romane names: But *Toletus* thus obiecteth, that if hee had two names from the beginning, S. Luke would haue expressed them before, whereas he is onely called *Saul* in the historie going before the 13. Chapter: otherwise there is great probabilitie in this opinion, that the Apostle was called Saul and Paul, but not at the same instant, neither from the beginning, but afterward.

2. *Chrysostome*, *Theodoret*, *Theophylact*, *Theodulus*, all these are of opinion, that the Apostles name was changed from *Saul* to *Paul*, by God himselfe; as Abrahams and Iacobs names were changed, and Peters, that herein he should not be interiour to Peter. But *Hierome in Commentar. in Philemon*, and *Sedulius*, doe refute this opinion by this reason, because mention is made in Scripture of the change of their names, so is there not of this: and *Tolet* addeth further, that *Peters* name was not changed, but somewhat added to it: he was called *Simon Peter:* But after the Apostle beganne to be called *Paul*, hee is no more named *Saul*.

3. *Hierome in epist. ad Philem.* whome *Lyranus* follow, thinke, that Paul after the conuersion of *Sergius Paulus*, would be called by his name, as a monument of that triumph in conuerting a cheife man of the Gentiles to the Christian faith: *Sedulius* and *Anselme* doe reiect this opinion, because there is no such vse and custome in the Scripture for Saints to take vnto them names vpon any such occasion: And againe, this had not beseemed Pauls humilitie to haue taken the glorie of that victorie to himselfe, which was due vnto Christ, *Tolet.* and rather *Sergius* should haue been called by Pauls name, by whom he was conuerted and baptized, then Paul by his, *Perer.*

4. *Ambrose* and *Augustine*, thinke that the Apostles name was changed at the time of his conuersion: and *Ambrose* giueth this reason, *ex Saulo inquieto factum Paulum quietum*, *&c.* of vnquiet *Saul*, he was made quiet *Paul*, of a Persecutor, a Preacher of the Gospel: But here *Ambrose* alludeth vnto the Greeke signification of these words, whereas Saul is an Hebrew name, and Paul a Latine, as is shewed before: But *Augustine* rendreth an other reason, which *Beda* followeth: *Saulus factus est Paulus, primo superbus, postea humilis;* Saul was made Paul, first proud, then humble: for Saul was a proud and cruell King, and persecuted Dauid, and so Saul before his conuersion persecuted the Church: this opinion *Tolet* approoueth. But if Paul had been so called vpon any of these occasions, S. Luke would haue called him by that name before, presently after his conuersion, whereas he maketh no mention of Paul vntill he came to the 13. Chapter.

5. Therefore this is the most probable coniecture, that as long as S. Paul laboured among them of the circumcision, he was called by his Hebrew name Saul. But after his calling to preach vnto the Gentiles, he was called by a Romane name, *Paul*, not so much to shew that he was a Romane by priuiledge, as to testifie and professe himselfe the Apostle of the Gentiles, because the name of Paul was more acceptable vnto the Gentiles, as beeing a Romane name. And *Saul* and *Paul* may be thought to be one and the same name in effect, and to differ no more, then *Theodoricus* in Latine, *Dietrich* in the Germane tongue, and *Tierrie* in French: as *Iochanan* in Hebrewe, *Ioannes* in Latine, and *Iean* in French: *Beza annot.* Act. 13. 9. with whom agreeth *Parens.* But *Aretius* obiecteth, that Saul and Paul cannot be the same name, and one deriued of the other, because *Saul* is an Hebrew name, and *Paul* a Latine or Romane: *Tolet* addeth further, that if they had been one and the same name, S. Luke would not haue said, *Saul, which is also Paul.*

Answ. 1. We doe not say that *Paul* is deriued of *Saul*, or of the same signification in the Latine, which *Saul* hath in the Hebrew: but that in likenes of sound the one commeth neare the other, and so one might be taken for the other. 2. And though they be one name in effect, yet beeing diuerse in language, and so differing, S. Luke may make mention of both, as Iohn doth of Simons newe name, which was *Cephas* in Hebrewe, and *Peter* in Greeke, Ioh. 1. 42. And this is an euident argument, these were not two diuerse names of the Apostle at the same instant, because as soone as the Apostle beganne to be called Paul, hee ceased to be named Saul.

Quest. 4. *At what time the Apostles name beganne to to be called Paul.*

1. *Origens* opinion is, that from the beginning euen of his natiuitie hee was called by two names by his parents, so also *Pererius:* but that is not like, for then from the begin-

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ning of the storie, S. Luke would haue called him indifferently by the one name, as well as the other.

2. *Ambrose* and *Augustine* thinke, that this change was made at the time of his conuersion: whose opinion is seen before: but this is vnlike vpon the former reason, because S. Luke maketh no mention of the name of Paul, at his first calling and conuersion.

3. *Hieromes* opinon is, that he then first was called Paul, when he conuerted *Sergius Paulus*: But he is so called before Saint Luke setteth downe the manner of his conuersion, Acts. 13.9.

4. I preferre therefore their opinion, that thinke that Saul beganne then to bee called Paul, when he was set apart by the Church of Antioch by the instinct of the spirit to preach among the Gentiles: thus *Beza annot.* and *Catharinus* a Popish writer. *Pererius* obiecteth that after the Apostle was thus separate, and set apart by the Church, he is called *Saul*, and *Barnabas* who was also separate with him, and yet his name is not changed: *Answ.* Hee is not called Saul after he was sent forth by the Church: but the last place wherein he is caelld Saul onely, is v. 2. *Separate me Barnabas and Saul, &c.* But beeing now sent forth, they came first to the Isle Salamis, the deputie whereof was *Sergius Paulus*: and then he is called Saul, otherwise Paul, and euer after that, in all that historie Paul onely.

5. Quest. *In what sense Paul calleth himselfe the seruant of Iesus Christ.*

1. *Origen* assigneth fowre causes why Paul calleth himselfe, the seruant of Iesus, 1. *propter humilitatem*, to shew his humilitie. 2. *propter imitationem Christi*, to imitate Christ, who said, *I am in the middes among you, as one which ministreth.* 3. And because he is thought to haue beene called, hauing a wife, in that respect he was a seruant. 4. As long as wee are in this bodie, we haue not attained to perfect libertie, and therefore are as seruants still: But all this beeing admitted to be true, that in all these respects Paul was a seruant to Christ: yet they are too generall, and agree vnto other seruants of Christ: whereas S. Paul doth make this more peculiar to himselfe. 3. *Chrysostome* saith, that three wayes wee are seruants vnto God: by the right of creation, by the obedience of faith, and the obedience of life and conuersation: but yet these considerations are somewhat to generall, and doe not shewe, why the Apostle doth vse this title specially of himselfe. 4. Some giue this reason: the seruant must be addicted to his masters religion: as Exod. 12.22. the seruants bought for mony were to be circumcised: so Paul professeth himselfe a seruant of Iesus Christ, that is, of the Christian religion: so that writing to Christians, he might better perswade them hereby, professing the same religion, *Aretius, Toletus.* But in this sense, not onely Paul, but euery Christian is the seruant of Iesus Christ. 5. *Sedulius* vnderstandeth Paul to be a seruant in respect of his ministerie, which is a kind of seruice: But *Tolet* misliketh this, because his office and ministerie is expressed in the next word following, wherein hee maketh mention of his Apostleship. 6. *Ambrose, Theodoret, Theodulus*, interpret him to be a seruant, because he was *à lege liberatus*, deliuered from the Lawe: but this was not a peculiar priuiledge to Paul, but generall to all Christians, 7. Therefore this holy Apostle in a peculiar and speciall regard, calleth himselfe the seruant of Iesus, in respect of his singular and miraculous conuersion: by the which he was so obliged vnto Christ, that he deuoteth himselfe wholly to his seruice: so that both by his *condition*, he professeth himselfe Christs seruant, beeing by him redeemed from the tyrannie and seruitude of Sathan, of a cruell persecutor and blasphemer, beeing made a worthy Apostle and preacher of the Gospel: and so by his *office* also and ministerie, he wholly doth consecrate himselfe to the setting forth of the Gospell of Christ.

Quest. 6. How Paul calleth himselfe a seruant, seeing Christ saith, *I will not call you seruants, Iohn*, 15.15.

init. cõment. in epist. ad Titum.

1. *Hierome* giueth this solution, that there is a double kind of seruice, one is a seruice of men, of which Christ speaketh, *I will not call you seruants, but friends*: the other is a seruice vnto God, whereof Dauid speaketh, *I am thy seruant, and the sonne of thy handmaid*, Psal. 116. 15. 2. *Origen* giueth this satisfaction, *seruit Christo non in spiritu seruitutis, &c.* he serueth Christ not in the spirit of seruitude, but in the spirit of adoption: *quod omni libertate nobilior est Christi seruitus*, for Christs seruice is more noble then any libertie. 3. But yet to speake hereof more distinctly; there is a threefold kind of seruice, *seruitus peccati*, the

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ſeruice of ſinne: whereof our Sauiour ſpeaketh, Ioh.8.34. *Hee that committeth ſinne, is the ſeruant of ſinne:* there is *ſeruitus humana*, the ſeruice of men, from the firſt wee are freed by faith in Chriſt, but not from the ſecond: for the Apoſtles exhort thoſe which are called beeing ſeruants, to be obedient to their maſters in the fleſh: the third kind is the ſeruice of God: which is of two ſorts, voluntarie, as in the Angels and Saints: the which S. Paul meaneth here; and conſtrained, as in the deuils, which are forced to be obedient to Gods will: now there are two ſpeciall bonds of this ſeruice, both by right of the *creation*, we are Gods creatures, and the workemanſhip of his hands, and therefore bound vnto his ſeruice; and of our *redemption* in Chriſt, *Perer.* 4. And of this ſeruice vnto God, there is a threefold conſideration: there are ſeruants, *naturâ, conditione, ſtatu*, by nature, as by the right of creation, by condition, by the right of redemption: thus the faithfull remaine ſeruants vnto God: but they are not in the ſtate of ſeruants, but are freemen, though the Lords ſeruants, *Tolet.* 5. And of theſe ſeruants vnto God, there are three kinds, 1. the worſt ſort is of thoſe which ſerue onely for feare: the middle ſort of ſuch, which ſerue onely for hope of reward: the third of thoſe, *qui Deo propter Deum ſeruiunt*, which ſerue God onely for his owne ſake, *Pererius.*

Queſt. 7. How S. Paul ſaith, *Called to be an Apoſtle.*

1. *Pererius* note is ſomewhat curious here, as if the Apoſtle ſhould haue ſaid, I dare not call my ſelfe an Apoſtle, but I am ſo called of all: for here the Greeke word κλητὸς, called, is not of the nature of a Participle, but rather of a Noune, as *Eraſmus* noteth, and *Beza*: and it is as much, as if he ſhould ſay, *by calling an Apoſtle:* ſo that this word rather ſheweth the authoritie by the which he was called, then the calling it ſelfe. 2. Here may be noted the difference which the Fathers make betweene κεκλημένος, and κλητὸς, which both ſignifie *called:* but the firſt is vſed of them which are called, and obey not, the other of them which are effectually called, and obey their calling: which difference though it may well be obſerued here, yet it is not perpetuall, as Matth.22.19. *Many are called, fewe are choſen*, the word is there κλητοὶ, *Beza.* 3. Not much vnlike is *Origens* diſtinction: between *electus* and *vocatus:* elected to be an Apoſtle, and called to be an Apoſtle, *Iudas* was an Apoſtle called, but not elected: which diſtinction, if by election be vnderſtood predeſtination, it holdeth well: o-otherwiſe in reſpect of the outward calling, Iudas was both elected, and called to be one of the twelue, *Tolet.* 4. The difference which *Auguſtine* here noteth between *vocari* and *congregari*, to be called and congregate, or gathered together, is not generally true: the firſt he thinketh to be peculiar to the Church of Chriſt, the other to be vſed of the ſynagogue and Church of the Iewes: for the Prophets in the old Teſtament doe vſe the word of vocation and calling, *Beza.* 5. There are two kinds of calling, one is generall, as to be called to the knowledge of God; in which ſenſe it is ſaid, *Many are called, but fewe choſen:* there is a ſpeciall kind of calling, as to be called to ſome ſpeciall office: as the Apoſtle ſaith, *No man taketh this honour to himſelfe, but hee that is called of God, as Aaron, Heb.*4.5. S. Paul was called both wayes, firſt to the knowledge of Chriſt, when he was conuerted, Act. 9. then hee was ſeparated to the office of his Apoſtleſhip, Act.13. *Tolet.* 6. And hereby S. Paul, in ſaying, *Called to be an Apoſtle*, noteth two things; 1. That he did not take this honour vpon him by intruding himſelfe, but he was thereunto appointed of God, *Eraſmus.* 2. Hee ſheweth that the Apoſtolike dignitie is not attained vnto by any humane merits, but by grace only, and free gift of him that calleth, *Perer. ex Thom.*

Queſt. 8. *Of the office and calling of an Apoſtle, what it was.*

1. The word Apoſtle is taken, either *æquiuocè*, in an equiuocall and improper ſenſe; and either in the better ſort, as *Andronicus* and *Iunia* are ſaid to be notable among the Apoſtles, Rom.16.7. where the word is generally taken for one that is ſent; or in the worſe, as ſome are called falſe Apoſtles, 2.Cor.11.13. 2. Or the word is vſed *vniuocè*, properly; and that either in a kind of excellencie, as Chriſt is called our high Prieſt and Apoſtle, Hebr. 3. 1. or elſe it is applyed to the cheife Miniſters of the new Teſtament, which were properly called Apoſtles, *Gryneus.* 2. *Hierome* maketh fowre kinds of Apoſtles, that is, of ſuch as were ſent, as the word ſignifieth. 1. Some were onely ſent from God, as the Prophets, *Iſaias, Ieremias*, with the reſt. 2. Some were ordained of God, but by men, as *Moſes* conſecrated Aaron to bee high Prieſt; and Ioſuah to ſucceede him 3. Some are ſent by men, and

not

not of God, as they which enter by corruption and bribes. 4. Some intrude themselues, being neither sent of God, nor by men. 3. The word *Apostle* generally signifieth, any that is sent, yet it properly also expresseth the highest office and dignitie of Apostles in the Newe Testament: as S. Paul saith, 1.Cor.12.20. God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers. 4. And though S. Paul were none of the 12. Apostles, yet he and Barnabas were also ordained of Christ, to be Apostles of equall authoritie with the twelue.

Quest. 9. *Diuerse points, wherein consisted the excellencie of the Apostleship.*

1, The Apostles were such as were immediately called by Christ, to preach his Gospel through the world, as Matth.28.20. *Goe and teach all nations.*

2. They were such as had knowne Christ in the flesh, and were eie-witnesses of his miracles, and heard his sermons: as S. Iohn saith, *That which we haue seene, and heard, declare wee vnto you*, 1.*Epist.*1.3. And S. Paul though he had not knowne Christ in the dayes of his flesh, yet he saw him now beeing immortall and in glorie by reuelation.

3. They had the keies of the kingdome of heauen after a more speciall manner: that whatsoeuer they bound or loosed in earth, should be bound and loosed in heauen, as *Peter* did bind vp the sinne of *Simon Magus*, and gaue sentence against *Ananias* and *Saphyra* his wife.

4. They had authoritie both to discerne the canonicall Scripture, from that which was not canonicall, as also to write new canonicall bookes: as *Paul, Matthew, Peter, Iohn, Iude.*

5. They had power to worke miracles, to heale all manner of diseases, and to cast out deuils: yea the verie shadow of Peter as he passed by, was able to heale the sicke, Act.5.15. & the partlets and napkins that were brought from Pauls bodie to the sicke, helped them, Act. 19.12.

6. They had the gift to speake with diuerse tongues and languages: *Pererius* here addeth further, that they had another speciall grace: that speaking but in their owne tongue, yet men of diuerse languages did so vnderstand them, as if they had spoken diuerse languages: of the same opinion is *Erasmus, annot. Act.*2.8. But *Beza* well obiecteth, that if this had been so, the miracle had not been in the Apostles speaking, but in the peoples vnderstanding: neither yet is it to be thought, that they spake diuerse languages at one and the same instant (as *Erasmus* obiecteth) but that they spake diuersly, vnto seuerall people, of diuerse languages, as they were offered vnto them.

7. This speciall prerogatiue the Apostles had, to be iudges of men at the latter day: as our Sauiour saith, Matth.19.28. *That they shall sit vpon* 12. *seates, and iudge the* 12. *tribes of Israel:* not that they shall sit as Iudges to giue sentence: but by the word and doctrine, which they had preached, and the world refused, shall men be iudged; as our blessed Sauiour in this sense saith, Ioh.12.48. *He that refuseth me, and receiueth not my words, the word that I haue spoken, it shall iudge him in the last day.*

8. The Apostles had power by laying on of their hands, to giue the holy Ghost: which *Simon Magus* seeing, would by money haue purchased the like power. Act.8.

9. It was giuen them in all their doctrine to be free from error, as Christ promiseth, Ioh. 16.13. that the spirit should lead them in all truth.

10. The Apostles in the knowledge of the mysteries and high things of the Gospel, exceeded all other, as S. Paul saith, Ephes.17. *According to his rich grace, whereby he hath been abundant toward vs in all wisedome and vnderstanding.*

11. Two other prerogatiues *Pererius* addeth, the one vncertaine, the other false: first he saith, that the Apostles composed and framed the symbole, containing the 12. articles of the faith, commonly called the Apostles Creede, which is not certaine: both because some of the articles, as that of the descension came in many yeares after the Apostles, as is elsewhere shewed: and if the Apostles had set downe this rule of faith, it is not like that diuerse Churches would after them, haue framed so many diuerse formes beside of the Creed.

See Synops. pag.1055. edit 3.

12. But the last priuiledge, that the Apostles *post acceptum spiritum sanctum fuerint impeccabiles, quantum ad peccatum mortale*, after they had receiued the spirit, were without sinne, &c. for 1. in this sense, that distinction of veniall and mortall sinne, is not to bee allowed, that some are veniall in their owne nature: by the grace of God all sinnes were veniall to to the Apostles, and to all other beleeuers: but in it owne nature euery sinne deserueth death

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death, and so is mortall, Rom.6.23. 2. And that the Apostles were apt to sinne, is euident by Peters ouersight, for the which he was openly rebuked of S. Paul, Gal. 2.11. where he saith, *he was to be blamed.*

10. Quest. *How S. Paul is said to be set, or put apart for the Gospel of God.*

The word which the Apostle here vseth, is ἀφωρισμένος, separated, or set apart. 1. *Ambrose* thinketh that here there is an allusion to the sect of the *Pharisies*, whereof S. Paul was, who were so called, because they were in a more strict kinde of liuing separated from others. 2. Whereas S. Paul saith likewise, Galat. 2.15. that God separated him from his mothers wombe, some interpret, *ab vtero synagogæ*, he was separate from the wombe of the Synagogue, *gloss. interlin. à doctrina Phariseorum*, from the doctrine of the Pharisies, *gloss. ordinar.* but this S. Paul expressed in the words following, *and called me by his grace*, Gal. 2.15. 3. *Hug. Cardin. segregatus à grege*, he is saide to be separated from the rest of the flocke: but so were the other Apostles also. 4. *Oecumen. alij ad alia, ego ad Euangelium*, some were set apart for other things, I for the Gospel: but this was generall also to all the other Apostles. 4. *Anselmus*, he is said to be *segregatus*, set apart, *præ cæteris discipulis, &c.* in respect of other disciples, which were with him then at Antioch, when the Spirit said, *Separate me Barnabas and Saul*, Act. 13. but the Apostle speaketh of a separation euen from his mothers wombe, as he expoundeth himselfe, Gal. 2.15. 5. As these haue speciall reference to Pauls actuall separation, when he was called: So others referre it to the electing and foreordaining Paul to this worke in the counsell of God. But *Origen* and *Sedulius*, ascribe this separation to Pauls merits, that the Lord foresaw his merits and labours, which he should take in the Gospel, and therefore elected him to be an Apostle. But *Tolet* well confuteth this, because it is contrary to S. Pauls owne doctrine, Rom. 9. who ascribeth election to the mercie and grace of God: and he himselfe professeth, *that he was called by the grace of God*, Gal. 2. 15. therefore not by any merits. 6. Chrysostome vnderstandeth this separation, of his preordaining vnto the Apostleship: as the Lord likewise saith to Ieremie, c.1.5. *Before thou cammest out of the wombe, I sanctified thee:* and so, *inculcat diuinam electionem*, he doth vrge his diuine election, that his Epistle might be receiued with great authoritie: so also *Pet. Mart.* he sheweth his calling *initium habuisse ex prædestinatione*, to haue taken beginning from Gods predestination: which he maketh mention of, to shew a difference betweene his calling to be an Apostle, who was thereunto also elected, and theirs, which were called, but not elected, as was *Iudas*, *Hyperius*. And further, *opponit vitæ priori*, he setteth this against his former life: while he was a persecuter, all that he did, was *per accidens & παρέργως*, as by the way, and out of course: but this was that whereunto he was ordained. *Aretius*. 7. But beside this eternall separation in Gods prescience, here is somewhat noted, *quod Paulus ab alijs Apostolis habuit peculiare*, which Paul had peculiar euen from other Apostles: he was appointed an Apostle to *preach among all the Gentiles*, as it followeth, v.5. for the rest of the Apostles remaining in Iudea, he first with Barnabas was separated to preach to the Gentiles, Act.23. *Tolet.* And so consequently his office was to preach to the Romanes among other Gentiles, *Aretius*. Here also he insinuateth his extraordinary calling to be an Apostle, diuers from the rest: he was separate from them, beeing an Apostle aboue the number of the twelue: Matthias was chosen in the place of Iudas, and so did but fill vp that number: but S. Paul was ouer and aboue, *Tolet.* so S. Paul was separate first vnto eternall saluation, then vnto the knowledge of Christ, and thereby to be an Apostle, *Faius*.

11. Quest. *Of the description of the Gospel,*

v. 1, 2, 3.

v. 1. *The Gospel of God, which was promised, &c.* 1. The Gospel is taken two waies, either for the doctrine concerning Iesus Christ, which containeth foure things: 1. Of the comming of Christ in the flesh, which comprehended the whole history of the incarnation of Christ, and all his acts: both his holy sermons, and speaches, and his holy and powerfull workes: 2. The effects of his comming, as the remission of sinne, the subduing of the kingdome of Satan, the reconciling vs to God, opening the kingdome of heauen, and the like: 3. The third is the veritie of those things, which in the Gospel are prescribed to be beleeued; the holy doctrine and precepts of the Gospel: 4. The obseruation of such things as Christ commaunded, Matth. 28. 20. *Teaching them to obserue all things, which I haue com-*

manded you: Tolet, secondly, the Gospel is taken for the publishing, preaching, and annuntiation of it: in which sense the Apostle saith, *If our Gospel be hid, it is hid to them which are lost.*

2. Here all the parts of the Gospel are expressed: 1. the efficient, it is called the Gospel of God, to shew that it was no humane inuention, *Gualter.* 2. the forme thereof, it was promised before: as the Apostle saith, Gal. 3. 23. *Before faith came, &c. we were shut vp vnto the faith which should be reuealed: Gryn.* which promises concerning Christ to come, were made vnto the fathers for these fiue reasons. 1. For their comfort in the expectation of the Messiah to come: as Isa. 40. 2. *Speake comfortably to Ierusalem, and crie vnto her, that her warfare is accomplished, &c.* 2. To stirre vp their desire to long for the comming of the Messiah: as Isa. 64. 1. *O that thou wouldest breake the heauens and come downe.* 3. To set forth the honour and glorie of the Messiah, that sent his forerunners, and messengers the holy Prophets before him, to proclaime the comming of the great king: as the Prophet saith, Isa. 40. 3. *A voice crieth in the wildernes, Prepare ye the way of the Lord, &c.* 4. That none might be excused by their ignorance, as touching the comming of the Messiah: as Abacuk 2. 2. *Write the vision, and make it plaine vpon tables, that he may runne that readeth it.* 5. That the fathers should not rest in the figures, but by them should be brought to the vnderstanding of these things, which were shadowed forth by those figures: as the Apostle saith, Heb. 10. 1. *That the law had the shadow of good things to come, Hug. Card.* 3. The ministers and instruments of these promises, or the Gospel promised, were the Prophets in the Scriptures, *Gryneus, Aretius:* and here by Prophets we vnderstand not onely them, which were writers of the propheſies, but they also which preached to the people, as *Nathan* to Dauid: and to whom those promises were made concerning Christ, and so Adam, Abraham, Isaack, Iacob, and the rest of the Patriarkes are here also comprehended. *Hyperius.* 4. The subiect and matter of the Gospel, is Iesus Christ the Sonne of God: who is described in his person, the Sonne of God, in his offices, he is *Iesus*, the Sauiour, and Christ, the annointed of God, and his two natures, his humanitie, v. 3. his diuine nature, v. 4.

Now, this Gospel is sometime called the Gospel of God, as in this verse, sometime the Gospel of Christ; v. 16. the one in respect of the author of the Gospel, the other of the matter and subiect, *Gryneus.*

12. Quest. *Whether the Gospel be comprehended in the old Testament.*

1. This is euident by diuers reasons, that the fathers vnder the old Testament enioyed the Gospel of Christ. 1. If they had not the Gospel, they could not consequently haue faith: for how could they beleeue in him, of whom they had not heard? and faith commeth of hearing, Rom. 10. 14. 17. but the fathers had faith, as the Apostle prooueth at large, Heb. 11. 2. If they had not the Gospel, then were they not saued by the grace of Christ, which is by the Gospel: for *the law was giuen by Moses, but faith and truth came by Iesus Christ:* now the fathers were saued by the grace of Christ, Act. 15. 11. 3. The fathers had the knowledge of God, but that commeth by the reuelation of Iesus Christ, Ioh. 1. 18. 4. The fathers did eate and drinke Christ, 1. Cor. 10. 3. but he is onely eaten and drunke by faith: therefore the fathers were not without the faith of the Gospel.

2. But it will be thus obiected on the contrarie: 1. The Gospel was onely promised to the fathers, as here the Apostle saith, *which he had promised before by the Prophets:* but that which is promised: a man hath not in deede: 2. Againe the Apostle saith, that *the mystery of the Gospel was kept secret since the world beganne*, Rom. 16. 25. therefore it seemeth to haue been vnknowne to the fathers: 3. S. Marke thus also beginneth his Gospel, Mark. 1. 1. *The beginning of the Gospel of Iesus Christ:* if the Gospel beganne but then, it will follow that the Patriarks had it not before.

3. For answer hereunto, the Gospel must be distinguished: for it either may be taken for the Gospel promised, or the Gospel complete and exhibited: the Gospel promised, is the doctrine of grace by Christ to come: the Gospel complete and exhibited, is the doctrine of grace in Christ already exhibited, and performed to the world. By this distinction the seuerall obiections propounded may be answered.

1. That which is promised, a man hath not in full complement and perfection, but he may haue it in certen and assured hope: so the fathers had not in deede the Gospel exhibited, but they had it promised, and so enioyed it in hope. 2. Likewise the mysterie of the Gospel which lay hid from the beginning of the world, must be vnderstood of the Gospel exhibited.

hibited. 3. And S. Marke alſo vnderſtandeth the beginning of the Goſpel, not accompliſhed, but onely exhibited, and manifeſted. *Pareus.*

13. Queſt. *How Chriſt is ſaid to be made of the ſeede of Dauid after the fleſh.* v. 3.

1. Some doe read, *genitus*, begotten, as *Vatablus*, or *natus*, borne, *Eraſm.* but the word γενομενου, properly ſignifieth *made:* which doth better ſet forth the admirable conception of Chriſt of a virgin, without the help of man: which is not ſo well expreſſed in the other reading: to ſay he was *borne*, or *begotten. Beza, Tolet.*

2. *Chryſoſtome* well noteth, why it is added, *after the fleſh, ſignificans quod & iuxta ſpiritum generationem habeat*, ſignifying, that he had a generation alſo after the ſpirit, as he had one according to the fleſh. And this generation alſo after the fleſh is firſt ſpoken of, not becauſe it was firſt in order, but this finite generation, *commodius auditorem ſubducit*, doth more fitly bring the hearer to the other diuine and firſt generation.

3. By fleſh is here vnderſtood the ſubſtance of Chriſts humane nature, as it was infirme and weake (which weaknes notwithſtanding continued but for a time) not as it is corrupt: as it is taken, Ioh. 1. 14. 1. Tim. 3. 17. And although mention be not made here of the ſoule of Chriſt, it muſt neither be vnderſtood to haue had the ſame beginning with the fleſh of the ſeede of Dauid: nor yet (as *Origen*) is it here vnderſtood by the ſpirit of ſanctification, which ſheweth the diuine nature of Chriſt, *Beza:* but Chriſts ſoule was infuſed of God: and ſeeing he tooke our fleſh, and became very man, it followeth conſequently, that hauing an humane and organicall body, he was alſo endued with an humane ſoule: *Gryneus.*

4. Now he is ſaid to be of the ſeed of Dauid, that although he was not conceiued by any humane ſeed, yet, *ex ea carne formatus eſt, qua conſtat ex ſemine*, he was formed of that fleſh, which came of (humane) ſeed: *gloſſ. ex Auguſt.* ſo that this word *ſeede*, doth not onely note here the Virgin Marie, which was of the poſterity of Dauid, but *ipſam carnem de Virgine aſſumptam*, the very fleſh taken of the Virgin: *Beza.*

5. And though he came alſo of the ſeede of Abraham, and of other the holy fathers, yet mention is made of Dauid for theſe reaſons: 1. Becauſe the Meſſiah was promiſed to come of Dauid, *Hugo.* 2. *Vt ex rege natus oſtendatur*, that it might appeare he was borne of a king. 3. *Et quia Dauid criminoſus*, and becauſe Dauid was a ſinner: that he was not borne of his ſeede for any merit of his, but of grace: *Haymo:* and becauſe he vouchſafed to bee borne of ſinners, to ſhew, *quod non dedignetur peccatores*, that he diſdaineth not ſinners. *Gorrhan.*

14. Queſt. *How it can be ſhewed that Chriſt was borne of the ſeede and poſteritie of Dauid.*

Seeing both Matthew and Luke doe ſet downe the genealogie of Ioſeph the reputed husband of Marie, the queſtion is how this concerneth the birth of Chriſt, whoonely tooke his fleſh of Marie.

1. *Ambroſe* giueth a good reaſon, why the genealogie is deriued by the man, not by the woman: becauſe it is the manner of the Scripture, to expreſſe the generation of men, not of women: *ſecundum carnem natus, vſum debuit ſequi carnis*, he that is borne after the fleſh, was to follow the vſe and cuſtome of fleſh, which is to count the petigree by the men.

2. Then the genealogie of Ioſeph thus concerneth Chriſt: becauſe Ioſeph beeing a iuſt man, tooke a wife out of his owne tribe: *Origen* alſo with *Ambroſe* propounderh this ſolution, yet he inſiſteth not vpon it, but runneth to allegories; that Ioſeph was not the naturall, but the ſpirituall father of Chriſt: But it is euident, that the Euangeliſts doe ſet downe the naturall generation, and deſcent of Chriſt.

The beſt ſolution then is the former, that Ioſeph married with Marie beeing of his owne tribe: and ſo they were both of Dauid, and therefore they went both vp vnto Bethlem a citie of Dauid to be taxed, Luk. 3. 4.

3. But where it wil be obiected, that Elizabeth, which was married to Zacharie a Prieſt of Leui, is called Maries couſin, and therefore Marie is not like to haue beene of Iuda: it is not ſufficient to ſay with *Origen*, that Elizabeth was Maries couſin, not in reſpect of the tribe, but the nation, becauſe they were both of Iſrael: for ſo Elizabeth had beene no more her couſin, then any other beſide. *Theophylact* in Luk. 1. thinketh, that the kinred came in thus; becauſe Aaron married Elizabeth the daughter of Aminadab of the tribe of Iuda, Exod. 6. and ſo this Elizabeth was deſcended of Iuda, by her great grandmother Elizabeth. But this

kinred was too auncient, and would haue growne in so many descents out of knowledge: whereas it seemeth that Marie and Elizabeth were so of kinred, that they were of acquaintance also, for Marie went to visit Elizabeth, Luk. 2. 41. *Augustine* thinketh it might be thus: that some woman of the tribe of Levi was married into the tribe of Iuda, and so Christ was descended not onely of the kingly, but the priestly stocke also, *quæst. super Iudic.* 47. But the best solution is, that some rather of the tribe of Iuda was married into the tribe of Leui: for though the other tribes might not one marrie within an other, to auoide confusion, yet the Leuites might take their wiues out of any tribe, for they had no inheritance, and so there was no daunger of any such confusion: So Iehoida the high Priest married Iehosabath the daughter of king Ioram, the sister of Ahaziah the king, 2. Chron. 22. *Pareus, Genuensis.*

4. Now as Matthew doth set downe the pettigree of Ioseph, the reputed husband of Marie, so Luke doth prosequute the genealogie of Marie: for Heli whose sonne Ioseph is said to be, was the father of Marie, and father in law to Ioseph: for sonnes and daughters in law in Scripture are called by the names of sonnes and daughters simply: as *Naomi* calleth Ruth her sonnes wife her daughter: *Beza, Pareus.* But *Ambrose* hath an other answer, that Heli and Iacob were brethren, and Iacob dying without children, Heli according to the law tooke his wife, and raised seede to his brother: *Ambr. lib. in Luc.* 3. of these two the first solution is the best: for Matthew saith that Iacob begat Ioseph: Heli then begat him not, but he was the naturall father of Marie.

15. Quest. *Whether Christ descended of Dauid by Salomon, or Nathan.*

But an other doubt there is about this genealogie: for Matthew descendeth by Salomon, Luke by Nathan. Hereof a question ariseth of which of these, Salomon or Nathan, Christ came after the flesh.

1. *Eusebius* thinketh, that he was descended of Salomon, which he would proove by the 72. Psal. v. 1. *Giue thy iudgement to the King, and thy righteousnes to the kings sonne:* where by the king, he thinketh Salomon to be vnderstood, and by the kings sonne, not Rehoboam, but Christ, which was to come of him. *Euseb. Demonstr. l. 7. c. 7. Origen* before approoued the same opinion, who giueth this reason thereof, because in Matthewes genealogie, the word, *he begate*, is repeated still, and so is it not in S. Lukes catologue: and therefore he thinketh that Christ came of *Salomon*, whom Matthew maketh mention of, not of *Nathan*, whose generation S. Luke rehearseth.

Contra. 1. That Christ was not lineally descended of Salomon, it is euident, because all Salomons posterity ended in Iechoniah: as is euident, Ierem. 22. 30. *Write this man destitute of children.* 2. In the place obiected out of the Psalme; by the king, is vnderstood Dauid, by the kings sonne, Salomon, who was a figure of Christ. 3. Neither in Matthewes genealogie, properly is euery one said to beget: for Iechonias is said to beget *Salathiel*, who was in deede the sonne of Neri, as S. Luke setteth downe in his genealogie: but Iechonias dying without heire, appointed Salathiel his next heire.

2. *Origen, Ambrose*, and *Beda* thinke, that Christ came of Nathan both a Priest and Prophet: but that can not be, for it is certen Christ came of Iuda, not of Leui: Hebr. 7. 14. *It is euident, that our Lord sprang out of Iudah:* and therefore Apoc. 7. hee *is called the lyon of the tribe of Iudah.*

3. Wherefore our Lord descended of Dauid by Nathan his sonne, who is thought to haue beene brother vnto Salomon, not onely by his father, but by his mother, 2. Chro. 3. 5. *Damascen. lib. 4. c. 15. Pareus.*

16. Quest. Of the meaning of these words, v. 4. *Declared mightily to be the Sonne of God, &c.*

1. The vsuall interpretation is, to gather from hence three arguments of Christs diuine nature: 1. by the power of miracles: 2. by the holy Ghost, which he gaue vnto them, which beleeued in him, and specially in the feast of Pentecost, 3. by the raising of himselfe vp from the dead: to this purpose *Chrysostome, Hyperius, Aretius*, with others.

But the better interpretation is this: that here three things are expressed concerning Christ; what he was declared to be, the Sonne of God mightily, or in great power; by which nature, namely his diuine; by the spirit of sanctification, whereby he sanctified his own flesh, and his mysticall body the Church; and by what argument, namely by his resurrection from

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the dead: wherein he manifeſtly ſhewed himſelfe by his owne power, beeing able to raiſe vp his owne body from the graue: *Beza, Parens.* But theſe three clauſes, *declared mightily to be the Sonne of God, according to the ſpirit of ſanctification, by the reſurrection from the dead*, it ſhall not be amiſſe to handle diſtinctly, becauſe of the difficultie, and diuers expoſitions of them.

17. Queſt. Of the meaning of theſe words, *Declared to be the Sonne of God in power.*

1. Some read, *predeſtinate* to be the Sonne of God: which they expound diuerſely. 1. *Ambroſe* giueth this ſenſe, he was predeſtinate, not to be the Sonne of God, for he was from the beginning, *ſed vt manifeſtetur*, but to be manifeſted in the fleſh. But then had S. Paul ſpoken very imperfectly and doubtfully, ſaying onely, *predeſtinate* to be the Sonne of God, without any other addition. 2. *Augnſtine* ioyneth it with the laſt clauſe, *by the reſurrection of the dead:* he was predeſtinate to be the firſt and cheife of thoſe, which ſhould riſe from the dead, *Auguſt. in* 1. *ad Roman.* But by this expoſition the order of the words is tranſpoſed. 3. *Anſelmus*, and ſo alſo *Lyranus* thus expound, that Chriſt as the Sonne of God, could not be predeſtinate, beeing coeternall with his father: *ſed vnio illa facta eſt à dei prædeſtinatione*, but that vnion betweene the humane and diuine nature came to paſſe according to Gods predeſtination. But this deuiſe *Tolet* ouerthroweth by this argument; that it can not be ſaid, that Chriſt as man was predeſtinate to be the Sonne of God: for, when we ſay Chriſt, we affirme him to be God: as we can not ſay, a man is predeſtinate to haue a ſoule: for he can not be a man without a ſoule: *ad quod aliquid prædeſtinatur, eſt extra ipſam, quod prædeſtinatur*, that whereunto any thing is predeſtinate, is an other thing beſide that which is predeſtinate: Chriſt then can not be predeſtinate to be the Sonne of God, becauſe Chriſt is alwaies the Sonne of God: therefore not Chriſt, but the humane nature of Chriſt was predeſtinate to be vnited to the diuine. 4. *Tolet* vnderſtandeth this predeſtination, not of the prioritie of time, but of order: that Chriſt was predeſtinate, that is, *pre omnibus declaratus filius*, before all declared to be the Sonne of God, for he onely is the true naturall Sonne of God. But predeſtination is not taken in that ſenſe: and this beeing admitted, that Chriſt was preordained to be the Sonne of God, then he was ordained: but that can not be ſaid, ſeeing he was alwaies the Sonne of God. And all theſe expoſitions doe faile in miſtaking the Greeke word, which is ὁρισθέντος, not προορισθέντος, ordained or defined, not preordained.

2. *Origen* miſtaketh the word *predeſtinate*, and therefore readeth ſimply without the prepoſition, *deſtinate*, or *appointed:* for *predeſtinatur, quod non eſt, deſtinatur, quod eſt:* that is predeſtinate which is not, that is deſtined which is. But *Origens* diſtinction holdeth not: for euen Chriſt, in reſpect of his office, though not as God, is ſaide by the Apoſtle, to be ordained before the foundation of the world. 1. Pet. 1. 20.

3. There is then a third expoſition, which is beſt of all: to interpret the word ὁρισθέντος, declared, demonſtrated, as *Chryſoſt. Theophyl. Tertullian. aduerſ. Praxeam.* ſo alſo *Eraſmus, Beza*, with moſt of our new writers: ſo the word ὁρίζειν ſignifieth not onely to decree, deſine, but to demonſtrate, prooue, declare: and this ſenſe is moſt agreeable to the words following, *according to the ſpirit of ſanctification, by the reſurrection, &c.* that is, in his diuine nature ſhewing it ſelfe by Chriſts raiſing of himſelfe from the dead, he was declared to be the the ſonne of God.

4. And touching the word ἐν δυνάμει, in power, it neither is to be reſtrained to the miracles and ſignes, which Chriſt wrought, as *Chryſoſtome*, for that expreſſeth not the full meaning of the Apoſtle: nor yet is it to be referred to the word *declared*, that he was mightily declared, though that be true alſo, *Geneuenſ.* but rather vnto the laſt words, *the Sonne of God:* he was declared to be the Sonne of God, omnipotent, of the ſame power and maieſty with his Father. *Beza, Parens, Gorrhan.*

18. Queſt. Of theſe words, *according to the ſpirit of ſanctification*, v. 4.

1. Some doe here vnderſtand by the ſpirit of ſanctification, the holy Ghoſt, the third perſon in Trinitie: and in this ſenſe it is diuerſly applied. 1. Some referre it to the clauſe before of Chriſts birth, *he was made according to the ſeede of Dauid after the fleſh, &c. by the ſpirit of ſanctification*, becauſe he was conceiued by the holy Ghoſt. *gloſſ. ordinar.* 2. Some doe ioyne it with the 1. v. *put apart for the Goſpel of God, &c. by the ſpirit of ſanctification:* but the order of the Apoſtles words, will admit neither of theſe interpretations. 3. *Chry-*

Sostome expoundeth it of the gifts of the spirit, which Christ distributed at the sending of the holy Ghost: so also *Tolet* vnderstandeth it of the vertue and operation of the spirit, whereby the Apostles wrought wonders and signes. But the *phrase* will not beare this exposition, which is κατὰ πνεῦμα, *according to the spirit*, not by the spirit, which are two diuers things, as *Beza* noteth: if any of these interpretations be receiued, the Apostle would haue said, *by the spirit*, not, *according to the spirit*. 4. *Gorrhan* sheweth how Christ was declared to be the Sonne of God, by the spirit of sanctification, these 7. waies: 1. because he was conceiued by the holy Ghost, 2. he was repleniſhed with the gifts of the spirit, 3. manifested by the spirit, when it descended vpon him in the likenes of a doue, 4. he was glorified by the spirit, Ioh. 16.14.5. he breathed the spirit vpon his disciples, 6. he sent the holy Ghost vpon his Apostles, 7. hee giueth his spirit to all that beleeue in him: Eph. 1.13. *Te were sealed by the holy spirit of promise.*

2. *Origen* by the spirit, vnderstandeth the soule and spirit of man: but that manifested Christ to be man, not the Sonne of God.

3. But by the spirit of sanctification, is not here meant the holy spirit, the third person of the Trinitie: but the diuine nature of Christ. And whereas *Tolet* obiecteth, *nec diuinitus in Scriptura vnquam tali voce significatur*, that the diuine nature is neuer signified by this manner of speach; it is euident, that where S. Paul saith, 2. Tim. 3.16. *iustified in the spirit:* and Heb. 9.14. *he offered himselfe through the eternall spirit*, that the diuine nature is here vnderstood; which is said to sanctifie, because of the effects: by his diuine spirit he sanctifieth his owne bodie ὑποστατικῶς, hypostatically: and his mysticall bodie the Church, ἐνεργητικῶς, powerfully, or effectually. This to be the meaning, is euident by the opposition, betweene the flesh and the spirit: as he was man according to the flesh, so he was the Sonne of God according to the spirit. *Beza*, *Pareus*. And before them *Ambrose* so expoundeth, which was the Sonne of God, according to the sanctifying spirit: that is, *secundum Deum, qui spiritus est, & sine dubio sanctus*, according vnto God, who is a spirit, and without all doubt, holy.

19. Quest. Of those words, *by the resurrection of the dead.*

1. Because it is said, *of the dead*, not *from the dead*, *Origen* vnderstandeth it of those which were raised with Christ in his resurrection: But his power was more seene in raising himselfe, which neuer any did beside, then in raising others: which euen the Prophets did though not by the like power.

2. *Augustine* following the vulgar Latin, which readeth, the *dead of Iesus Christ our Lord*; applieth it vnto the faithfull, which are called the dead of the Lord Christ, to distinguish them from the infidels which were dead: *in exposition. inchoat.* But the words following, *of Iesus Christ our Lord*, are rather referred to the beginning of the third verse, *concerning his Son, &c.* (then all the rest followeth, enclosed in a parenthesis, *which was made of the seede of Dauid, &c.*) *euen Iesus Christ our Lord. Chrysostome* thus readeth, because *Iesus Christ rose from the dead:* but the Greeke construction will not beare it, *Iesus Christ* beeing put in the genitiue case, Ἰησοῦ χριστοῦ.

3. *Tolet* interpreteth, *post resurrectionem*, after the resurrection, when as Christ by the manifold graces of the spirit, declared himselfe to be the Sonne of God: but then it should be μετὰ τὴν ἀνάστασιν, after the resurrection, whereas the words are ἐξ ἀναστάσεως, by the resurrection.

4. Some by the dead, vnderstand such as were raised by the first resurrection from the dead works of sinne, vnto newnes of life: *Hugo Cardin.* but that had not been so euident a signe of the diuine power.

5. Wherefore, by *the resurrection of the dead*, the resurrection of Christ *from the dead*, is signified: for in Scripture the *resurrection of the dead*, is so taken for *the resurrection from the dead*, as 1. Cor. 15.42. Hebr. 6.2. *Beza*, *Pererius*: and *Pareus* obserueth well, that the preposition ἐκ is omitted, because it was vsed before, that it should not be twice repeated: so he saith, ἐξ ἀναστάσεως νεκρῶν, for ἐκ νεκρῶν: by the resurrection of the dead, for *from the dead*. By this his glorious resurrection, Christ manifested himselfe to be God in the flesh: as Ioh. 5.26. *As the Father hath life in himselfe, so he hath giuen vnto the Sonne to haue life in himselfe:* and againe, Ioh. 9.19. *Destroy this Temple, and in three dayes I will raise it vp againe.* Thus *Chrysostome* expoundeth this place, *ex resurrectione, per quam mortis euicit tyrannidem,*

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tyrannidem, by the reſurrection, whereby he ouercame the tyrannie of death; likewiſe *Oecumenius* vnderſtandeth the reſurrection, *qua ipſe Dominus Ieſus exurrexit*, whereby the Lord Ieſus roſe againe.

Queſt. 20. Of theſe words, v.5. *By whom we haue receiued grace and Apoſtleſhip.*

1. *By whom*, that is as *Origen*, *Ambroſe*, *Lyranus* expound, *per Chriſtum Mediatorem*, by Chriſt the Mediator of God and man; and make this the ſenſe, that he was called of God to be an Apoſtle by the mediation of Chriſt. But *Chryſoſtome* better vnderſtandeth Chriſt here as the principall author of his calling; which is indifferently ſometime aſcribed vnto Chriſt, ſometime vnto the holy Ghoſt; as Act.13.2. *The holy Ghoſt ſaid, Separate mee Barnabas and Saul.* And hereby S. Paul ſheweth a difference betweene his calling, and of others, that hee was immediately conſtituted an Apoſtle by Chriſt himſelfe, and not by men, *Beza annot.*

2. By *grace and Apoſtleſhip.* 1. *Theodoret* vnderſtandeth two diſtinct things, by grace the gifts of the holy Ghoſt, wherewith he was furniſhed, and by Apoſtleſhip, his vocation it ſelfe: ſo alſo *Lyranus*, *Concedens dignitatem apoſtolicam, ſimul dat gratiam ad exequendum*, granting vnto him the Apoſtolike dignitie, he alſo giueth grace to execute it. 2. *Origen* interpreteth *grace* to be the fruit of patience, whereby he endured ſo many labours in the Goſpel. 3. *Ambroſe* taketh it to be the grace of remiſſion of ſinnes, common with all other faithfull, ſo alſo *Gorrhan.* 4. Some vnderſtand *gratiam conuerſionis*, the grace of his conuerſion, *Tolet*, *Pareus.* 5. *Grynæus* of the gift, *in fructu Euangelizandi*, of preaching the Goſpel with profit and good ſucceſſe. 6. But hereby better is vnderſtood, the grace of his Apoſtleſhip, as S. Paul himſelfe expoundeth, Epheſ.3.8. *Euen vnto mee the leaſt of all Saints, is this grace giuen, that I ſhould preach among the Gentiles, &c. Beza.* ſo alſo *Chryſoſtome* and *Oecumenius* vnderſtand it of his Apoſtleſhip, which he receiued not by his merits or worthineſſe, but by the grace of God: as he ſaith, 1. Cor.15.8. *I am the leaſt of all the Apoſtles, which am not worthie to be called an Apoſtle, &c. but by the grace of God I am that I am, Gualter.* And though it be ſaid, *grace and Apoſtleſhip*, yet it followeth not, as *Tolet* obiecteth, that they ſhould be two diſtinct things, but the particle καὶ, *and*, is put by way of expoſition *grace*, that is, *Apoſtleſhip*, *Beza:* or χάρισμα, *Apoſtolatus*, the grace or gift of Apoſtleſhip, *Faius:* and ſo it is taken *pro Apoſtolatu gratis collato*, for his Apoſtleſhip freely beſtowed or conferred, *Hyperius.*

3. *In his name*, or *for his name.* 1. *Ambroſe* expoundeth it, *vice eius*, in his ſtead: as the Apoſtle ſaith, 2. Cor.5.20. *Wee are Embaſſadors for Chriſt:* ſo alſo *Pareus.* 2. *Chryſoſtome* readeth, *de nomine eius*, of his name, that is, that they might beleeue in his name, and ſo *Hyperius* taketh it for the matter of his preaching, that he ſhould publiſh the benefits receiued by Chriſt: and therefore Act.9,15. Chriſt ſaith to *Ananias*, *He is a choſen veſſell to beare my name among the Gentiles*, *Beza*, *Faius.* 3. But it rather ſheweth the ende of S. Pauls preaching: for *his name*, that is, *pro Chriſti gloria*, to ſet forth the glorie and praiſe of Chriſt, *Gualter*, *Lyran.* yet both theſe laſt interpretations may well ſtand together.

Queſt. 21. Of the perſons, whom the Apoſtle ſaluteth, *To all you that be at Rome.*

There are three parts of this ſalutation: he deſcribeth them 1. by the place, *to all at Rome.* 2. by the cauſe and fountaine of their vocation and calling, *beloued of God.* 3. the ende, *called to bee Saints*, that they ſhould be holy: he writeth not generally to all at Rome, but with a reſtraint, he writeth *fidelibus, non alijs*, to the faithfull, not to any other, *Gorrhan.* and hee writeth vnto all the faithfull, without any reſpect of perſons, *ſiue eſſent ex primatibus, & conſulibus*, whether they were of the cheife men or conſuls, or priuate and poore men, *Chryſoſt.* and he writeth not onely to thoſe which were Romanes by nation, but euen vnto the ſtrangers at Rome alſo which were conuerted to the faith, ſo that they are deceiued, which thinke that this Epiſtle was written in the Romane tongue, becauſe it is written to the Romanes: there were Grecians, and of other nations at Rome, in ſo much that *Iuuenal* calleth it *Græcam vrbem*, a Greeke citie, becauſe of the aboundance of ſtrangers there, *Eraſmus.*

2. *Beloued of God.* 1. Becauſe God loued vs before any merits of ours, *gloſſ. ordinar.* 2. there is a twofold loue of God, *vna prædeſtinationis*, one of predeſtination, as it is ſaid, *Iacob haue I loued: Eſau haue I hated: alia preſentis iuſtificationis*, another alſo of preſent iuſtifi-

cation: as it is also said in the Prouerbs, c.8.17. *I loue them, that loue me:* of the former the Apostle speaketh in this place, *Hugo Cardin. delectis per prædestinationem*, beloued in Gods predestination, *Gorrhan.* 3. Herein Gods loue is vnlike vnto mans: for man loueth vpon some cause, or desert going before: but God loued vs without any desert of ours, *Tolet.* so then the word ἠγαπημένοις, *beloued*, is here taken passiuely, not actiuely, not for the louers of God, but for them which are beloued of God, *Aretius.*

3. *Called Saints.* 1. *Chrysostome* here noteth, that thrice S. Paul hath vsed this word, *called*, of himselfe. v.1. and twice of the *Romanes*, v.6,7. which he doth not superfluously, but *volens illos beneficij admonere*, willing to put them in mind of the benefit, that they should ascribe all to the calling of God: and that S. Paul beeing called writeth to those that are called, he prepareth them to heare him: seeing he was *ab eodem vocatus*, called by the same, by whom they were called, *Aretius.* 2. They are called *Saints*, that is, called, *vt sint sancti*, to be Saints, *Tolet.* and hereby the Apostle maketh a difference betweene the former state wherein they liued, which was vnholy and impure, and the condition to the which they were now called to be holy, *Aretius.* And hereby is taken away the difference betweene the Iewes and the Gentiles, that the Iewes should not exalt themselues as the onely holy people: but the Gentiles also were called to the same glorious condition of holinesse, *Erasmus.* Here the name of Saints, *non perfectionem denotat*, doth not note a perfection, but signifieth him which was consecrate vnto God, *Gualter.* he is counted holy, *qui affectu tenet sanctitatem*, which retaineth holinesse in his affection, though hee haue some imperfections. And though there might bee some hypocrites and carnall Professors among them, yet *respicit ad meliorem partem*, hee hath respect to the better part of the Church, *Aretius.*

Quest. 22. *What the Apostle vnderstandeth, by Grace and Peace.*

In these words is contained the salutation it selfe: wherein two things are expressed, 1. what the Apostle wisheth vnto them, and from whom.

1. *Grace and Peace.* 1. *Origen* here noteth, that this benediction of the Apostle was nothing inferiour vnto those blessings pronounced by the Patriarkes, as the blessing of Noah, vpon Sem and Iapheth: and Melchisedekes benediction vpon Abraham: because Paul also blessed by the spirit: as he saith, 1.Cor.7.40. *I thinke that I also haue the spirit of God:* But it is not vsuall in the old Testament to vse this blessing of grace: and the reason may be this, because *The Law was giuen by Moses, but grace and truth came by Iesus Christ*, Ioh.1.17. *Hyperius.* 2. By grace, *Ambrose* vnderstandeth remission of sinnes; by peace, reconciliation with God: *Lyranus, gratia in præsenti, gloria in futuro*, grace in this life present, and glorie in the next: *Hugo, gratias agant Deo, pacem habeant cum proximo*, that they should giue thankes to God, and haue peace with their neighbours: *Tolet* by grace vnderstandeth *donum animæ, &c.* a gift of the minde, whereby a man is made acceptable vnto God: but there is no gift conferred vpon the soule, that can make it acceptable vnto God, but the grace and fauour of God in Christ; therefore by grace rather is signified the grace and fauour of God, whereupon followeth the collation of all other graces beside; and by peace, prosperous successe, but especially the tranquilitie of minde, which is the speciall fruit of iustification by faith, Rom.5.1. *Gryneus:* and so this benediction answeareth to the salutation of the Angels, Luk. 2.14. *Peace in earth, toward men good will:* for the mercie and gracious fauour of God, is the fountaine of our peace.

2. *From God the Father, and the Lord Iesus Christ.* 1. The Greeke construction is doubtfull, whether we vnderstand thus, the *Father of vs, and of our Lord Iesus Christ*, or referre the last clause to the first Preposition, *and from the Lord Iesus Christ:* whereupon *Franciscus Dauid a Samosatenian* heretike taketh aduantage, that Paul doth not wish grace from Iesus Christ, but from the Father onely: But this cauill is easily remoued, for Ioh. 2. 2. the preposition παρὰ, from, is repeated, *From God the Father, and from our Lord Iesus Christ:* and so must it be taken here, *Pareus.* 2. Some distinguish these two thus, that grace is wished from God the Father, as the author of grace, and peace from Iesus Christ, who is our reconciler, *Aretius.* But *Haymo* misliketh that, and would haue this grace and peace indifferently to be conferred and equally, by God the Father, and the Lord Iesus. 3. *Tertullian* giueth this reason, why the title of *God* is giuen vnto the Father, of *Lord* vnto Christ, least the Gentiles might hereby haue taken occasion to thinke of the pluralitie of gods: but when the Apostle speaketh

keth of Christ alone, he saith, *Who is God ouer all, blessed for euer*, Rom 9.5. *Tertullian. aduers. Praxeam.* But the reason rather is this, why Christ is called Lord, because the Father hath committed vnto him all authorities: for he is called the Lord which hath plenarie power, and authoritie: and yet the Father is so called God, as that the Sonne is not excluded: and the Son is also Lord, as that the Father be also included: and this name κυριος, Lord, answereth to the Hebrew, *Iehouah*, which sheweth that Christ is very God with his Father, *Aretius*.

4. But further the question is mooued, why there is no mention here made of the holy Ghost: *Haymo* answereth, that *intelligitur in donis suis*, he is vnderstood in his gifts, because grace and peace are also the gifts of the holy Ghost: so also *gloss. ordinar.* But the better answer is, that seeing these graces doe equally flow from the whole Trinitie, the Apostle by naming the Father, and the Sonne, includeth also the holy Ghost: and sometime he expresseth them all, as, 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all.*

Quest. 23. *Of Pauls giuing of thankes for the faith of the Romanes, which was published abroad*, v. 8.

1. In this thanksgiuing fowre things are obserued: *to whom* he giueth thankes, to God; *by whom*, through Christ; *for whom*, for you all; and *for what*, because their faith was published through the world. And this wise beginning S. Paul maketh, thus insinuating himselfe, that his admonition afterward might seeme to proceed from a louing mind, *Tolet.*

2. *I thanke my God.* 1. He saith *my God*, not theirs, to signifie that their faith was imperfect: as *Ambrose*, for in the words following he setteth foorth an ample commendation of their faith. 2. Some thinke he so saith, because he acknowledged this benefit, that the Romanes beleeued, to be as conferred vpon himselfe, *Tolet.* 3. But the manner of the Saints is so to speake, as Dauid doth often in the Psalmes, *ex priuato sensu diuinæ bonitatis*, of a priuate and more liuely sense and feeling which they haue of the goodnesse of God: and in respect of some singular gifts, which they haue receiued, *Mart.* so also *Chrysostome: id magno facit affectu*, he doth it with a great affection. And so the Prophets and other holy men, *cum qui communis est omnium Deus, sibi proprium facientes*, making the common God of all peculiar to themselues: euen as the Lord did call himselfe the God of Abraham, Isaac, and Iacob, *tanquam seorsim illorum tantum esset*, as though he were seuerally their God onely.

3. *Through Iesus Christ.* He offereth thanks through Christ: 1. the meaning whereof is not, as *Ambrose*, to giue thanks for a benefit receiued by Christ. 2. but as *Origen. per Christum tanquam sacerdotem*, he offereth this sacrifice of thanks by Christ, as the high Priest, by whom all our oblations are acceptable vnto God: for we must take the same way in giuing of thanks, which the Father doth in conferring graces: that as he bestoweth his graces vpon vs in Christ, so in him againe, we should returne our thankes, *Aretius.*

4. *For you all:* 1. not as in their stead, as Dauid desired to die for Ionathan, but because of them, that they had receiued such an excellent gift of faith. 2. the Apostle, *sui oblitus*, forgetteth himselfe, and giueth thanks for the Church, *Parous:* 3. he giueth thanks for them all, *incipientibus, proficientibus, perfectis*, for the beginners, for them which profited and proceeded, and for them which were perfect, *Gorrhan.*

Quest. 24. *How the faith of the Romanes was published through the world.*

1. *Origen* by the whole world, vnderstandeth the Angels in heauen, which did reioyce for the conuersion of men in earth; but this sauoureth of his accustomed curious speculations: the like phrase the Apostle vseth of the Thessalonians, 1. *Epist.* 1. 8. *Your faith spread abroad in all quarters:* he meaneth then the world of men, not of Angels. 2. *Hierome* maketh this the sense: because the same faith which the Romanes had receiued, was preached by the Apostles in all the world: but the Apostle here doth giue a speciall commendation of the faith of the Romanes. 3. Therefore here an *hyperbole*, or rather *Synechdoche*, is to be admitted that many parts of the world, are taken for all: because the more known parts of the world were now subiect to the Romanes: so S. Luke saith, c. 2. 1. *There came a commandement from Augustus Cæsar, that all the world should be taxed, Parous.* And *Chrysostome* giueth this reason: Rome was *quasi in quodam orbis vertice collocata*, placed as in the toppe of the world, whence it might be seene and discerned of all the earth.

Quest.

Quest. 25. *Of the singular faith of the Romanes.*

1. First, their faith was commendable and famous, for the worthines and excellencie thereof: both for the soundnesse of doctrine, which they had receiued, as S. Paul testifieth, c.16.17. *I beseech you, obserue those, which cause diuision and dissention among you, contrarie to the doctrine which ye haue learned:* and beside their knowledge was ioyned with goodnesse and feruent loue: as he againe saith, c.15.12. *I am perswaded of you, that yee are full of goodnesse, and filled with all knowledge, that yee are able to admonish one another.* 2. Againe, they had many lets and impediments, which made their faith the more famous: 1. *diuitijs & delicijs corrupti erant*, they were corrupt with riches and other delicates, and so were hindred from beleeuing. 2. *qui pradicabant erant piscatores*, they which preached the Gospel were fishermen, & Iewes, which nation was odious vnto the Gentiles. 3. they taught to worship a man that was crucified. 4. *vitam exagebant austeriorem*, they exacted a more strict and austere kind of life, *Chrysostome*. 5. vnto this may be added that the most grieuous persecution of the faith was at Rome, and the Christians there were as vnder the paw of the lyon, and so in greatest danger; yet notwithstanding, all these lets and impediments, they receiued the Christian faith. 3. And the Romane Church is commended in respect of the founders thereof, and the planters of their faith, which was first founded by S. Paul, and then by Peter, who both liued and preached there, and there ended their life: from thence also it is thought that Iohn the Euangelist was banished into the Isle Pathmos: *Chrysostome* therefore thus saith of Rome, *ob id maximè Romam pradico beatam, &c.* I doe cheifly for this count Rome happie: because Peter and Paul did so loue it, that they taught the faith of Christ there, and finished their life among them, *hom. vlt. in epist. ad Roman.* 4. But concerning the last commendation of the Romanes faith, which *Pererius* produceth, that the Church of Rome, *inuiolatam & incontaminatam conseruauit, &c.* hath kept inuiolably and pure, the faith receiued from the Apostles: that it is manifestly false, shall afterward be shewed in the places of controuersie.

Quest. 29. *Whether the Church of Rome were first founded by S. Peter.*

1. It is the receiued opinion of the Romanists, that Peter was the first founder of the Romane faith: for the proofe whereof they alleadge certaine authorities, as of *Eusebius*, who writeth, that in the 2. yeare of *Claudius* Peter came to Rome, and there confounded Simon Magus, and preached the faith to the Romanes: at which time they entreated Mark to write the Gospel, as they had heard it from S. Peters mouth, *Euseb. 2. histor. Ecclesiast. cap. 13. 14.* likewise *Chrysostome*, affirmeth the same, that Peter preached at Rome first, *qui pradicabant erant piscatores*, they that preached were fishers, *ex Perer. Bellarmine* to the same purpose also produceth *Epiphanius, Orosius, Leo*, with others, that the faith was first planted by Peter at Rome, *lib. 2. de Pontif. Rom. c. 1.*

2. *Contra.* 1. Concerning Peters comming to Rome, there is great vncertentie: *Hierome* and *Eusebius*, say it was in the 2. yeare of *Claudius*: But *Beda in 15. c. Actor.* affirmeth it to haue beene in the 4. yeare of *Claudius*: *Onuphryus* assigneth the third yeare of *Claudius*, *in Chronic. Damasus* saith, that he came to Rome in the beginning of Neroes Empire, and sate there 25. yeares, whereas Nero raigned but 14. yeares in all: and he further affirmeth, that Peters disputation and combate with Simon Magus, was in the presence of Nero the Emperour, which *Eusebius* reporteth to haue beene vnder *Claudius*. 2. *Chrysostome* speaketh of the preaching of fishermen, but not of the first preaching at Rome: the Apostles beeing fishermen, and of no note in the world, first beganne to preach the Gospell in the world: not onely Peter, but Andrew his brother also, and Iames and Iohn were fishermen: he may as well prooue hence, these to haue been founders of the Romane Church, as well as S. Peter. 3. *Epiphanius* as *Bellarmine* citeth him, *haref.* 27. saith, *Primi in Roma fuerunt Petrus & Paulus*, the first in Rome were Peter and Paul, &c. he giueth no prioritie to Peter before Paul. 4. *Orosius* saith, *l.7.c.7. Exordio regni Claudij, &c.* in the beginning of the raigne of *Claudius*, Peter came to Rome, *atq; exinde Christiani Roma esse cœperunt*, and that from that time Christians beganne to be in Rome, &c. But it shall bee shewed afterward, that there were Christians in Rome before *Claudius* raigne: and the same *Orosius* maketh mention of a decree made by the Senate in Tiberius raigne, *exterminandos esse ex vrbe Christianos*, that the Christians should bee expelled out of Rome. 5. *Leo* writeth thus,

serm.

serm. 1. de natal. Apostolor. Cum Apostoli imbuendum Euangelio mundum, &c. when the Apostles had vndertaken, parting the earth among them, to season the world with the Gospell, *beatissimus Petrus, &c. ad arcem Romani destinatur imperij*, blessed Peter was appointed to the cheife place of the Romane Empire, &c. But this is contrarie to that which S. Paul writeth, Gal. 2. 7. that the Gospel ouer the vncircumcision was committed to Paul, as the Gospel ouer the circumcision was committed to Peter: Then is it euident that S. Peters lot fell out among those of the circumcision.

3. Now it shall bee shewed that S. Peter could not be the first founder of the Romane Church. 1. S. Paul in his saluration, Rom. 16. 7. maketh mention of Andronicus and Iunia, which were in Christ before him: they were conuerted to the faith before S. Paul: but hee was conuerted the 2. yeare after Christs passion, about the 20. yeare of Tiberius: from which time to the second yeare of *Claudius* when Peter is held first to haue come to Rome were about 9. yeares, there remained 3. of Tiberius raigne, 4. of *Caligula*, and 2. of *Claudius*. It is euident then that 9. yeares, before Peter came to Rome, Paul was conuerted, and before Pauls conuersion, there were some at Rome which had receiued the Christian faith. 2. *Velleius* whom *Bellarmine* confuteth, alleadgeth out of *Orosius, lib. 7.* that there were Christians in Rome in the raigne of *Tiberius:* when there was a decree made by the Senate, that the Christians should be banished from Rome: *Bellarmine* answereth, that the meaning of the decree was, *vt non reciperetur vllo modo Christiana religio*, that the Christian religion should not by any meanes be receiued into the city. But the words are *exterminandos esse ex vrbe Christianos*, that the Christians should be *exterminate*, or expelled out of Rome: they could not haue been expelled, if they had not been there before. 3. *Clemens* in his *recognitions*, and *Dorotheus in Synops.* doe affirme, that *Barnabas* was the first that preached at Rome, and conuerted them to the faith: which report *Bellarmine* and *Pererius* hold to be but a fable: neither will we contend for the truth thereof: for S. Paul is as like to haue been the first planter of the faith there, as Barnabas: But by this it appeareth euen out of these writers, which the Romanists make account of, when they may serue their turne, that it was not held of any certaintie that S. Peter first preached the faith at Rome. 4. Further, seeing the Gospel of the vncircumcision was committed to Paul, of the circumcision to Peter, it is not like that Peter would intrude himselfe within S. Pauls diuision; who if he had so soone come to Rome, and planted a Church there, whose example the rest of the Gentiles, depending vpon the Romanes, would haue followed, he rather should haue been the Apostle of the vncircumcision then S. Paul. 5. Wherefore it is not probable, that the Romane Church was first planted by S. Peters preaching: neither yet was Paul the first that there preached: for as yet he had not been at Rome when he wrote this epistle: Therefore it is most like, that some other of the disciples, and beleeuers first laid the foundation of faith, at Rome, which afterward was builded further by the Apostles, *Fains.* And herein I mislike not the opinion of *Hugo Card. Audierant à quibusdam fidelibus qui Romam venerant Hierosolymis*, they had heard of certaine faithfull, which came from Rome to Hierusalem: to the same purpose, *Gerrhan: quidam acceperant fidem à Petro, & hi erant bene edocti, quidam à Iudais discipulis, & hi non plene*, some had receiued their faith of Peter, and they were well taught, some of the Iewes beeing disciples, and they were not fully instructed, &c. They are of opinion, that the Romanes first receiued their faith by certain disciples, that came vnto them: though afterward they were more fully instructed by Peter.

Quest. 27. *The place, Act. 28. 21.*
reconciled.

1. Whereas the Iewes say there vnto Paul, *We neither receiued letters out of Iudea concerning thee, neither came any of the brethren, &c.* the question here mooued is, how these dwelling at Rome could thus say vnto Paul, whereas this Epistle had beene written long before. 2. Hereunto the answer is, that those Iewes, were not Christians or beleeuers, and so not of the number of the brethren to whom S. Paul had written this Epistle, namely to such as were *Saints by calling:* but such as had not yet receiued the Gospel: for they say, *Concerning this sect we knowe, that euery where it is spoken against, Parens:* and beside, whereas S. *Paul* had declared vnto them, how the Iewes had resisted him, and constrained him to appeale vnto Cæsar, they make answer, that they had receiued no letters concerning such things as had happened vnto him.

Quest. 28.

Quest. 28. Whether this be an oath, *God is my witnesse*, v.9.

Although the vsuall forme of an oath be not here kept: as when men sweare by the name of God, of *Iesus*, vsing the preposition *per*, *by*, yet it is euident the Apostle here doth take a solemne oath: as it may appeare by these reasons. 1. first by the definition of an oath, which is a calling of God to witnesse, of that which we say; as the Apostle here doth, so that to say, *God is my witnesse*, is as much as if he should say, I sweare by God, *Tolet.* 2. *Augustine* giueth instance of other places where the Apostle vseth the like oath, as Gal.1.20. *The things which I write vnto you, I witnesse before God, that I lie not:* and 2.Cor.11.31. *The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore knoweth, that I lie not:* like vnto these oathes is this which the Apostle taketh here: *August.lib.1. de sermon. Dom.* and *Beda* vpon this place.

Quest. 29. *Whether it be lawfull to sweare, and vpon what occasion.*

1. That it is lawfull to sweare, thus it appeareth. 1. Christ came not to dissolue the law, Matth.5.17. now the lawe not onely permitteth, but commandeth to sweare, where cause is, Deut. 6.13. and 10.20. 2. The Lord himselfe sweareth, Psal.110.4. Heb.6.17. therefore it is not sinne to sweare. 3. the holy Fathers and Patriarkes vsed to take an oath, where it was lawfully required: as Abraham, Genes.21.24. Iacob, Gen.31.53. Dauid, 1. Sam.24.23.

2. But it will be thus on the contrarie obiected. 1. Christ saith, *Sweare not at all, neither by heauen, for it is the throne of God, &c. Answ.* 1. Christ forbiddeth not to sweare by God, but by the creatures, as by the heauen, the earth, by the Temple, by the head. 2. Where he saith, *Let your communication be yea, yea, nay, nay:* Christ forbiddeth not the lawfull vse of an oath, when there is iust cause: but the often and vnnecessarie vsing of it in common talke: where then, it concerneth the saluation, or edification of our brethren, it is lawfull to take an oath: as it was requisite that the Romanes should be well perswaded of S. Pauls affection toward them, who had yet neuer seene them, as *Chrysostome* saith, *quoniam neminem hominum animi sui testem sistere poterat, &c.* because he could not set forth any man to be a witnesse of his mind, he calleth vpon God, who searcheth the heart.

3. It will be againe obiected, that in the New Testament an oath is not lawfull, as it was in the olde, *Basil. in Psalm.* 14. *Answer.* The abuse of an oath was vnlawfull both in the Olde Testament and in the Newe: But to take an oath lawfully is as well permitted to the Church of Christ now, as it was to the Church of the Iewes. As the Prophet Isaiah prophesieth of the Newe Church, that they shall sweare by Iehouah, Isa.19.18. and c.43.23. Ier.4.2.

Quest. 30. How Paul is said, *to serue in the spirit.*

1. *Chrysostome* by the spirit vnderstandeth the holy Ghost, *Omnia spiritus sancti imputat virtuti*, he ascribeth all to the vertue of the holy spirit, nothing to his owne diligence: But in that he saith (in my spirit) this interpretation is auoided: Paul would not so call the holy Ghost, *my spirit.* 2. *Theodoret* by *spirit* thinketh to be meant the gift and grace giuen vnto Paul, whereby he was furnished for his Apostleship: whereof he spake before, ver.5. *By whom we haue receiued grace and Apostleship:* so also *Oecumenius*, he is said to serue him *in tradito sibi dono*, in the gift giuen vnto him: but so much is expressed in the words following, *In the Gospel of his Sonne:* that sheweth his ministerie and employment in the Gospel. 3. Some giue this sense, whom I serue in the spirit, that is, not in the flesh, *non in carnalibus obseruantijs*, not in carnall obseruations, such as were the ceremonies of the Law, *gloss. interlin.* so also *Aretius*, I serue God, *non vt hypocritæ ceremonijs*, not as hypocrites with ceremonies; but the mentioning of the *Gospell* following, excludeth all legall ceremonies. 4. *Origen* here maketh a distinction betweene the soule and the spirit, which hee taketh for the superiour and higher part of the soule, wherein he serued God: *Ambrose* also by the spirit vnderstandeth the minde: which is true, that inwardly he serued Christ in his spirit and minde, but the same not considered in the naturall condition thereof, as *Origen* seemeth to haue relation thereunto, but renewed and regenerate by grace. 5. Saint Paul then by his spirit vnderstandeth his ardent and earnest affection, wherein he serued God, most earnestly and zealously in the ministerie of the Gospel, *Beza.* The like saying the Apostle hath, 2. Tim.

1.3.

Tim.1.3. *I thanke God, whome I ſerue from mine Elders with a pure conſcience*: he ſerued God with an vpright and innocent heart, not in ſhewe and oſtentation: and this ſenſe our Sauiour ſaith, Ioh. 4. 24. *They that worſhippe God, muſt worſhippe him in ſpirit and in truth*. *Martyr.*

31. Queſt. v. 10. *What proſperous iourney the Apoſtle meaneth.*

v. 10. *That I might haue a proſperous iourney by the will of God.* 1. *Paul* ſimply prayeth not for a proſperous iourney, but according to the will of God: there is a proſperitie, not according to the will of God, as the wiſe man ſaith, Prou. 1. 32. *The proſperitie of fooles deſtroyeth them, Gorrhan.* But, the Apoſtle eſteemeth not of ſuch proſperous things, *quæ ſine voluntate Dei eueniunt*, which come to paſſe without the will of God, *Haymo.* 2. The word εὐοδωθήσομαι, which ſignifieth, that I may haue a iourney giuen me according to my minde, *Eraſmus:* in which deſire, the Apoſtle *non deprecatur omnia pericula*, doth not pray againſt all perills and dangers: for he ſuffered ſhipwracke, and indured other calamities in his iourney to Rome: but hee counted it a proſperous iourney, which howſoeuer might bring him vnto them, to beſtow ſome ſpirituall gift vpon them, *Aretius.* Such a proſperous iourney was that, which S. Paul tooke into Macedonia, where though he ſuffered impriſonment, and were beaten with roddes, yet his iourney proſpered in reſpect of the good ſucceſſe, which he had in preaching of the Goſpel, *Martyr.* 3. And this deſire of Paul to ſee the Romanes might be one cauſe of his appeale, which he made to Rome, Act. 25. *Lyranus.*

32. Queſt. *Whether S. Paul needed to be mutually ſtrengthened by the faith of the Romanes.*

v. 12. *That I might bee comforted thorough our mutuall faith, both yours and mine.* 1. *Chryſoſtome* thinketh, that Paul ſpake not this, *quod ipſe illorum opus habeat auxilio*, as though he had neede of their helpe, ſeeing he was a pillar of the Church; but that hee ſo ſaith, to qualifie his former ſpeach, v. 11. becauſe he had ſaide, *That I might beſtowe vpon you ſome ſpirituall gift to ſtrengthen you.* 2. But although the Apoſtles modeſtie appeare herein, that ioyneth himſelfe with them, as hauing need of their mutuall comfort, yet in truth he profeſſeth himſelfe not to be ſo perfect, as though he needed no helps: *non ponit ſe in ſuptemo gradu*, he doth not place himſelfe in the higheſt degree: for he otherwhere doth acknowledge his imperfection both in knowledge, 1. Cor. 13. and in the gifts of regeneration, Rom. 7. *Pareus:* like as a Miniſter comming to viſit one that is ſicke to comfort him, may be comforted againe by him: *Oleuian.* to this purpoſe *Pet. Martyr.* 3. This mutuall conſolation, *Theophylact* vnderſtandeth of the alleuiating of their afflictions by their mutuall comforts: *Tolet* with others, of the mutuall ioy which they ſhould haue one in an others mutuall faith, *Lyranus:* that they ſhould be comforted by faith, which was common to him and them, for there is but one faith. But, as *Chryſoſtome* ſaith, here this conſolation may be taken, *pro fidei incremento*, for the encreaſe of faith: for the faithfull *mutuis exhortationibus in fide proficiunt*, by mutuall exhortations doe profit in faith, *Pareus.* 4. And although Saint Paul had giuen ſuch excellent commendation before of their faith, yet they might notwithſtanding haue need to be ſtrengthened: as Peter, when he beganne to ſinke in the waters, had faith, when he cryed to Chriſt, *Saue me, or elſe I periſh:* yet Chriſt ſaith vnto him, *Why diddſt thou doubt, O thou of little faith?* his faith had need to be increaſed. 5. So here are three reaſons of the Apoſtles deſire to ſee them: 1. that hee might beſtowe vpon them ſome ſpirituall gift: 2. to confirme and ſtrengthen them: 3. to be mutually comforted with them. *Aretius.*

33. Queſt. *Of the impediments whereby S. Paul was letted to come to the Romanes.*

v. 13. *I haue oftentimes purpoſed to come vnto you, but haue beene let hitherto:* 1. *Chryſoſtome* thinketh he was hindred and letted by the Lord; and ſo alſo *Theophylact*, *Dei iuſſu prohibeor*, I am inhibited by the commaundement of God: as *Origen* giueth inſtance of that place, Act. 16. 7. where Paul was not ſuffered by the Spirit to goe into Bithynia. 2. But *Baſil* thinketh he was hindered by Sathan: as the Apoſtle ſaith, he was letted by Sathan to come vnto the Theſſalonians, 1. Theſſalon. 2. 18. where is to be conſidered a double difference betweene Gods hindering and Sathans: firſt, Sathan may hinder the outward actions, but the inward purpoſe and deſire he can not let: but God can ſtay

both: secondly, when Sathan hindereth, it is by Gods permission, for otherwise hee could do nothing: but God often hindereth without the ministerie of Sathan at all. Now in this place the first opinion is more agreable, because he entreated of God by prayer, that he might haue a prosperous iourny: therfore it seemeth that he letted him, vnto whom he prayed, that he might haue opportunitie giuen him, *Tolet.* 3. *Origen* ioyneth both together, that he might be hindred first in the Lords purpose, and then impediments might be cast in his way by Sathan: so also *Parens*, *Geneuens.* and *Aretius*: But for the former reason, the first opinion is rather to be receiued.

4. It being resolued vpon, that God staied S. Pauls comming, yet there is some diuersity concerning the causes, why the Lord should thus let him: 1. *Sedulius* thinketh, that God saw not the hearts of the Romanes yet prepared to beleeue; and therefore the Lord sent *Paul* then, and not before, *quando præscivit eos credituros*, when he foresaw that they would beleeue: But *Sedulius* is herein deceiued, thinking that it was in the Romanes freewill to prepare their owne hearts to beleeue: whereas euery good gift is of God, Iam. 1.17. And if it were in mans power to beleeue, euery one might attaine vnto faith that would; but the Apostle saith, 2. Thess. 3.2. *all men haue not faith.* And againe, seeing the Apostle giueth such commendation of the Romanes faith, there is no doubt but God had prepared their hearts. 2. *Hugo* thinketh, that S. Paul was prohibited *propter peccata Romanorum*, because of the sinnes of the Romanes: This indeed sometimes is a let, as Paul and Barnabas did shake off the dust off their feet against the Iewes, and would no more preach vnto them, because of their obstinacie, and wilfull refusall, Act. 13.51. *Hyperius.* But this seemeth not to haue bin the cause here, seeing the Apostle giueth such commendation of their frith, ver. 8. and of their goodnesse, chap. 15.14. and obedience to the faith, c. 16.19. 3. There are also externall lets and impediments, as his bonds, imprisonment, persecution, *Tolet.* and he suffered by the way shipwracke, and other casualties, *Aretius.* 4. But the most likely reason, why the Lord stayed S. Pauls comming to Rome, was the necessitie of other Churches, which the Lord would haue first established. *Gregorie* teacheth this reason, *lib.* 21. *Moral. c.* 13. that God therefore letted him, that he might more profit those Churches where he remained: and S. Paul himselfe rendreth this reason, Rom. 15.20. *Therefore I haue been oft let to come vnto you, but now seeing I haue no more place in these quarters, and also haue beene desirous many yeares againe to come vnto you, &c.* his employment in other Churches, deferred his comming to Rome: *Beza annot.*

34. Quest. *Why S. Paul expressed not the cause in particular which letted him.*

1. *Gualter* giueth this reason, why the Apostle hauing diuers lets, as namely new occasions continually offered in preaching the Gospel, and beside his persecutions and afflictions, and manifold troubles, yet he maketh mention of none of these, *quia de his non poterat sine iactantiæ suspicione*, because he could not speake of these things, without suspition of boasting.

2. But I rather approoue *Chrysostomes* reason, *non scrutatur Domini propositum*, the Apostle doth not search into Gods purpose, why such an Apostle was kept so long from such a famous Citie, where there was great hope of winning many vnto Christ: it was sufficient that he was letted, he is not curious to know the cause, teaching vs thereby, *ne factorum rationem vnquam à Deo exigamus*, that we neuer require a reason of Gods works.

3. And indeed Gods secret counsell herein is diuers wayes vnsearchable: 1. in respect of the teachers: why sometime God sendeth many, sometime few, why some, and not others, why some are true pastors, some wolues, some true teachers, some false. 2. in regard of them which be taught, why God sendeth preachers to one place, and not vnto another: why Christ wrought miracles in Corazin and Bethsaida, not in Tyrus and Sidon, to bring them to repentance, Matth. 11.21. 3. and for the places, why the Spirit suffered not Paul to preach in *Asia* and *Bithynia*, Act. 16. 6.7 and why in our dayes, in some certain cities, as at *Constance*, God suffered the preaching of his Gospel to be intermitted. 4. for the time, why the Gospel is preached in some age, and not in an other, and some inioy it long, some but a short time. 5. for the manner, why sometime the Gospel is preached obscurely, and darkly, sometime openly and manifestly, why some preach it of enuy, some of sinceritie: All these considerations do set forth vnto vs, how the iudgements of God are hid and vnsearchable. *Grynæus.*

4. And

4. And by this reason may the like obiection be answered, why the Apostle was letted, seeing his purpose was good, that he might haue some fruit among them: Because the Apostle beeing the Lords minister, was not to prescribe the times and occasions fittest for the worke of the Gospel, but to depend vpon God therein, who best knew, how to sort out the best time for euery purpose.

Quest. 35. *Whether S. Pauls desire to goe to Rome, beeing therein letted, were contrarie to Gods will, and so sinned therein.*

1. S. Pauls desire was not absolute, but conditionall, if it were the will of God: for so he saith, *That I might haue a prosperous iourney by the will of God to come vnto you.* 2. But here we must consider of the will of God, as it is secret and hid, and as it is manifest and reuealed: against the will of God reuealed, all desires and attempts cannot be without sinne: against his secret will somewhat may be desired, and yet without sinne, so there be a subordination of our wills to the will of God, as *Augustine* sheweth, how sometime *homo bona voluntate vult, quod Deus non vult*, a man with a good mind willeth that which God willeth not, as a good child desireth his fathers life, whom the Lord will haue to die: So Dauid prayed for his childs life of a fatherly affection, when yet God purposed that the infant should die. And againe, saith *Augustine* it may be, *vt homo velit voluntate mala, quod Deus vult bona*, that a man may wish and will that with an euill mind, which God willeth well: As an euill child may desire his fathers death, which the Lord also purposeth, *August. Enchirid. c.* 101. So Paul in desiring here that which God willed not, to come vnto the Romanes, yet sinned not: both because Gods will therein was not reuealed vnto him; and beside he interposeth a condition, if it were Gods will, *ex Pareo.*

Quest. 36. *How S. Paul was a debter vnto all*, v. 14.

v. 14. *I am a debter.* 1. The Apostle sheweth a threefold desire that he had to the Romanes; first to come vnto them, then to see them, and now to preach vnto them: which hee amplifieth by three reasons. 1. from his owne office and calling. 2. from the vertue and power of the Gospel, v. 16. 3. on Gods behalfe; *The righteousnesse of God was reuealed, &c. Gorrhan.*

2. This debt some take to be the gift of tongues, which the Apostle had receiued, in which behalfe he was a debter to all nations, speaking with the tongues of them all, *Origen, Theodoret.* But the other Apostles also had receiued the gift of tongues, as well as Paul: therefore in that sense they were debters as S. Paul was.

3. *Oleuiane* here maketh mention of a threefold debt. 1. Of nature, as Esay 58.7. *Hide not thy selfe from thine owne flesh*: euery one is bound to succour his brother, as being his own flesh. 2. The second bond of our debt is in regard of our redemption, that wee should willingly minister vno them for whom Christ died. 3. The third debt is in respect of our vocation and calling: which the Apostle here hath relation vnto.

4. So then *Chrysostome* and *Ambrose* doe well expound this debt of S. Pauls Apostolike calling, so also *Lyran. Pareus*, with others. As he saith, there was a necessitie laid vpon him, *and woe is vnto me, if I preach not the Gospell*, 1. Cor. 9. 17.

5. But he is a debter first vnto God, who is the creditor of whom he receiued all those graces which he had: and therefore he was to dispose and employ them according to the will and law of the Creator, *Faius*: who sent him vnto the Gentiles, Act. 13. 2. *Separate mee Paul and Barnabas, &c.* which debt the Apostle is willing to discharge, *Hugo*: and because he could not yet come in person to preach vnto them, he dischargeth his debt by writing, *Bucer.*

6. And he vseth this terme of *debter*, least that he might be thought to be a busie-body, and noted of arrogancy for writing vnto the Romanes, *Mart.*

Quest. 37. *Whome S. Paul vnderstandeth by the Grecians and Barbarians.*

1. Sometime the Apostle distinguisheth the nations into Iewes and Greekes, ver. 16. sometime into Iewes and Gentiles, as Rom. 3. 29. sometime he reckoneth vp altogether, the Grecian, the Iew, Barbarian, Scythian, Coloss. 3. 12. here he diuideth all other nations beside the Iewes, into Greekes and Barbarians: the Iewes he mentioneth not, *quia Magister Gentium*, because he was the teacher or master of the Gentiles, *gloss.* 2. The Romanes

are comprended vnder the Grecians, because from them they receiued their lawes, and the knowledge of arts, *Martyr.* 3. Whereas he addeth, both to the wise men, and vnwise, some take it for an exposition of the former, by the Greekes vnderstanding the wise, and by the Barbarians the vnwise: *Anselme, Caluin, Parens.* But *Chrysostome* and *Theodoret, Gorrhan:* so also *Beza annot. Faius*, doe better referre it vnto particular men among the Greekes and Barbarians: for there were among either of them some wise, some vnwise. 4. *Anselme* by the wise, vnderstandeth righteous men, by the vnwise, sinners: some beleeuers, and vnbeleeuers: But *Chrysostome* & *Theodoret* better interpret those to be wise men among the Gentiles, which had humane wisedome and knowledge; those to be vnwise, which were ignorant and vnlearned. 5. By this the Apostle sheweth, that their humane wisedome was not sufficient to bring them to the knowledge of God. And *Chrysostome* here well noteth, how *Plato* a wise Philosopher, thrice comming into Sicilia, could not conuert one Tyrant, but went away without any successe: but *Paul* a tent-maker, did not onely conuert Sicilia and Italie, but runne through (preaching) almost the whole world. 6. S. Paul here answereth a secret obiection: it might haue been said vnto him, You may not spend so much time among the Grecians, they are a people wise enough: therefore he saith, that not onely the vnwise, but euen the most learned among them, had need to be instructed in the Gospel, *Tolet.* 7. And *Paul, illud inculcat ob Iudæos*, doth vrge this because of the Iewes, who thought that the preaching of the Gospel, did onely belong vnto them, *Erasm.* 8. *Celsus*, against whome *Origen* did write, did obiect this place to discredit the Gospel, because it was offered to the vnlearned: whereas he taketh that to be the most excellent doctrine, that can bee perceiued onely of the wise and learned. But herein rather appeareth the dignitie and excellencie of the Gospel, which propoundeth the way of saluation vnto all of what degree soeuer, *Faius.* And Gods wisedome herein sheweth it selfe, that the Gospel beeing preached to the wise and vnwise; both the one might be humbled, when they see themselues to be fellow-schollers euen with the vnlearned, whom they taught before: and that the ignorant and simple should not despaire, but that they also may come to the knowledge of saluation, *Caluin.* 9. And seeing the Apostle nameth the wise and vnwise, not the rich or poore, noble, vnnoble: because he speaketh of the knowledge of the Gospel, which might seeme not so necessarie for them, which were wise and learned, *Tolet.* 10. And here is set forth a double commendation of the Gospell, both from the excellencie thereof, which was worthy the searching euen of the wise and learned Grecians: and *à facilitate*, from the facilitie thereof; because the very vnlearned might be also capable of it. *Aretius.*

38. Quest. *How Paul is not ashamed of the Gospel*, v. 16.

1. It might haue been obiected vnto Paul; The Gospel is euery where scorned and derided among the Gentiles, and euery where it is spoken against: therefore the Apostle professeth, that he is not ashamed of the Gospel of Christ, though it seeme neuer so contemptible vnto the world, *Olenian.* 2. And as he was not ashamed to preach the Gospel himselfe, so he insinuateth vnto them, that they should not be ashamed to heare it, *Martyr.* 3. *Chrysostome* mooueth a question, why S. Paul saith not here, that he is not onely not ashamed, but reioyceth also in the Gospel of Christ: as he saith, Gal. 6. 14. *God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ.* And thus he answereth, that because the Romanes were lifted vp in their mind, because of their honour, riches, and estimation in the world, and Paul preached Christ Iesus, who was crucified, and counted as nothing in the world: he therefore first would winne them not to be ashamed of the Gospell: and then they would come also to glorie in it, &c. But S. Paul in effect, saith as much, as I glorie in the Gospel: *minus dicitur, plus intelligitur*, lesse is spoken, and more vnderstood, *Parens, Mart. Faius:* for the reason following, *for it is the power of God, &c.* sheweth that he did euen glorie in it. 4. But whereas two things might haue hindred Paul, shame and feare, of the two which, feare seemeth to be the greatest pul-backe: for shame is *de amissione honoris*, but for the losse of honour, feare is *de amissione vitæ*, for the losse of life: S. Paul yet saith rather he is not ashamed then he feareth not: both because his not fearing, had commended himselfe, but his not being ashamed, commendeth the Gospel, as not beeing a vile and contemptible thing: as also persecution was not yet generally mooued among the Christians, which the Apostle needed to feare, but yet it was generally contemned. *Tolet.*

39. Quest.

3. Quest. *What the Gospell or Euangel signifieth.*

1. *Euangelium*, the Euangel, is sometime taken for the sacrifice which vsed to be offered vnto the gods among the heathen, for the bringing of good newes and tidings: in which sense *Cicero* taketh it, *O suaues epistolas, quibus Euangelium deberi fateor: ad Attic.* O sweete epistles, which I count worthie of an *Euangel:* that is, of such an offering or sacrifice. 2. It signifieth, the bringing of any good newes or tidings; as Ier.20.15. *Cursed bee the man, that brought my father tidings, saying, A man child is borne vnto thee:* the word is *bissar*, which the Septuagint doe translate by the word εὐαγγελίζω, to bring good newes. 3. This word is appropriated to signifie the glad tidings of our redemption purchased by Christ: as the Angels say vnto the shepherds, Luk.2.10. *Behold, I bring you tidings of great ioy:* the word is, εὐαγγελίζομαι, and Rom.10.15. *Beautifull are the feet of them that bring glad tidings of peace, and bring glad tidings of good things:* where the same word is vsed in the Greeke; but in Isa 52.7. from whence that testimonie is taken, the word is *bissar*, which betokeneth the bringing of good newes or tidings: some times for more euidence, the word *good* is added; as 2.Sam. 18.27. *beserah tobah*, good tidings.

40. Quest. Of the definition of the Gospel, *It is the power of God vnto saluation to euery one that beleeueth.*

This definition consisteth of three parts, 1. of the efficient cause, the power of God, 2. the ende, to saluation, 3. the forme to euery one that beleeueth.

1. *It is the power of God.* 1. The power of God is diuers; there is his creating power, whereby he made the world: but this power is that which is ioyned with his loue and fauour in Christ, whereby he wrought the redemption of man: which is so much greater then the other, because when he made the world, none resisted him; but Sathan opposeth himselfe in the worke of our redemption: *Faius.* 2. There is a power also of God vnto perdition and damnation; but this is his power vnto saluation: *Chrysost. Orig.* 3. But how is the Gospel the power of God, seeing it setteth forth the humilitie of Christ in his sufferings, death and passion? *Answ.* These were *infirmitates voluntariè assumptæ*, infirmities which our Blessed Sauiour did voluntarily take vpon him: and therein he most of all shewed his power, in destroying the kingdome of Sathan by such meanes, *Hugo.* 4. Neither doe we here vnderstand the essentiall power of God, but his organicall power, *Pareus:* or by a *Metonimie*, the declaration of his power, whereby the preaching of the Gospel is made effectuall: *Faius.*

2. *Vnto saluation.* 1. This saluation consisteth presently in the remission of sinnes, and afterward in the inheritance of eternal life: not like the saluation, which is promised by men, as by Magistrates to their subiects, by Physitians to their patients: but it is the euerlasting saluation of our soules, *Mart.* 2. Though outwardly the Gospel appeare vile and contemptible, yet it hath a secret vertue, to work to eternall life: As there be certaine natural things, which make no shew outwardly, yet inwardly are full of vertues: as *pepper* feeleth outwardly as cold, but it is hoat in operation, *Theodor.* as a pill which the Physitian giueth, though it seeme nothing, yet it is of great efficacie to expell diseases, *Tolet.* 3. The Gospel worketh to some vnto condemnation; it is the sauour of death vnto death: but that is not properly the effect of the Gospel, which is giuen vnto saluation, but by reason of mens incredulitie: so the Gospel, not by it owne proper effect, but accidentally worketh vnto condemnation, *Mart.*

3. *To euery one that beleeueth.* 1. The Gospel is offered vnto all, but it onely profiteth vnto saluation vnto those that beleeue: like as a medicine, is onely effectuall to those that receiue it, *Pareus.* 2. Christ is the efficient cause of saluation: but faith, is *organon apprehensivum, &c.* the apprehending instrument: like as the light is the cause of our seeing, but the eye also must be rightly disposed, which is the organe of seeing, *Aretius.* 3. Neither is this vnderstood of euery *beleefe: beleeuers* are not here taken for such, as to whom the historie of the Gospel is onely knowne, but such as are sealed by the spirit of grace, and are assured they are the sonnes of God, and crie, *Abba*, father, Rom.8.15. *Grynæus.* 4. And thus the Apostle falleth into the cheife argument and scope of this whole Epistle; that we are iustified by faith, and not by the workes of the Law, *Gualter.*

41. Quest. *Of the difference betweene the Law and the Gospel.*

1. In that the Gospel requireth beleefe vnto saluation, therein it differeth from the law:

whose righteousnes is this, not to beleeue, but to doe those things, which are therein commanded, as the Apostle sheweth, Rom.10.5. *Martyr.* 2. The Gospel is the power of God, that is effectuall, mightie, liuely in operation: but the law is weake and impotent, Rom.8. 3. it was weake because of the flesh. 3. The Gospel vnto saluation, but the law is the ministery of condemnation, 2.Cor.3.9. 4. The Law was giuen onely to the people of Israel: but the Gospel is proposed to all, both Iew and Gentile. 5. The Law consisted *in obseruatione ceremoniarum, & externa cultu*, in the obseruation of ceremonies, and externall worship: the Gospel *in interiori cultu fidei*, in the inward worship by faith: so that the lawe was *lex puerorum*, the law of children, which were kept vnder it as a schoolemaster: but the Gospel is, *lex virorum*, the law of men come to ripe age: *Aug.lib.de spirit. & liter.* 6. They differ also in the manner, that which was couertly and darkely shadowed in the law, is manifestly and appertly set forth in the Gospel. In the time they differ: the Law promised things to come, the Gospel presently performed that which was in the Law promised: as *Ignatius epist. ad Philadelph. Quod supra legem præcipuum habet Euangelium? nempe præsentiam aduentus Saluatoris*: what hath the Gospel aboue the Law? euen the presence of Christs aduent and comming.

42. Quest. *Why the Iewes are named before the Grecians, v.16.*

To the Iew first, and also to the Grecian, &c. 1. Here by the Grecians generally all the Gentiles are vnderstood: because they of all other nations seemed to be the wisest, and therefore speciall instance is giuen in them, that they also haue neede of the preaching of the Gospel: *Tolet:* and at that time almost all nations vsed the Greeke tongue, and therefore they are called by the name of Grecians, *Gualter:* especially when they are set against the Iewes, *Beza.* 2. *Chrysostome* thinketh, that the Iew is named first, not for any other excellencie, or prerogatiue, *sed in hoc solo honoratur, quod primum illam accepit*, but he is honoured onely in this, because he first had the Gospel preached; so he giueth onely vnto the Iew the prioritie of order. 3. *Origen* thinketh that the Iew is set first, because that like as the Grecian preferred himselfe before the Barbarian, because of their lawes and ciuill life, whereas the Barbarians liued without law: so the Iew hath preheminence before the Grecian, because they receiued their lawes from God. 4. *Lyranus* giueth this reason, the Iewes had a better preparation vnto the Gospel by the knowledge of the Law and the Prophets, then the Grecians, who only had the light of nature, and the knowledge of the creatures. 5. But the Iewe hath a preheminence before the Gentile in respect of the prerogatiue, which was giuen them of God: vnto their Fathers were the promises made, and of them was descended the Messiah according to the flesh: so that this word πρῶτον, first, doth not so much signifie *ordinem temporis*, the order of time, as *ordinem dignitatis*, the order of dignitie: as when Christ saith, *Seeke yee first the kingdome of God*, Matth.6.33. that is, chiefly and most of all, *Tolet, Pareus.* This order our Blessed Sauiour obserued both in himselfe, saying he was sent onely to the lost sheep of Israel: and gaue the like charge, when he sent out his Apostles, that they should not go the way of the Gentiles, Matth.10.5. yea and at his ascension, he appointed his Apostles to be his witnesses first in Iudea, Ierusalem, Samaria, and then to the vttermost part of the earth, Act.1.8. This order the Apostles accordingly kept, Act.13.46. *It was necessarie, that the word of God should first haue beene spoken vnto you.*

43. Quest. v.17. *The iustice or righteousnesse of God is reuealed: what iustice the Apostle speaketh of.*

1. There is a iustice of God, wherein he is righteous and iust in himselfe: as Psal.11.7. *The righteous Lord loueth righteousnesse:* but this the Apostle speaketh not of: the essentiall iustice of God is not communicated to vs by faith. 2. There is a iustice distributiue in God, whereby he rendreth vnto euery man according to his works: *Origen* vnderstandeth this iustice of God: but this is not the iustice, whereby a man is iustified to saluation: for if the Lord should marke what is done amisse, no man should be able to abide it, Psal.130.3. 3. The iustice of God signifieth his veritie and truth in keeping his promises: so *Gorrhan* taketh it here: true it is, that God graciously performeth whatsoeuer is performed in Christ, but yet his mercie must goe before in promising. 4. *Theodoret* vnderstandeth the perfect iustice of Christ, wherby he satisfied the wrath of God for our sinnes, and accomplished our redemption: and this perfect iustice of Christ is reuealed in the Gospel: but the Apostle speaketh euidently of such iustice, whereby a man is iustified before God, which is not that perfect iustice inherent in Christ, but the applying thereof vnto vs by faith. 5. Therefore *Chrysostomes*

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exposition is the best, who *homil.*3. taketh this for that iustice, which is communicated and infused vnto vs by that iustice of Christ: and so *Augustine* vnderstandeth that iustice, not whereby God is iust in himselfe, *sed qua hominem indnit, cum eum iustificat*, but wherewith he indueth man when he iustifieth him, *lib.de spirit.& liter.c.*9. of this the Apostle speaketh, cap. 3.28. *We conclude that a man is iustified by faith, without the workes of the Lawe.* 6. But this iustice is not an habite infused into the mind, whereby a man is made apt to exercise good workes, as *Peresius* saith, that this iustice comprehendeth two things, *remissionem peccatorum*, the remission of sinnes, *& animi rectitudinem, &c.* and the vprightnesse of the minde, whereby it is now acceptable vnto God, and is exercised in good workes: for the Apostle saith of this iustice of God, that it is *Made manifest without the Law, by the faith of Iesus, &c.* c.3.21. But this infused habite, which is charitie, and the exercising of good workes, is not reuealed without the Law: for the Law requireth and commandeth charity: This iustice then consisteth onely in the remission of sinns, and in imputing vnto vs the righteousnes of Christ by faith, c.4.5. *Blessed is the man, to whom the Lord imputeth not sinne, Parens.* 7. It is called the iustice of God, both because it is giuen vs from God, not procured by our owne works: and for that we thereby are made righteous, not before men, but in the sight of God, *Tolet.* 8. And this iustice is sometime called the righteousnesse of God, Phil. 3. 9. because hee is the author thereof: sometime of Christ, he is our righteousnes, 1.Cor.1.30. because by his obedience we are iustified: sometime of faith, Phil. 3.9. because faith is the instrument whereby Christs righteousnes is applyed vnto vs, *Grynem.*

Quest. 44. Of the meaning of these words, v. 17.
Is reuealed from faith to faith.

1. *Is reuealed.* 1. Which sheweth a double preheminence of the Gospel: in respect of the matter: it sheweth such things, as cannot be otherwise known then by reuelation from God, whereas the law of the Iewes, and the Philosophie of the Gentiles, treateth of common, and knowne things: and for the manner: that which was obscurely set forth in the law, is plainly declared in the Gospel, *Parens.* 2. And it is so reuealed, that it is not onely made known, but indeed exhibited, *Beza.* 3. And herein a difference also is shewed, that the Gospel is reuealed vnto some, namely to such as beleeue, but not vnto others: it is hid to them which are lost, 2.Cor.4.3. *Hyper.*

2. *From faith to faith.* 1. *Origen* and *Chrysostome*, doe thus expound, *ex fide veteris Testamenti, in fidem noui*, from the faith of the Old Testament, to the faith of the New. 2. *Ambrose, Ex fide promittentis Dei, in fidem hominis credentis*, from the faith of God promising, to the faith of man beleeuing: so also *Aretius, Gualter, Mart.* 3. *Augustine, Ex fide praedicantium, in fidem audentium*, from the faith of the Preachers, to the faith of the hearers. 4. *Anselme*, from the faith of one article, to the faith of the rest: but it can bee no faith, vnlesse it beleeue all the articles. 5. *Theodoret, Ex fide praesentium, in fidem futurorum*, from the faith of things present, to the faith of things to come, as of the resurrection, life euerlasting: But vnlesse these things be soundly beleeued, there can be no faith at all. 6. *Ex fide informi, in fidem formatam*, from an imperfect faith without charitie, vnto a perfect faith: but the Apostle speaketh not at all of any such faith without charitie, for that faith cannot iustifie. 7. There remaine then these two expositions, that this be vnderstood rather of the encrease of faith: we must proceed from faith beginning, to faith encreasing: as the like phrase is vsed, Psal.84.7. *They goe from strength to strength, Beza, Hyper, Gualter:* and Iob. 1.16. *Of his fulnes haue we all receiued grace for grace.* Thus *Clem. Alexand.* expoundeth, *Strom.*3. *Apostolus vnicam tantum fidem annuntiat, &c.* but of one faith, which by encreasing commeth to perfection. 8. And this meaning it hath with all; from faith to faith, to signifie, that altogether by faith man is iustified, and onely by faith, *Par. Faius:* so also *Thomas, Nullo tempore cuiquam, nisi per fidem salus contigit*, that at no time saluation was attained vnto by any, but by faith.

3. And by faith here is not vnderstood, 1. either obedience of life, to liue as God hath commanded: for faith it here opposed to workes: 2. nor yet a bare and naked assent vnto the Gospel, that it is true: for such an historicall faith euen the deuills haue: 3. but it is taken for a full assurance, and confidence of the heart, Heb. 10.22. *Let vs draw neare with a true heart, πληροφορίᾳ πίστεως, in the assurance of faith:* by such a faith are wee iustified, *Beza, Parens.*

Quest. 45. Whether the Apostle doth rightly cite this place out of the Prophet, *The iust by faith shall liue*, for the words.

1. *Obiect.* The Hebrew word vsed by the Prophet, Habuc. 2. 4. is *beemmunatho, in his truth or integritie*, but the Apostle translateth it, *faith*. *Answ.* The *Septuag.* do translate this word by the Greeke word πίστις, faith, and so the Hebrew word *eemunah*, signifieth not onely *truth, integritie*, but *faith*.

2. *Obiect.* In the originall it is *by his faith*, which notwithstanding the *Septuag.* doe thus interpret, ἐκ πίστεώς μου, by my faith: the reason whereof *Hierome* coniectureth to be this, they might mistake the letter *vau*, for *iod*, which onely differ in the length: now *Symmachus* rendeth, τῇ ἑαυτοῦ πίστει, *by his faith*, according to the Hebrew: But S. Paul neither here, nor Gal. 3. 11. doth translate the Hebrew pronoune: but translateth onely, *the iust liueth by faith*: to this it may be answered, 1. *Hierome* saith, *Non erat ei cura de verbis, cum sensus esset in tuto*, he had no care of the words, retaining the sense. 2. And beside, *loquens eodem spiritu, quo Prophetæ, sensum sumit*, speaking by the same spirit, that the Prophets spake by, he taketh the sense, vsing his owne words, *gloss. ordinar.* 3. These pronounes are easily vnderstood in the Greeke tongue, though they bee not expressed, *Beza.* 4. And without the pronoune, the place as the Apostle alleadgeth, is sufficient to proone his purpose, that the iust liueth by faith. *Pareus.*

3. But the Latine translator here readeth amisse, *vinit*, liueth, in the present tense, whereas it is put in the future in the originall, ζήσεται, shall liue.

4. And the order of the words is to be considered; *the iust by faith shall liue*, not *the iust shall liue by faith*: for this reading presupposeth, that first he is iust, and then liueth by faith: whereas he is first iust by faith, before he can liue vnto God, *Mart. Faius, Iun. in Paral.*

5. And here by the way, a slip of *Chrysostomes* may be noted, who directly nameth in his Commentarie the Prophet *Zephany*, whereas this testimonie is taken from *Habacuke*: which may be obserued, to shew that those auncient Fathers, though they were excellent men, yet were but men, and might sometime forget themselues: as *Ambrose* handling that place a little before, *to the Iew first*, thinketh that the Iewes were so called of *Iudas Macchabeus*, whereas long before they were called by that name, as is euident, 2. King. 25. Ierem. 40. Esther 1. 3. *Mart.* This is no note, to derogate from the credit of the Fathers: but to shew a difference betweene their writings and holy Scriptures: which are free from the least errour of forgetfulnes.

Quest. 46. *Whether S. Paul in citing this saying followeth the Prophets sense.*

1. Some thinke, that the Prophet there historically speaketh of the deliuerance of the people from the captiuitie of Nebuchadnezzar, and therefore exhorteth the faithfull, that with patience they would expect the promised deliuerance, by which faith they should liue, and be thereby refreshed and comforted: but typically thereby is signified the deliuerance by Christ, and so the sentence is accordingly applyed: which typicall application the Apostle followeth: of this opinion is *Gualter.*

2. *Pareus* thinketh, that the Prophet doth indeede comfort the people in captiuitie, which was to come, but not onely: the Prophet doth lead the mindes of the godly to an higher matter, to consider of their euerlasting deliuerance by Christ: so he thinketh, that both senses, of their temporall and spirituall deliuerance, are comprehended in this sentence.

3. But this is rather the litterall and proper sense of the Prophet, specially to commend vnto the faithfull, their faith and beleefe in the Messiah to come. Thus *Eusebius* expoundeth *lib. 6. de demonst. c. 14.* and *Hierome* saith, *Manifesta est in his verbis de Christi aduentu prophetia est*, there is a manifest prophesie in these words of the comming of Christ: And the Apostle so euidently applyeth it, Heb. 10. 35. *Cast not away your confidence, which hath great recompence of reward, &c.* v. 37. *For yet a very litte while, and he that shall come, will come, and will not tarry*, v. 38. *Now the iust by faith shall liue*; *Perer. Hyper.*

4. But it will be obiected, that this sense agreeth not with the Prophets purpose, who c. 1. complaineth of the enemies and oppressors of the people of God, and therefore the vision, which the Prophet receiued, c. 2. was to minister comfort againe the present afflictions of Gods Church. *Answ.* It is the manner which the Lord obserueth in the visions and pro-

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phesies by occasion of temporall deliverances to raise vp the mindes of his people to looke for their everlasting deliverer: as Psal.72. vnder the type of Salomon the kingdome of the Messiah is properly described: and Dan.9. the Prophet prayeth for the deliverance of his people out of the captivitie of Babel, and he receiveth that prophesie of the 70. weeks concerning the Messiah, who should deliver them from their sinnes. And so in this place, the Prophet praying for the deliverance of the people from their oppressors, receiveth a vision concerning the Messiah, in whom whosoever beleeveth, shall live for ever, *Perer.*

5. *Theodoret* thinketh that this saying of the Prophet concerned not those times then present, but was a prophesie of the times of Christ, that then the just by faith should live: so also *Irenæus l.4.c.67.* But the Apostle otherwise applyeth it, Gal.3.12. that neither vnder the law, nor vnder the Gospel, any were justified by the Law, but by faith: for his words there are generall, *And that no man is justified by the Law in the sight of God, it is evident, for the just shall live by faith.*

6. *Ambrose*, and so likewise *Chrysostome*, because the word is put in the future tense, *shall live*, doe vnderstand this not of this present life, but of eternall life to come: But it is evident, that S. Paul Gal.3.11. vnderstandeth this life of justification: and so the Apostle calleth justification by faith, the life of the soule, Gal.2.20. *I live by faith of the Sonne of God:* and the future tense with the Hebrewes, indifferently is oftentimes put for the present: yet the Apostle so vnderstandeth the present life of the soule by faith and grace, as that he excludeth not the other sense concerning eternall life: as he applyeth this sentence of the Prophet to the second comming of Christ, Heb.10.37. *Tolet.*

7. Now whereas Moses saith, as S. Paul citeth him, Rom.10.5. *The man that doth these things shall live:* the Prophet may seeme to be contrarie vnto him, saying, *The just by faith shall live:* but they are easily reconciled; Moses speaketh of the justice of the Law, which none could attaine vnto, the Prophet of the justice of the Gospel, which the faithfull obtaine by faith in Christ, *Mart.*

8. Thus the Apostle setteth downe the cheife benefits which we have by faith, *salvation*, v.16. *It is the power of God to salvation: justice* or *righteousnesse, the just by faith: life*, shall live, *Martyr.*

Quest. 47. *How the wrath of God is said to be revealed from heaven against all unrighteousnesse, ver.18.*

1. This clause is a probation of the former, that there is no way whereby one is justified before God, but by faith, which the Apostle prooveth by the contrarie: because either by workes or faith must men be justified: but not by works, as he prooveth first in this chapter by particular induction in the Gentiles, that their works deserved nothing but Gods wrath; and in the Iewes, c.2. This is the reason of the connexion of this verse with the former, *Beza, Aretius, Mart.* And the causes, why the Apostle thus beginneth to reproove the Gentiles are these: 1. S. Paul was the Apostle of the Gentiles, and therefore hee first dealeth with them. 2. because the qualitie and nature of faith, and of the grace of God, cannot be well vnderstood, vnlesse we first looke into our selves, and consider the vilenes of our owne workes. 3. And because such is mans pride by nature, *vt opera sua maxime jactet*, that he setteth much by his owne works: therefore the Apostle doth first beginne to beate downe that pride of man. 3. It is the manner of the Prophets, and of our Blessed Saviour, in their prophesies and sermons, to begin with the Law, and then to proceed to the promises of the Gospel, *Hyper.*

2. By the wrath of God is signified, *declaratio iræ Dei*, the declaration of the wrath of God, *Aretius:* there is in God no motion or perturbation, as in man: wrath according to the Hebrew phrase, is taken for revenge or punishment, *Erasmus.*

3. *Revealed.* 1. Three wayes is the wrath of God revealed against sinne: 1. by the light of nature: for every mans conscience accuseth, or excuseth him: 2. by the Gospel, which threatneth everlasting punishment to the wicked and vnbeleevers. 3. and by daily experience, which sheweth that God is angry with the sinnes of the world, *Pareus.* 2. God doth by daily experience testifie his wrath against the vngodly of the world, & even at this time when the Apostle thus wrote, the world was plagued with warre, famine, and other grievous calamities, for the contempt of the Gospel, *Gualter.* 3. But this *revelation* also may be apply-

applyed to the Gospel, wherein is *reuealed* the wrath of God against sinners: as Matth. 3. *Iohn Baptist* preached, *Now is the axe laid to the roote of the tree:* and our Blessed Sauiour saith, Luk. 13. 3. *Vnlesse yee repent, yee shall likewise perish.* 4. Vnder the Law also the wrath of God was declared against the vngodly, as in the destruction of Sodome, and of the Egyptians in the red Sea: but the wrath of God did then onely shew it selfe in such externall and temporarie punishments: But the Gospel doth threaten euerlasting condemnation: as Matth. 10. 28. *Feare not them which kill the bodie, but rather feare him, who is able to destroy both bodie and soule in hell, Perer.* And the Law did onely *in thesi*, generally condemne all infidelitie: but the Gospell *in hypothesi*, in particular condemneth incredulitie and vnbeleefe in Christ, *Pareus.* And then it beeing a time of ignorance, the iudgements of God, though they were in the world, yet were not marked and obserued, but now they are euident to all men, *Aretius.*

4. *From heauen.* 1. *Ambrose* expoundeth, *ipsos cœlos demonstrare, &c.* that the heauens doe declare the wrath of God against sinners, and shall be their accusers, who refused to worship God which made the heauens: so sometime the Lord calleth the heauens and earth to be witnesses against men, Isa. 2. 1. *Grynæus.* 2. *Origen* giueth this sense, *quia spirituales nequitiæ in cœlestibus sunt*, because the spirituall wickednesses, (that is, the euill spirits) are aboue in the celestiall places, who are ministers of Gods iudgements vpon the wicked. 3. *Chrysostome, Theophylact, Oecumenius*, referre it to the reuelation of the last and finall iudgement from heauen, at the second comming of Christ. 4. *Caietan* and *gloss. ordin.* thus vnderstand it, *quia Euangelium de cœlo est*, because the Gospel is from heauen, wherein this wrath of God is reuealed. 5. Some hereby vnderstand the vniuersalitie of Gods iudgements, that they shall be vpon all men vnder heauen, wheresoeuer they are, *Per.* 6. Some referre it to the manifest appearance of Gods iudgements from heauen, *tanquam è sublimi loco*, as out of an high place in the sight of all, *Faius:* so manifest that no man can denie it, *Beza.* 7. But the best sense is, that men should not thinke, these plagues sent vpon the world, to be ordinarie and naturall, (though God therein may vse naturall and secondarie causes) *sed à Deo inflicta*, but that they are inflicted of God, *Mart. Pareus.*

5. *Vpon all vngodlinesse.* 1. *Origen* restraineth this clause: that though the wrath of God, be said to be reuealed against all impietie, *non tamen in omnes homines*, yet not against all men, but onely against those among the Gentiles, which had the knowledge of the truth: such were the wise men and Philosophers. 2. But *Tolet* by diuerse reasons sheweth, that all the Gentiles are here comprehended, whether the wise or vnwise: 1. by the generalitie of the words, *against all impietie and vnrighteousnesse.* 2. because they all had the knowledge of God by the creatures. 3. v. 26. the Apostle maketh mention of their women, whom he would not haue counted among the Philosophers and wiser sort. 4. the Apostles intent is to proue, that all the Gentiles were vnder the wrath of God, and therefore also the knowledge of the Gospel, and of faith in Christ, was necessarie vnto all, both the wise and vnwise. 3. But as *Tolet* here reasoneth well: so yet herein he is deceiued; he thinketh as this sentence concerneth all the Gentiles; so the former, that the *iust shall liue by faith*, he taketh to bee meant onely of the Iewes: whereas v. 17. the Apostle made euident mention both of Iew and Grecian, that the Gospel was the power of God to saluation, to euery of them that beleeued, *Faius.*

6. *All impietie and vnrighteousnesse.* 1. *Tolet* following *Theoderet*, thinketh that these two are applyed to idolatrie: which is both *impietie*, because it denieth vnto God his worship; and *iniustice*, in giuing that which is due vnto God, vnto idols. 2. But the vsuall interpretation is better: which *Origen* also hath, *Impietas peccare in Deum est, iniquitas in homines*, impietie is to sinne against God, iniquitie against men: so also *Chrysostome, non de dogmatis tantum dicit, sed de vita*, he speaketh not onely of the errors of doctrine, but of the sinnes of the life, &c. So impietie comprehendeth the transgressions against the first table; *vnrighteousnes* against the second, *Pareus.* 3. Some by impietie, &c. vnderstand all impious and vnrighteous persons, *Perer.* rather it signifieth *super omnes impietatis partes, &c.* vpon all the parts of impietie, and vnrighteousnes, *Gorh.* whereof these two reasons may be yeelded, 1. that none should be excepted; though they seemed neuer so righteous, they might haue some impietie in them, *Beza.* 2. and to shew the obiect of Gods wrath, which was not properly men, but the impietie and vnrighteousnes of men, *Pareus.*

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Queſt. 48. *What it is to withhold the truth in vnrighteouſneſſe, v.18.*

1. *Anſelme* vnderſtandeth this of thoſe, *qui veritatem, id eſt, Dei ſcientiam habent, tamen male viuunt*, which haue the truth, that is, the knowledge of God, but yet doe liue ill. 2. *Baſil* of thoſe, *qui donis Dei ad proprias voluntates abutuntur*, which hauing the gifts of God, doe abuſe them to their owne pleaſure: But the firſt reſtraineth this word *veritie*, or *truth*, as though it onely concerned the knowledge of diuine things; whereas there is a truth alſo in morall duties: the ſecond ſeemeth onely to include thoſe which ſinne maliciouſly, and of ſet purpoſe: whereas all the Gentiles were guiltie of this in detaining the truth in vnrighteouſneſſe.

3. *Oecumenius* expoundeth it of thoſe which did know the truth in themſelues, and did keep it in, *ne aliis ſplendeat*, that it ſhould not appeare vnto others: But in this ſenſe onely the Philoſophers and wiſe men among the heathen ſhould be touched, whereas S. Paul ſheweth what was the condition of all the Gentiles in generall.

4. *Auguſtine, Ambroſe, Chryſoſtome, Haymo*, doe ſpecially apply it to the knowledge of God, which the Gentiles had by the creatures, and abuſed it, in leauing the Creator, and worſhipping the creature, *Quod per opera Dei cognouiſti, per opera hominum perdidiſti*, that which thou kneweſt by the workes of God, thou haſt loſt by the handie work of men, *Auguſt. ſerm. 55. de verbo Domini ſecundum Ioan.* And *Chryſoſtome* thus reſembleth it, like as one hauing the Kings treaſure committed vnto him, to beſtow in the Kings affaires, ſhould ſpend it vpon harlots, and other lewd perſons: ſo alſo *Tolet. Perer.* But in this ſenſe the Apoſtles reaſon ſhould be too much reſtrained: who ſpake before of all impietie and vnrighteouſnes, both againſt God and man.

5. By *truth*, then we here better vnderſtand, *veras notitias de Deo colendo, & proximo diligendo*, the true notice both of worſhipping God, and louing our neighbour: ſuch as the Gentiles had by the knowledge of nature: which notice of the truth, they by their own concupiſcence, and vnrighteouſnes abuſed, and did contrarie things to this their knowledge, both in their duties toward God and their neighbours, *Pareus, Mart. Hyper.* And here the Apoſtle vſeth a fit ſimilitude taken from Tyrants, who oppreſſe the innocent, and impriſon them: ſo the Gentiles did as it were impriſon the truth which they had by nature, in their owne corrupt affections: which were as fetters and giues vnto the truth, which would haue ſhewed it ſelfe, but was kept vnder.

6. But ſeeing the truth is powerfull and preualent: why ſhould it be kept vnder more at one time, then at an other? *Anſ.* The truth is alwaies powerfull; but the difference is not in the truth it ſelfe, but in the inſtrument which we vſe in apprehending it: our natural ſtrength is of ſmall force, but when the grace of God aſſiſteth vs, then the truth breaketh forth, and can be no longer kept vnder, *Mart.*

49. Queſt. What the Apoſtle meaneth by theſe words, v.19. *That which may be knowne of God, is manifeſt in them, &c.*

1. The Apoſtle here preuenteth an obiection: for whereas he had ſaid, that the Gentiles *did hold the truth in vnrighteouſneſſe:* it might be obiected, that they had not the knowledge of the truth at all: the Apoſtle therefore ſheweth, that they had the knowledge of God by the light of nature, and by the ſight of the creatures, *Par.* 2. *Chryſoſtome, Oecumenius*, likewiſe *Ambroſe, Auguſtine*, this γνωστὸν, *that which may be knowne of God*, they reſtraine vnto the knowledge of the creatures, making the next verſe, an expoſition of this, *the inuiſible things, &c. are ſeene by the creation:* But the Apoſtle euidently diſtinguiſheth this knowledge from that: for this is ſaid to be manifeſt in them, the other is without them: here therefore he meaneth, that naturall light, and thoſe principles of truth, both concerning God, that he is, and what he is, and touching morall equitie, which are by nature imprinted in the minde, *Pareus, Mart. cognitionem ſui naturaliter inſeuit & exterius per opera adiuvit*, God both hath naturally graft in man a knowledge of himſelfe, and he doth helpe the ſame by his workes without. *Gorrhan.*

3. *That which may be knowne.* 1. which is not ſet againſt the knowledge of the eſſence of God, which can not be comprehended of any creature: as *gloſſ. ordinar.* but againſt thoſe things, which are not knowne without reuelation, as the myſteries of the Trinitie, of the incarnation of Chriſt, the redemption of the world: that therefore is here vnderſtood, *quod ductu rationis noſcibile eſt*, which may be knowne by naturall reaſon: as that God is, that hee

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is but one, *Gorrhan:* and his essentiall attributes, as *goodnes, wisedome, power, Lyran.*

4. *Is manifest in them.* 1. Not among them, as *Perer.* nor in them, that is, in the creatures, *Hugo:* but *in them*, that is, in their hearts: *Anselm.* as the Apostle interpreteth, c. 2. 15. *Pareus, Beza.* 2. Not that indeed, God was thus manifested and made knowne vnto them, but they had the way and meanes giuen them by nature, whereby they might haue attained to the true knowledge of God, *Tolet.* 3. *Pet. Martyr* by *in them*, vnderstandeth the Philosophers, to whom this naturall knowledge of God was reuealed, which they kept hid among themselues, and would not make it common to others: as appeareth in an epistle, which Aristotle sent vnto *Alexander:* wherein he writeth, that his physickes were so set forth (that is, in such obscure manner) as though they were not set forth at all: But it is euident, that S. Paul conuinceth here all the Gentiles in generall, that they hold the truth in vnrighteousnesse, as is shewed before, quest. 48. 15.

5. *For God hath shewed it vnto them.* 1. *Ambrose* expoundeth it thus, *faciendo opus, per quod possit agnosci*, that God manifested it by the workes which he did, whereby he might bee knowne: so also *Hugo, manifestauit per creaturas*, he did manifest it by the creatures: but the Apostle here speaketh euidently of a manifestation in them, not without them. 2. And he saith, he hath manifested, *not reuealed, ne lumen gratia immiserat*, that it should not be taken for the illumination of grace, *Perer.* or that he did manifest it, *per inspirationem*, by inspiration, *gloss. interlin.* 3. Some vnderstand it of the naturall infusion of those principles and notions of God imprinted in the mind, *Mart. Parens.* But these seeme to bee two distinct things, to be manifest in them, and God hath manifested to them. 4. Therefore hereby the Apostle signifieth thus much: that beside that naturall instinct and light of the minde, God did concurre withall: as *Augustine* saith, *Not onely naturall reason did hereunto profit, sed Deus continuo adiuvit, ne sola natura sufficere videretur:* but God did also continually help, that nature alone should not seeme to be sufficient: *ex gloss. ordin.* so they had *diuinum concursum mediante lumine naturali*, they had concurring the diuine helpe together with this naturall light, *Perer. Catharinus* thinketh that God did *per Angelos illuminare*, illuminate their minds by the operation of the Angels: But the Apostle saith, that God, not Angels, did manifest it vnto them. This then is added, least any man should *solis rationis viribus*, to the strength onely of reason ascribe whatsoeuer knowledge of God, *Gualter:* for though men haue this naturall instinct, yet by the corruption of their nature, and by the subtiltie of Sathan, it might be so obscured, that it should helpe them very little: and therefore it was necessarie, that the diuine assistance, should concurre together, with this naturall direction.

Quest. 50. *Of the wayes and the meanes whereby the Lord doth manifest himselfe vnto men.*

These wayes and meanes of the manifesting of God, are 1. reduced to these three kinds: they are either such as are in this life, either naturall by the creatures, and the instinct of nature, or supernaturall by faith, and these are imperfect: And there is an other manifestation of God, in the next life, which is called *visio beatifica*, the blessed sight of God: when we shall see him as he is, *Tolet.* 2. Now the meanes, whereby God is manifested in this life are diuerse: 1. *per naturalem rationem*, by naturall reason. 2. *per creaturarum considerationem*, by the consideration of the creatures. 3. *per Scripturarum inspectionem*, by the inspection of the creatures. 4. *per gratia infusionem*, by the infusion of grace. 5. *per angelicam reuelationem*, by Angelicall reuelation. 6. *per humanam eruditionem*, by humane instruction. 7. *per miraculorum operationem*, by humane operation, *Gorrhan.* 3. But the naturall meanes of manifestation, which the Apostle speaketh of here, are thus distinguished: they are either within vs, or without vs: within vs, there are 1. the naturall principles, which are imprinted in the mind, both touching diuine things, as that there is a God, that he is omnipotent, eternall, good and gracious: and concerning morall duties. 2. The naturall reason of mans mind, whereby he discourseth, and concludeth vnto himselfe, that there is a God by his effects and works in the world. 3. There is *diuinus concursus*, a diuine concurring of God, in helping our naturall weakenesse, and in giuing efficacy vnto these naturall faculties and powers: the naturall meanes without vs, are the knowledge, sight, obseruation, and experience of Gods creatures, whereby the inuisible things of God are made knowne vnto vs: which the Apostle sheweth in the next verse.

Quest.

51. Queſt. *What inuiſible things of God the Apoſtle ſpeaketh of, and how they are made knowne vnto vs.*

v. 20. *The inuiſible things of him, &c.* 1. *Origens* conceit here hath no probabilitie, who by theſe inuiſible things, vnderſtandeth the Angels: For 1. the Apoſtle ſaith, *the inuiſible things of him*, that is of God, as he ſaid before, v. 19. *that, which may be knowne of God.* 2. And he doth diſtinguiſh here manifeſtly betweene the inuiſible things of God, and the works of God: ſeeing then the Angels are comprehended in the workes of God, they are not theſe inuiſible things. *Tolet.* 3. *Theodoret* by theſe inuiſible things, vnderſtandeth the creation of the world, the diuine prouidence, his iuſtice, and gouernement of the world. 4. *Lyranus* by theſe inuiſible things, interpreteth the eſſentiall attributes of God: and ſo he maketh it a diſtinction from the eternall power and Godhead, which afterward the Apoſtle mentioneth: whereas the Apoſtle interpreteth himſelfe, *the inuiſible things of God*, that is, his eternall power and Godhead. 5. *Gorrhan* the inuiſible things of God interpreteth, *inuiſibilis Deus*, the inuiſible God: but there is great difference betweene God, and the things of God. 6. Therefore the Apoſtle doth beſt ſhew his owne meaning: the inuiſible things of God, that is, his *eternall power, and deitie*: wherein not withſtanding all his other attributes, his wiſdome, iuſtice, goodnes, are vnderſtood: *Parens*: for as *Caluin* noteth, his deitie *niſi cum ſingulis Dei virtutibus nequit conſiſtere*, can not ſtand but with the ſingular vertues of God. But *Tolet* obiecteth, that the word *quodq́*, alſo, is here a note, *non declarationis, ſed adiectionis*, not of declaration, but of addition. *Contra.* Though the vulgar Latine ſo tranſlate *quoque*, alſo; yet in the originall the word is ἤτοι, which is as much as *nempe*, or *videlicet*, that is to ſay, as *Vatablus*, and the *Syrian* interpreter read: ſo likewiſe *Beza.*

2. ἀπὸ κτίσεως κόσμου, *from the world created.* Theſe words are diuerſly expounded; for whereas κτίσις ſignifieth both the very act of creating of the world, and the creature it ſelfe that was made, as *Eraſmus* noteth, hereupon theſe diuers interpretations are giuen. 1. Some read, by the creation of the world, *Beza, Genenenſ.* and *Aretius* thus diſtinguiſheth, that κτίσις, is *tota mundi fabrica*, the whole frame of the world taken together: but ποιήματα, the workes afterward mentioned, are the ſpeciall workes, as the ſtarres, the elements, and ſuch like. But if by the creation, the workes themſelues created ſhould be vnderſtood, then the Apoſtle ſhould ſeeme ſuperfluouſly afterward, to make mention, of the workes *are vnderſtood by the workes: Perer. Tolet.* and beſide, κτίσεως is put in the genitiue, and ποιήμασι in the datiue, and therefore they can not be ioyned appoſitiuely together by way of declaration. *Parens.* 2. The Latin tranſlatour readeth, *à creatura*, of the creature, which *Anſelme* and the ordinarie *gloſſe* following, vnderſtand of man: in which ſenſe it is taken, Mark. 16. 15. preach the Goſpel *to euerie creature.* And man is ſo called the creature by a certaine excellencie, becauſe he hath ſome agreement with euery creature: he is in a place, as other bodies, he hath ſenſe, as beaſts, and vnderſtanding as Angels: But as *Tolet* well noteth, the other word, which is ioyned with creature, *of the world*, excludeth this particular ſenſe and application vnto man. 3. Therefore κτίσις is here better taken for the world created: and is referred vnto the time, *à mundo conditio*, ſince the world was created, *Parens: à fundamentis mundi*, from the foundation of the world, as the *Syrian* interpreter: for ſo the preposition ἀπὸ, *from*, is taken, as Matth. 13. 35. ἀπὸ καταβολῆς, from the foundation of the world, *Tolet*: ſo that κτίσις here ſignifieth, not the act of the creation: for it is taken for the word created afterward in this epiſtle, Rom. 8. 20. nor yet for the creatures ſimply: but for the ſtate of the world, when it was created: *from the world created, à conſtitutione mundi*, from the conſtitution of the world, as *Chryſoſtome* is tranſlated.

3. *Being vnderſtood by his workes. Non corporea, vel imaginaria viſione, ſed intellectuali*, not by a corporall or imaginarie viſion, are they ſeene, but by an intellectuall: *gloſſ. interlin.* as the cauſe is vnderſtood by the effect: *Lyran.* like as by an image repreſenting one that is abſent, we are brought to the knowledge and remembrance of him, ſo God is ſeene in his workes. *Perer.*

4. *To wit his eternall power and Godhead.* 1. Some by the inuiſible things of God, vnderſtand the perſon of God the father; by the vertue or power, the perſon of the Sonne; by the deitie the holy Ghoſt: which interpretation *Theophylact* mentioneth here onely: *Gorrhan* ſeemeth to follow it: But this reaſon maketh againſt it, that the myſterie of the Trini-

tie is too high a matter to be searched out by the light of nature: that knowledge commeth onely by reuelation. *Perer.* 2. These three things then are here vnderstood, the eternitie, power, and diuine maiestie of God, the knowledge whereof man is lead vnto in part by his naturall instinct. *Perer.* 3. And vnder the deitie or Godhead, are vnderstood the rest of his attributes, his wisdom, goodnes, iustice, which are seene in the administration of the world, whereby his Godhead, which is in it selfe incomprehensible, is knowne, as by the effects: *Parem.*

52. Quest. *Of the knowledge which the Philosophers had of God, and by what meanes they attained vnto it.*

1. *Theodoret* rehearseth fiue waies whereby the Philosophers were brought to the knowledge of the Creator. 1. By the contemplation of the heauens and the starres, and their orderly motion. 2. By the consideration of the elements, the fire, the aire, the water, the earth. 3. By the admirable frame and workmanship of mans body. 4. By the operation of mans hands, and by the manifold arts inuented by man. 5. By the dominion, which man hath ouer the creatures. *Theodor. in serm. de prouid.* But some Philosophers had their speciall and peculiar reasons beside, which induced them to thinke there was a God.

2. *Socrates* especially considered the prouidence of God, in prouiding so bountifully for man: as he bringeth *Euthydemus* by this particular induction to acknowledge, that God hath speciall care of man: as he hath giuen him the light and day to guide him, the night for him to rest in, the fire to warme him, the fruits of the earth to nourish him: And whereas *Euthydemus* obiected, that these things were common vnto men with bruit beasts, *Socrates* sheweth, that euen the beasts themselues also are for mans vse: and beside God hath giuen more excellent gifts vnto men, then to any other creature, as vnderstanding, memorie, speach: wherein Gods speciall care appeareth more to man, then toward any other creature. This was *Socrates* inducement. *ex Grynao.*

3. The *Platonists* did finde out God, by comparing the Godhead with other things: first they were perswaded, that God was not a bodie, secondly they held God to be immutable, and so they sought not God in the soule of man, or among the mutable spirits: and therefore they held God to be an infinite, and immutable essence beyond them all: to this purpose *August. lib. 8. de ciu. Dei. c. 6.* And further they rose vp thus by degrees to finde out the Godhead: first, they held spirituall things, to be better then corporall: then the things that had life, they preferred before those that had no life: and of the things that had life, them that had sense and motion: and of these they held to be most perfect the things that were endued with reason: and of the things hauing reason, such as were intellectuall spirits, such as are the Angels: and among those, he to be most perfect, that was *totus actus*, onely in act, void of all passiue qualitie, which is God: for the other spirits doe consist partly in act, partly in a possibilitie, as they may not be: But it is impossible that God should not be: and thus by these steppes did they ascend to the contemplation of the diuine nature. *Faius.*

4. *Aristotle* was perswaded that there was a God, and that all things consisted by the diuine power, because it was *hereditaria fama omnium mortalium*, an hereditarie opinion of all mortall men: *lib. 12. Metaphys. c. 6, 7. lib. 7. Ethicor. c. 13.* thereupon hee calleth God ζῶον ἄριστον ἀΐδιον, the best thing liuing, and eternall: and the heauens, θεῖα οἰκητήρια, the habitation of God: *Parem. Perer. disputat. 14.*

5. *Galen* by the contemplation of the creatures, and of the excellent workmanship of the world, did finde out the wisedome, power, and goodnes of God: for thus he writeth, *lib. 3. de vsu partium*, as *Beza annot.* and *Grynæus* out of him translateth, *Sacrum istum sermonum, vti verum hymnum, conditori nostro componam, &c. This sacred speach, as a right hymne, I will compose to our Creator: and this I hold to be the true worship of him, not to offer vnto him, many sacrifices of bulls, or burne ointment and incense: but if I both know him my selfe, and declare him vnto others, how great his wisedome, power, and goodnesse is: for in that hee would haue all these things made, and enuied vs not any of those good things, this is a cleare demonstration of his goodnes: in that he would finde out a way, how to adorne all those things, it was his great wisedome: and in that hee would bring to passe and effect, whatsoeuer hee had decreed, therein hee shewed his power.* And by these meanes the Philosophers attained by their naturall light to some knowledge of God.

53. Quest.

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53. Queſt. *How other Scriptures, that denie all knowledge of God vnto the wicked, agree with this place of Saint Paul.*

1. *Obiect.* The Apoſtle ſaith here, that the things which might be knowne of God, were manifeſt vnto them: how then is it ſaide in the Pſal. 53. 1. *The foole hath ſaid in his heart, there is no God:* and Iſa. 1. 3. *The oxe knoweth his owner, &c. but Iſrael hath not knowne me:* and it is ſaid of all in generall, Ioh. 1. 18. *No man hath ſeene God:* and yet more euidently the Apoſtle thus writeth, 1. Cor. 1. 21. *Seeing the world by wiſedome knew not God in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.*

Anſw. 1. *Caietane* giueth this ſolution, that the Apoſtle ſaith not, none of the world knew not God, *ſed mundus (communiter) non cognouit*, the world generally knew him not: though the wiſer ſort among them, as the Philoſophers knew him: yet they in reſpect of the reſt of the world, were as none: But the Apoſtle doth exclude euen the wiſe from the true knowledge of God, as he ſaith in the ſame place, 1. Cor. 1. 20. *Where is the wiſe, &c. hath not God made the wiſedome of this world fooliſhnes?*

2. *Pareus* thus anſwereth, *Impijs negatur cognitio Dei efficax & ſalutaris, qua ex verbo diſcitur*, the effectuall and ſauing knowledge of God is denied vnto the wicked, which is learned out of the word: but an vnfruitfull and idle knowledge they may haue: Tit. 1. 16. *They profeſſe that they know God, but by workes they denie him.* But the Apoſtle ſpeaketh not here of the knowledge of God by his word: *the world by wiſedome knew not God in the wiſedome of God:* but of the naturall knowledge, which the heathen might haue had of God: for as *Theodoret* well noteth, the Apoſtle ſheweth three kinds of wiſedome, two are naturall, the wiſedome of man by the light of reaſon, the other the wiſedome of God ſhining in the creatures: theſe two the Apoſtle ſpeaketh of here: the third kind is the wiſedome of God in his Sonne Chriſt, which afterward the Apoſtle alſo expreſſeth, v. 24. *We preach Chriſt the power of God, and the wiſedome of God.*

3. *Pet. Martyr* maketh this anſwer, that there were ſome among the heathen, which by nature were perſwaded there was a God, but afterward, they did not yeeld vnto him, that which was proper vnto God: as the Epicures denied vnto God the gouernement of the world, but made him as an idle beholder of the actions of men, beeing no agent himſelfe: And ſome likewiſe grew in that impudencie, that they ſought by ſubtill reaſons to prooue, that there was no God. But though this be true, which *P. Martyr* affirmeth, yet it is too particular to include the whole meaning of the Apoſtle: for he ſaith generally of the heathen, *that the world knew not God*, not onely certaine ſects of Philoſophers among them, but all the Gentiles generally.

4. *Pareus* hath an other anſwer, that this naturall light could not bring them to the knowledge of God, becauſe it was obſcured and darkned by ſinne, and ſo imperfect thorough the naturall corruption of man. But this doth not fully ſatisfie neither: for though by mans fall this naturall knowledge is decaied, yet there was ſufficient remaining, if the Gentiles had not abuſed it: at the leaſt, as the Apoſtle ſaith, *that they might haue groped after God*, in ſome ſort to haue knowne him.

5. This ſolution then remaineth, that there is a twofold naturall knowledge, one is onely *ſpeculatiue*, conſiſting in a bare and naked contemplation of God, bringing forth no fruit: the other is *practicall*, when men according to that light which they haue of God, doe feare him, and worſhip him: the firſt kind of knowledge of God the heathen onely had, as the Apoſtle ſheweth, Rom. 1. 21. *When they knew God, they did not glorifie him as God, neither were thankefull, but became vaine in their owne imaginations:* for the heathen, notwithſtanding this naturall direction which they had, generally did fall vnto idolatrie, and ſo diſhonoured that God, whom they knew by his creatures. *Mart. Perer.*

54. Queſt. *Of the meaning of theſe words, That they ſhould be inexcuſable, v. 20.*

1. Some thus tranſlate the Greeke words, εἰς τὸ εἶναι, *ad hoc vt ſint*, to this ende, *that they may be inexcuſable: Beza: Pareus: to the intent, that they be inexcuſable, Geneuenſ.* And *Beza* thinketh that God for this cauſe would haue the light to ſhine in darknes, *vt homines nihil poſſent prætexere*, that man ſhould vſe no pretext or excuſe. But it is hard, to ſay that God for this ende gaue the light of nature vpon men, to take away all defenſe and excuſe

from them: whereas Gods intent was, that man should thereby come vnto the knowledge of the Creator.

2. *Origen, Chrysostome,* doe vnderstand this *consecutiuè,* by way of consequent: that this followed as a consequent vpon their abusing of that naturall knowledge, which was giuen them: and *Theophylact* maketh it like vnto that saying in the Psalme, 51.4. *Against thee haue I sinned, &c. that thou maist be iust when thou speakest:* it was not the end, but a consequent: so also *Erasmus:* and *Faius, est consequens cognitionis illius,* it was a consequent of that knowledge: But the Apostle seemeth to signifie more then so, *Tolet.*

3. *Aretius,* because he can not thinke that to this ende were these helps giuen them, to make them inexcusable, taketh this to be a new argument, against iustification by workes: that whereby the Gentiles were made inexcusable, can not iustifie them: but by their works they were made inexcusabie: *Ergo.* But the Apostle speaketh here of the light of nature, which the Gentiles vsed, not of their workes, which follow in the next verse.

4. Wherefore, the meaning of the Apostle is this, that this was not the proper end and vse of this naturall knowledge, to make them inexcusable: but it is *vsus accidentarius,* an accidentall vse; which happeneth through mans ingratitude, that abusing this naturall knowledge, which yet remaineth in man after his fall, they thereby are depriued of all excuse or pretext of ignorance, *Parens:* so also *Gualter, quod gentium vitio factum est, Deo per accidens tribuitur,* that which came to passe by the fault of the heathen, is attributed vnto God accidentally: this sense is well expressed in the vulgar Latine, *ita vt sint, &c. so that they are inexcusable:* as our common English translation also readeth.

55. Quest. *Whether there is any naturall knowledge of God in man.*

1. *Pererius* here reporteth the opinion of some Schoolemen, whome he calleth Nominals, *Deum non posse naturali ratione, &c.* that God can not demonstratiuely be prooued by naturall reason: *disput.* 16. And *Parens* maketh mention, *dub.* 16. of one *Osterodius,* who directly affirmeth, that man hath no knowledge of God by nature, or by the contemplation of the creatures, but onely by outward fame and heare-say: his reasons are these:

1. Because many in India and Brasile, are found vtterly ignorant of God, because they haue not heard, that there is a God.

2. If there were any such naturall knowledge, all should haue it, but euen among the Philosophers some were found, which denied that there was any God.

3. The Apostle speaketh of the workes of the new creation, namely of his miraculous works, v.20. whereby God is knowne.

Contra. 1. The very Indians are not without knowledge of God, though they abuse it: for some of them worship the Deuill for their god. 2. Those Philosophers of malice, not of ignorance, denied that there was a God. 3. The Apostle speaketh euidently of such workes, as were manifest and made knowne to all men: so were not Christs miraculous workes, they came not to the knowledge of all the world.

2. Now, that there is some knowledge of God euen by nature, is euident by the Apostle in this place. 1. He saith, that God hath manifested vnto them, that which naturally may be knowne of him: and that the inuisible things of God are seene and vnderstood by his works, v.20. *Parens.* 2. For how els should all men be inexcusable, if they had not by nature some knowledge of God: whereas many haue not otherwise heard of God? *Perer.* 3. *Cicero* an heathen man confesseth *lib.* 2. *de natura Deorum, quid potest esse tam apertum, &c. quàm esse aliquod numen præstantissimæ mentis, qua hæc regantur,* what is so manifest, when we looke vp to the heauens, &c. as that there is some diuine nature most excellent, whereby all those things are gouerned? 4. This was the ende, wherefore God erected the world that thereby man might learne to know his Creator. 5. And if man naturally had not knowledge of God, then naturally he were not bound to loue God aboue all: for how naturally can he loue and honour him, whom he acknowledgeth not? *Perer.*

56. Quest. *Whether the naturall knowledge, which the Heathen had of God, was sufficient vnto salnation.*

1. It was neuer doubted of among Christians, whether a man by his naturall strength, without Gods supernaturall grace, might be iustified before God, and so attaine vnto euerlasting life: for this were to ascribe all vnto mans free will, & to denie the grace of God: But

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this hath bin called into question, whether that this naturall knowledge of God, without any supernaturall instruction or reuelation, had not been sufficient (concerning knowledge) vnto saluation.

Chrysostome affirmeth, *hom. 37. in Matth.* that of those which died before the comming of Christ, *fides Christi, qui nondum venerat, non petebatur*, the faith of Christ, which was not yet come, was not required, &c. likewise *Iustin. Apolog. 2. qui cum ratione olim vixerunt, Christianos esse appellandos, &c.* they which liued in time past according to the rule of reason, are to be called Christians, although they knew not Christ: such as were among the Grecians, *Socrates, Heraclitus*, with others. *Clemens Alexandrin. lib. 6. stromat.* saith, that *they which were before Christ, were made iust either by the law of Moses, or by Philosophie, but they wanted onely faith in Christ: and therefore they expected the comming of Christ and his Apostles in hell, eorumq; ibi predicatione Christi fidem percepisse*, and there by their preaching they attained vnto faith, and so were saued. And further these reasons may be alleadged for this opinion, that this naturall knowledge was sufficient:

1. God requireth not things impossible: but it had beene impossible for the Gentiles, beside their naturall knowledge, to attaine vnto faith, which commeth by hearing the word, which they had.

2. To know that God is, and that he is a rewarder of them that seeke him, had bin sufficient, Heb. 11.6. but this they might haue attained vnto by nature.

3. The Gentiles by their naturall knowledge of God, might haue beene able to lead their life aright, and to direct their actions both toward God, and man: and therefore it might haue beene sufficient.

Contra. 1. Though it be impossible to attaine vnto faith without the ordinarie meanes, yet it is not to be doubted, but that, if the Gentiles had thankfully acknowledged their Creator, and not abused their naturall knowledge, God would haue giuen them further instruction: as he did afterward in sending the Apostles to preach the Gospel to all the world.

2. To beleeue that God is, and a rewarder of them that seeke him, is the worke of faith: and not of naturall knowledge, as the Apostle there sheweth.

3. Some morall ciuill duties the light of nature might haue directed them vnto, but to order their waies aright toward God and men, their naturall direction had not sufficed without the grace of God: for then some might haue been found among them, who had attained vnto this sufficiencie, by their naturall light onely.

2. Now on the contrarie side: that beside our naturall knowledge, faith in Christ is necessarie, and that without it there is no saluation, thus it appeareth by the Scriptures. 1. Christ saith, Ioh. 14.6. *I am the way, the truth, and the life:* and Ioh. 10.9. *I am the doore:* so that none can enter into life, but by this way and doore: he is the lambe of God, *that taketh away the sinnes of the world*, Ioh. 1.29. he is the Mediator betweene God and man, 1. Tim. 2.5. And S. Peter, Act. 4.12. *that among men there is giuen none other name vnder heauen, whereby we must be saued:* all these places doe euidently testifie, that without the knowledge of Christ there is no saluation. 2. Further the necessitie of faith also appeareth. 1. Because by faith we are iustified: as the Apostle alleadgeth here out of the Prophet, *the iust shall liue by faith*, and without iustification there is no saluation. 2. Inuocation and calling vpon the name of God, is necessarie: but they cannot call vpon him, vpon whom they haue not beleeued, Rom. 10.14. 3. Without faith it is impossible to please God, Heb. 11.6. and where God is not pleased, there can be no saluation. 4. The knowledge of the life to come, and of those those things which God hath prepared for them which loue him, is necessarie vnto saluation: But those things are apprehended by faith, *Which is the euidence of things, which are not seene*, Heb. 11.1.

3. Therefore, the former assertions of *Chrysostome, Iustinus, Clemens*, are vnsound: vnlesse they be vnderstood to speake of perfect, distinct, and complete faith, which was reserued for the times of the Gospel, that such an exact faith was not required of the fathers: otherwise the Scripture generally imposeth necessitie of beleefe in Christ, in some degree and measure, vpon all: *Augustines* iudgement herein is much to be preferred, who thus writeth, *quod scriptum est, non esse aliud nomen sub cœlo, &c. that which is written, there is no other name vnder heauen whereby we must be saued, &c. since that time preuailed for the saluation of mankind, when in Adam all mankind was corrupted, &c. epist. 157. ad Optat.*

57. Quest. *Whether any of the Philosophers were saued by that naturall knowledge, which they had of God.*

1. *Catharinus* a Popish writer, thinketh that where S. Paul saith here of the Gentiles, *when they knew God, they did not glorifie him as God*, that he speaketh not of all the Philosophers: a better opinion may be conceiued of *Socrates* and *Plato:* it is an hard censure, to send all the Philosophers vnto hell: *Erasmus* opinion also is well knowne, who inclineth to thinke that *Cicero* was saued. *præfat. in Tusculan. quæstion.*

2. For the deciding of this question: 1. It can not safely be affirmed, that all the Philosophers and other of the better sort among the heathen were damned: for God might haue mercie on some of them, and bring them vnto repentance, and impart vnto them some more cleare light and knowledge of saluation, then nature could affoard: it is therefore hard to set downe, what ende euery one had: God might shew mercy in the very instant of the passage of the soule: And we finde that there were some among the nations, that were strangers from the people of God, that had the knowledge of his waies: as *Iob* with his friends, who liued among the Gentiles, had the knowledge of the true God: the like might be found els-where.

2. Concerning *Socrates* and *Plato*, and other the like in particular, whatsoeuer their end was, which is secret and hid vnto vs, yet by their sayings and doings it can not be gathered, that they had the true knowledge of God, or attained vnto saluation. First, *Socrates*, though he priuately among his friends seemed to mislike of the heathen gods, and acknowledged one onely God, yet publikely he worshipped their gods, and sacrificed vnto them, as both *Xenophon* and *Plato* excuse him, and free him from that imputation, that he contemned the gods of the Grecians: likewise *Plato*, though he sometime seeme to magnifie the one God the Creator of all things, yet he alloweth sacrifices done vnto the heathen gods, and commendeth *Socrates* for rendring his vowes vnto them, and that he commaunded a cocke to be sacrificed vnto *Æsculapius:* to this purpose *Euseb. lib.* 13. *de præpar. Evang. c.* 8. & 11. the like *Tertullian* reporteth of *Socrates* in *Apologet.* who in contempt of the heathen gods vsed to sweare by a *goat*, or a *dogge*, yet in the end caused a cocke to be sacrificed to *Æsculapius: Chrysostome* affirmeth the same of *Socrates*, that he sacrificed to *Æsculapius*, and of *Plato*, that he allowed the fables of the Poets of the gods. *hom.* 3. *in* 1. *c. ad Rom.*

Seneca, who in his booke *de superstit.* which is now perished, but cited by *August. lib.* 6. *de ciuit. Dei. cap.* 10. though he much enueighed against the heathen idols, shewing how they worshipped their gods in the forme of beasts, and fishes, and other shapes, thus writing; *numina vocant, quæ si spiritu accepto subito occurrerent, monstra haberentur*, they call them gods, which if they had spirit and life, and should suddenly meete vs, would be thought to be monsters: yet in the end he resolueth, that all this rabble of the gods is to be worshipped, yet so, that we thinke, *cultum magis ad morem, quam ad rem pertinere*, that this worship rather is for fashion, then in truth: thus, as *Augustine* inferreth, this graue Philosopher, *colebat quod reprehendebat, agebat, quod arguebat*, adored that which he reprehended, and acted that which he misliked. Much better is the example of that auncient and reuerend old man *Eleazer*, who beeing perswaded by his friends to dissemble as though he did eate swines flesh, and so to saue his life: answered, *non dignum est ætati nostræ fingere*, it is not beseeming our age to dissemble, 2. Macchab. c. 6.

Hermes Trismegistus, that wise Philosopher among the Egyptians, who did teach many things truly of God, in so much that some called him the Egyptian Moses, yet he spake very absurdly and impiously touching the idols of the heathen, as *Augustine* setteth it downe, *lib.* 8. *de ciuit. dei. c.* 13. that *simulachra sunt velut corpora Deorum, &c.* that the images were as the bodies of the gods: and he foretelleth, and that with greife, that the time should come, when the worship of idols should faile among the Egyptians: wherein he seemeth to note those times, when as by the preaching of Christs Gospel, idolatry should bee banished: wherein he sheweth himselfe an enemy and aduersary to Christ. If this were the behauiour of the most famous Philosophers, who contrarie to their owne iudgement worshipped idols, what is to be thought of the rest? and what argument can we haue of their saluation, who both liued, and died for ought we know, in so grosse idolatrie? Therefore howsoeuer God might haue mercie vpon some of them vpon their repentance, yet it is most certen, that they beeing without the faith of Christ, could not be partakers of life euerlasting. *Fains.*

Quest. 58.

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Queſt. 58. *Seeing that the naturall knowledge, which the heathen had was not ſufficient vnto ſaluation, how are they thereby made inexcuſable?*

1. *Pareus dub.*16. anſwereth that they to whom ſufficient knowledge and ſtrength is denied to attaine vnto ſaluation, may haue ſome excuſe of their ignorance and weakeneſſe, if theſe fowre conditions be obſerued. 1. That this their ignorance and imbecillitie commeth not by their owne default. 2. If that light of nature which they had, they had followed, and not wilfully deprаued. 3. If they had acknowledged their owne wants, and had deſired to haue the ſame ſupplyed by the grace of God. 4. If God had been any wayes bound to haue giuen them further graces to helpe their ignorance and imbecillitie: But none of theſe things could be pretended by the heathen: for their ignorance and weakeneſſe came vpon them by their owne apoſtaſie, and falling away from God: and that light which they had they deprаued; neither did they acknowledge their infirmitie, but became vaine and fooliſh in the opinion of their owne ſtrength; neither is God debter, or bound vnto any, but beſtoweth his graces freely.

2. *Pererius diſput.*16. inſiſteth only vpon the firſt part of this anſwer, ſhewing that there is a double kind of ignorance, *vna eſt cauſa culpæ*, one kind of ignorance is that which is the cauſe of fault or ſinne, and this excuſeth: there is an other, *cuius cauſa culpa eſt*, the cauſe wherof is our fault, and this excuſeth not: and ſuch was the ignorance of the heathen, which was cauſed by their owne wilfull neglecting and abuſing of the light of nature giuen vnto them.

3. *Peter Martyr* hath yet a further anſwer; he diſtinguiſheth betweene the ignorance of the heathen, and their imbecillitie or weakeneſſe: this the heathen would not haue pretended, becauſe they aſcribed all vnto freewill, and therefore they would not haue complained of want of ſtrength: the Apoſtle then toucheth that, which was moſt likely to haue been obiected by them, namely, their ignorance: and ſheweth how euen in that behalfe they were alſo inexcuſable, &c. But ſeeing as is ſhewed before, euen their naturall knowledge was inſufficient to ſaluation, the ſame doubt remaineth ſtill: therefore thoſe two other exceptions concerning their imbecillitie, which *P. Mart.* mentioneth, as that happened by their owne default, and that they did not practiſe that little knowledge which they had, but abuſed it, may alſo be admitted, touching their ignorance, as *Pareus* anſwered before ſufficiently.

4. Hereunto further may be added, that diſtinction of ignorance, which *Gryneus* borroweth from *Auguſtine*, *Not euery one, which is ignorant is excuſed, ſed is ſolùm qui, non habuit vnde diſceret, but he onely, that had not whence to learne.* And therefore S. Paul excuſeth himſelfe by his ignorance, that he perſecuted Chriſt, *I did it ignorantly through vnbeleefe*, 1. Tim. 1. 13. But ſuch was not the ignorance of God, which the Gentiles had, hauing naturall meanes offered vnto them, which they deprаued and abuſed.

Queſt. 59. v. 21. *How the Gentiles are ſaid to haue knowne God, and yet glorified him not as God.*

1. Some thinke that in Scripture, that ignorance, which is cauſed by a mans owne fault when he may haue knowledge, if he will himſelfe, it is called by the name of ſcience and knowledge in Scripture, as Ioh. 7. 28. Chriſt ſaith to the Iewes, *Yee both know me, and whence I am:* becauſe they might haue knowne if they would: *Iuſtin. reſp.* 140. *ad* 44. *Gentium:* ſo alſo *Photius*, and *Sedulius*. But this is not the Apoſtles meaning here: for he ſaith not, when they might haue known God, but *when they knewe God*, they therefore had ſome knowledge of him.

2. Some thinke that they had the true knowledge of God, but they againſt this knowledge malitiouſly, and againſt their owne conſcience, worſhipped other gods: ſo *Ambroſe*, *Anſelm*. But 1. it cannot be ſhewed, that any of the Philoſophers, no not they which come neareſt vnto the truth, had the true knowledge of God, for euen *Socrates*, *Plato*, *Seneca*, allowed the worſhip of the heathen gods, and practiſed it, as is before ſhewed, qu. 57. and if any of them thought, that the images were no gods, yet thoſe which they worſhipped, were either deuils or Angels, as *Athanaſ.* ſheweth, *orat. contr. idol.* 2. The Apoſtle here ſaith, that *they became vaine in their imaginations*, which ſheweth, that they were without the true knowledge of God: *Anſelm* anſwereth, that they had once the true knowledge of God and afterward loſt it. But the Apoſtle ſaith otherwiſe, *That they did withhold the truth in vnrighteouſneſſe*, v. 18. they loſt not that knowledge of the truth which they had, but ſuppreſ-

sed it, and kept it vnder, with their vaine imaginations.

3. *Origen* seemeth to thinke, that they were vtterly voide of all true knowledge of God, *Dum formas & imagines requirunt in Deo, in semetipsis imaginem Dei perdiderunt*, while they imagined formes and images to bee in God, they lost in themselues the image of God: for there were some Philosophers which held God to be a spirit without any forme or image.

4. Some, whereas it is said, Ioh.1. *the world knewe him not*, and yet here the Apostle saith, *when they knew God, &c.* giue this solution, that the world knewe *the onely God*, but not the Sonne, *Gorrhan*. But the Apostle speaketh here onely of such knowledge of God, as naturally may be attained vnto: but the knowledge of the Trinitie exceedeth the strength of nature.

5. Wherefore, the Apostle is thus to be vnderstood, that they knew the true God in part, but not perfectly: they held some truths concerning the diuine nature, but they mingled many vntruths and falsities therewith: they acknowledged a God, but they either denied his prouidence, and power, or they communicated the diune honour vnto others which were not gods: and thus they knew him, and yet knew him not: In this sense Christ said to his Apostles, Ioh.14.4. *Whether I goe, ye knowe, and the way ye knowe:* and yet *Thomas* saith immediately, *Lord, we knowe not whether thou goest, how then can we knowe the way?* So they knew Christ, because they saw him, and he was among them: but yet they knew him not perfectly, his power they as yet did not fully vnderstand: So the Gentiles knew God in some sort, but such an one as he was, they did not knowe.

Augustine to this purpose giueth instance in one of their cheife Philosophers, *Hermes Trismegistus*, how he confesseth many things of the true God the maker of the world: *tamen obscuritate cordis ad ista delabitur, &c.* yet by the darkenes of his heart he falleth to say, that hee would haue men subiect vnto those gods, which are made by men: *Beda ex August.* so they kept the truth as the same *Augustine* saith, *in doctrina multis falsitatibus permixta*, in doctrine mingled with many falshoods.

And though some among the heathen did hold certaine true principles of God, yet there were others more grosse and foolish, and were vtterly ignorant of the diuine nature: taking the fire, wind, starres, and such like to be gouernours of the world: as it is in the booke of wisedome, c.13.1,2. See before of this matter, quest.52.

Quest. 60. v. 21. *How the Gentiles did not glorifie God, neither were thankefull, but became vaine.*

1. *Did not glorifie him as God*: this word to *glorifie*, is taken two wayes: either to conceiue an honourable opinion of God, and to magnifie him, and set forth his praise: as Ioh. 11.4. *This sickenesse is not vnto death, but for the glorie of God, that the Sonne of God may be glorified thereby:* or it signifieth the worship due vnto God, as Isa.43.23. *Neither hast thou honoured* (or glorified) *mee with thy sacrifices: Theodoret*, so likewise *Chrysostome* and *Origen*, seeme to take it in the first sense: that the Gentiles did not conceiue so reuerent an opinion of God, in fayning him to bee like vnto the images of creatures: so also *Peter Martyr. Gregor. hom. 11. in Ezech.* thus vnderstandeth it: they did not glorifie God, *non impenderunt ei cultum debitum*, they did not giue vnto him his due worship: *Ambrose, Anselme, Sedulius*, doe expound the former of the latter: they glorified not God, in not giuing him thankes, but the Apostle set these two downe, as two distinct things: not to glorifie God, and not to giue him thanks: Therefore by this word, *to glorifie*, is better comprehended, both the inward reuerent opinion of God, of his iustice, mercie, eternitie, power, goodnesse, as also the outward worship due vnto him, *Calvin, Parens.* So the Gentiles did offend in both these: they neither honoured God as they ought, worshipping him and reposing their trust and confidence in him: neither did they returne him thankes for the benefits receiued, but referred all vnto fortune, some to the starres, some to their owne prouidence.

2. *They became vaine in their imaginations.* 1. *Erasmus* giueth this sense, they were deceiued in their expectation, because they tooke themselues to be wise, yet prooued very fooles: but this the Apostle expresseth afterward in particular. 2. Some take it in *Aristotles* sense: that is called vaine, which is not brought to the due effect: as the ende of this their knowledge was, that God should be honoured: which ende they attained not vnto, *Martyr.* but indeed they neither had the true knowledge of God, nor yet propounded vnto themselues

ſelues any ſuch end.

3. Some referre it to the errors of the Philoſophers, becauſe they did reſemble the Godhead by vaine images: *Theodor. Chryſoſt. Tolet:* but this ſeemeth to be too particular: they had many vanities beſide: and this the Apoſtle alleadgeth afterward, as a prooſe of their fooliſhnes, v.23.

4. *Auguſtine* whom *Anſelme* followeth, vnderſtandeth it of their pride: the knowledge which they had, *ſuis cogitationibus tribuebant*, they attributed to their owne thoughts, and reaſon: but their vanitie was more generall, it comprehended other things beſide.

5. Therefore hereby are vnderſtood all the vaine opinions and inuentions which the heathen, truſting to their owne wit and inuention, coyned concerning the diuine nature: as 1. ſome denied there was any God, as the Epicures. 2. ſome doubted thereof, as *Protagoras, Diagoras.* 3. ſome affirmed there was a diuine power, but they made many gods: and them either incorporeall, as the ſpirits, ſo the Platoniſts. 4. or ſome alſo made materiall and corporall gods, as the Greekes and Romanes made men departed gods: the Egyptians other creatures, as oxen, geeſe, crocodyles, yea herbes, as onyons, leekes. 5. ſome acknowledged one God, as Plato, Ariſtotle: but either denied his prouidence in all things done vnder the moone, as the *Peripatetikes:* or tied him to ſecond and inferiour cauſes, as the Stoikes: this is the vanitie, which the Apoſtle ſpeaketh of. And as this was their vanitie in their iudgment and opinion, ſo were they deceiued in their hope and expectation: they thought by ſuch meanes to appeaſe their gods, to procure fauour, to obtaine good things: but the contrarie fell out.

3. *Their fooliſh heart was full of darkeneſſe.* 1. By the heart is vnderſtood the minde, their very vnderſtanding was darkened, *Faius:* the naturall reaſon in them was obſcured, *Gorrhan.* 2. This was a iuſt puniſhment vpon them, becauſe they abuſed that knowledge, which was giuen vnto them: their owne pride and ouerweening of themſelues beſotted them, that whereas they thought themſelues wiſe, they became fooles, *iuſto Dei iudicio propter ſuperbiam*, their fooliſh heart was obſcured through their pride, *Lyran.* 3. That whereas they boaſted of the name and title of wiſemen: as the Grecians much gloried in their ſeuen wiſemen: as the Romanes had their wiſemen alſo, *Numa, Cato, Cicero*, yet they were all fooles: for as fooles delight in toyes, and let paſſe things of greater ſubſtance and importance; ſo they worſhipped images in ſtead of the true God, which the Apoſtle in the next verſe giueth as a reaſon of their fooliſhneſſe: yea *Socrates*, who was counted one of the wiſeſt Philoſophers, deſired his friends, beeing now readie to die, to offer for him a cocke vnto *Æſculapius*, which he had vowed, *Pareus.*

4. Some interpret thus, that while they held themſelues wiſe in temporall things, *ſtulti facti ſunt in ſpiritualibus*, they became fooles in ſpirituall things: *Lyran.* But their vnderſtanding was darkened euen in morall duties: as *Cato* gaue his wife vnto *Hortenſius* deſiring her, and tooke her againe when he was dead. *Lycurgus* expoſed virgins naked in their plaies and publike ſpectacles, he commended theft, if it were ſecret: and many ſuch abſurd things euen in ciuill duties, were committed by their wiſeſt men. *Gryneus.*

5. *Auguſtine* whom *Hugo Cardinal.* followeth, doth ſomewhat curiouſly diſtinguiſh theſe three. 1. *They became vaine in their imaginations*, this he applyeth to thoſe, which doe meaſure the diuine nature according to their corporall ſenſe, imagining him to haue parts and members like vnto man, which was the error of the Anthropomorphites. 2. *Their fooliſh heart was full of darkeneſſe*, this he vnderſtandeth of them, which aſcribe vnto God the qualities and affections of the ſoule of man, as anger, griefe, forgetfulnes, remembrance. 3. *When they thought themſelues wiſe, they became fooles*, this he doth interpret of thoſe which doe imagine ſuch things of God, which neither can be found in him, nor in any other creature, neither in the bodie, nor in the ſoule of man.

6. But this deſcription of the error and blindneſſe of the Gentiles is better referred generally to their fooliſh and carnall deuiſes, and pretexes whereby they obſcured the truth, both in diuine and humane duties: as they alleadged for their images, that they did not worſhip the image or idoll, but the thing repreſented thereby: and that as a man cannot haue acceſſe vnto the Prince, but by his Courtiers; ſo there muſt be mediators to bring vs vnto God: Thus they became fooliſh in their imaginations, for God is not like vnto man, that he need to bee informed by others: Thus they became fooles, leauing the true ſubſtance of Gods worſhip, and following after ſhadowes and ſhewes: as the Apoſtle ſaith, *Coloſſ.* 2. 24.

which

which things haue indeede a shew of wisedome, &c. but substance they had none, *Martyr.*

Quest. 61. *How the Gentiles changed the glorie of God into the image of men and beasts,* v. 23.

1. *They changed the glorie of the incorruptible God.* 1. The glorie of God is either absolute in himselfe, which can no waies be changed: or it is considered with relation to vs, as the worship and honour which is yeelded by the Creatures vnto the Creator: this is changed by men, when they giue the honour due vnto God, vnto creatures, *Pareus.* So that indeede they could not depriue God of his glorie, *sed audacia accusantur*, but they are accused of great presumption, that as much as in them lay, they attempted to robbe God of his honour, *Martyr.* 2. God is said to be incorruptible, because he onely of himselfe is free from all corruption and change: the Angels are incorruptible, yet not originally, but by the will of God, *Pareus: infœlix mutatio*, this was an vnhappie change of the true glorie of God, into a similitude; of the verie God, into an image; and of the incorruptible, into that which is corruptible, *Gorrhan.* 3. This they did two wayes; first, in ascribing diuine honour to such things, as by nature were not gods, as the Egyptians did worship beasts and other creatures for their gods: then in seeming to honour the true God by the images of men and beasts, *Pareus.* 4. Some take the words in this sense, as though they should thinke that the godhead was like vnto these things, as S. Paul toucheth that error, Act. 17. 29. *Wee ought not to thinke that the Godhead is like to gold or siluer, &c.* But the meaning rather is, that they giue the diuine honour due vnto God, vnto the images of men and beasts; for the Apostle seemeth here to allude to that place, Psal. 106. 16. *they turned their glorie into the similitude of a bullock, &c.* yet the Israelites did not thinke God to bee like vnto a calfe or bullock, *Tolet.* now whereas in the Psalme, it is said, *their glorie*, but here *the glorie of God*, the reason is, because *gloria eorum Deus*, God was their glorie; for there can be no greater honour vnto a nation, then the true worship of God, *Mart.* 5. The Apostle here doth diuerse wayes exaggerate this grosse idolatrie of the heathen. 1. *maxime ridiculum est, &c.* it was ridiculous that they tooke vpon them to change the glorie of God: 2. then *quod in tam absurda mutarunt*, that they changed it into such absurd things, *Chrysostome:* 3. he saith not, they changed the glorie of the incorruptible God, into a corruptible man: but into *the similitude of the image, &c.* not naturall, but such as was fashioned and framed by the hands of man, *Gorrhan, Tolet.* 6. And whereas some of the Philosophers were not so grosse to thinke, that the very images of wood, gold, or siluer, were the gods, but that the gods were represented in them: yet both the one and the other did worshippe them for gods, as *Athanasius* sheweth, *orat. cont. idolat.* and *Augustine* saith well, *Quis orat intuens simulachrum, qui non sic afficiatur, vt ab eo se exaudiri putet, &c.* who prayeth looking toward an image, and is not so affected, as though hee thought it heard him, and hopeth to haue performed by it, that which hee desireth: whereupon men addicted to such superstitions, doe turne their backe vpon the Sunne, and powre out their prayers before the image of the Sunne, *August. tractat. in Psalm.* 123. *ex Beda.*

Quest. 62. *Of the diuerse kinds of idolatrie among the heathen, in worshipping the images of men and beasts,* v. 23.

1. *Varro* a famous antiquarie among the Romanes, who wrote the 41. bookes of antiquities, whereof 25. are of humane matters, 16. of them of diuine, he maketh three kinds of Theologie or heathenish diuinitie: one fabulous and poeticall, wherein the Poets doe faine many vndecent things of the gods, as that they committed theft, adulterie: that some of them had their beginning out of the thigh, some out of the head of Iupiter: there was also a naturall Theologie, which the Philosophers handled: as whether the gods were eternall, what their beginning was, whether of the fire, as *Heraclitus*, or they consisted of numbers, as *Pythagoras*; or *ex atomis*, of small motes, as the Epicures: the third was ciuill Theologie, which belonged to the Priests, as what gods ought to be worshipped, and with what ceremonies and sacrifices: this was for cities, the second for the world, the first for the theatre or stage; to this purpose *Varro.* But *Thomas* sheweth how in this place, the Apostle condemneth all these kinds; the Ciuill, which consisted in the adoration of images, in these words, *They turned the glorie of the incorruptible God, into the similitude of the image, &c.* the fabulous and poeticall, in these words, v. 25. *Which turned the truth of God into a lie:* and the naturall, obserued by the Philosophers, he condemneth in saying, v. 25. *They serued the creature, forsaking the Creator. Thom. in hunc locum.*

2. *Plutarke*

2. *Plutarke 6. c. lib. 1. de placit. Philosoph.* diuideth the heathen idolatrie into 7. kinds. 1. they obserued the heauens, and starres, and when they saw that by their motion and influence the things belowe were much guided, they gaue vnto them the name of gods. 2. they made some profitable and wholesome gods, as *Iupiter, Iuno, Mercurie.* 3. some vnprofitable, as *Mars, Saturne*, the Furies, whom they appeased with sacrifices. 4. they gaue the fourth place vnto the passions and affections of the minde, as to loue, venerie, desire. 5. Then they made goddesses of the vertues, as of Iustice, Fortitude, and such like. 6. Then follow the poeticall fictions, as *Hesiodus* generation of the gods. 7. They ascribed diuine honour vnto those, that had bestowed any benefits, or found out any profitable inuention for men, as *Hercules, Castor, Pollux, Bacchus.*

3. And of all other people the Romanes exceeded in the varietie of idolatrie; *Tertullian in Apologet.* citeth *Varro*, that he brought in 300. Iupiters, and of other kinds they had an infinite number of gods; whereof *Augustine* giueth this reason, *Roma quanto maior facta est, sicut nauis nautas, tanto plures adhibendos esse Deos putauit, &c.* Rome the greater it waxed, as a great shippe requireth more mariners, so they thought to vse many gods, as though a fewe gods sufficed not for their greatnesse, *lib. 3. de ciuit. c. 12. Leo* addeth further, *Cum pene omnibus dominaretur gentibus, omnium pene seruiebat erroribus*, when as they bare rule ouer all nations, they became slaues to all their errours, *Serm. 1. de Natal. Pet. & Paul.* and they in pollicie did worshippe the gods of all other nations, *ad dilatationem imperij*, for the inlarging of their dominion; thinking thereby the rather to insinuate themselues, *Lyranus.*

Quest. 63. *Of the grosse idolatrie of the heathen in worshipping the images of men, and of beasts, ver. 23.*

1. *Of the image of a corruptible man, &c.* 1. In the booke of wisedome two reasons are yeelded of the adoration of images, *Nimius amor amicorum, & nimius timor tyrannorum*, too great loue of friends, and too great feare of tyrants; of the one they made images to remember them, of the other to flatter them, *Gorrhan.* 2. The *Assyrians* were the first that worshipped the image of a man, namely of *Belus* the father of *Ninus*, whome the *Babylonians* called *Bell*, the *Sydonians Baal*, the Iewes *Beelzebub*, the *Philistims Zebet, Haymo.* 3. The Romanes after the comming of *Æneas* into Italie, worshipped also the images of men, as *Iupiter, Romulus: ex gloss. ordin.* 4. And they worshipped not onely men of desert, but lewd persons; as the Romanes made *Larentia*, a common strumpet one of their goddesses; *Simon Magus* they inaugured with the title of a god, *Tertullian. in Apolog.*

2. *And of birds, and fourefooted beasts, and of creeping things.* 1. Herein appeared the great follie of the heathen, who beside the adoration of images of men, gaue diuine honour vnto creatures: the Romanes worshipped a goose, the Egyptians the hawke, and the Crocodile, and other beasts beside, *Haymo:* and the Philistims Dagon in the forme of a fish; and *Ambrose* saith, the Pagans had *Coracina sacra*, their sacred rauens solemnities. 2. But the Egyptians exceeded all other nations in these abhominable fooleries, as *Diodorus Siculus* expresseth at large, *lib. 2. c. 4.* which narration of his may be sorted out to these particulars. 1. First, their grosse superstition appeared in the adoration of diuerse kinds of beasts and foules, as at *Memphis* they worshipped the god *Apis* in the likenesse of a pide cowe, in *Midata* a goat: at the lake *Mirides* the crocodyle, and a lyon in the citie *Leonce.* Beside they adored dogs, and cats, wolues, vultures, water rats, which were enemies to the crocodyles, and gnawed a sunder their bowels. 2. Those their beasts and birds, which they held sacred, they kept very carefully in places neere vnto their Temples, and appointed keepers for thē, prouiding them diuine meate, soft beds, and beside they vsed to bath and wash them with sweet water and spices. 3. If any chance to kill any of them, he was put to death for it, they spare none, for at such time as *Ptolome* was receiued into amitie and societie with the Romanes, there chanced one of the Romanes to kill one of them, who notwithstanding the mediation of the King himselfe, and the nobles, could not escape the hands of the people. 4. If any of them die in an house, there is great mourning and lamentation made, and they bestow great cost vpon the burialls: in *Ptolomeus Lagus* time, who succeeded *Alexander*, there died at *Memphis* an old oxe, in the burying whereof the keeper bestowed 50. talents, which he borrowed of *Ptolome*, and *Diodorus* in the same place reporteth of some, that had employed an 100. talents that way.

3. This kind of Egyptian Idolatry the Romanes also learned, after the ouercomming of *Alexan-*

Alexandria, gloss. ordinar. *Tertullian* obiecteth to the Romanes, *inuenta omnia cœli à vobis, vos q̃ omnium pene pecudum, & bestiarum esse cultores*, that they worshipped all kind of cattell and beasts: *Valerius Maximus* hath a memorable historie, *lib.* 1. *c.* 8. how they brought a serpent in honour of *Æsculapius* from *Epidaurus*, which came of it owne accord into one of their shippes, and there lay folded together one part within an other, and so was brought to Rome: which narration if it be true, it was either the deuill in the likenesse of a serpent: or the deuill vsed the serpent, as his instrument. The reason hereof, why that Sathan vseth Serpents to worke by, and to deceiue men, *Augustine* tendreth to be this; *Hæc permittuntur, ad primi facti memoriam commendandam, &c.* those things are permitted vnto Sathan to delude and deceiue men by serpents; as in causing them to moove at the inchantment of men: to call to minde the first fact of Sathan, in seducing our first parents by a serpent, *lib.* 11. *de Genes. ad liter. c.* 28. *Pherecydes Syrus* writeth that the spirits were cast downe from heauen by Iupiter, the Prince whereof was called *Ophioneus*, that is, *serpentinus*, serpentine. *ex Lodov. Viu. in lib. August. de ciuit. dei.*

4. Thus were the heathen blinded, that as *Ambrose* in this place saith, *Eorum quæ prana sunt, & inimica homini, similitudini, &c.* that they gaue the honour of God, euen vnto euill things, such as were enemies vnto man. They might pretend, that in worshipping serpents, and such other deadly things enemies to man, they adored the diuine wrath and reuenge of God, who vseth those creatures as his instruments to punish men by, *Mart.* But this is a foolish pretence: the like may the men of Calecut alledge for worshipping of the deuill, *ne noceat*, that he should not hurt them: they should rather haue turned themselues vnto God, as the onely ἀλεξικακὸν, turner aside of all such euills.

5. This grosse idolatrie of the heathen, in worshipping the images of creeping things, and beasts and such like, did not containe it selfe among the heathen onely: but the Israelites also learned to follow the Gentiles: as Ezechiel was commanded to digge an hole through the wall, whereby he came into a secret place, where hee found the similitude of creeping things, and abhominable beasts painted vpon the wall, and the Elders of Israel standing before them with their censers, Ezech. 8. 10. 11.

6. But whereas the heathen commonly pretended this excuse, that they did not hold such things as they worshipped to be gods: but they in them worshipped God: as *Symmachus* obiected in his oration, wherein he craued of the Emperours *Valentinian* and *Theodosius*, the restitution of the Romane gods: that the heathen had respect but vnto one onely God, *sed ad illum per diuersa itinera pergunt*, but they haue diuers wayes to bring them vnto that God: this friuolous cause is here taken away by the Apostle, who saith, that the heathen changed the glorie of the incorruptible God, into the similitude of those things. And *Augustine* further hereunto maketh this answer, *quod illic facit ara, si non illud habent pro numine*, what doe their altars there before their images, if they take them not to be their gods. And whereas *Symmachus* pretendeth many waies to lead vnto one and the same God, the Scripture teacheth vs, that as there is but one God, so there is but one way, which hee hath prescribed vs, whereby to come vnto him: as our blessed Sauiour saith, Ioh. 14. *I am the way, the truth, and the life:* we can not come vnto God who is the fountaine of life, but by Christ, who is the way. This and other obiections made by *Symmachus* are answered at large by *Ambrose, epist.* 30.

7. Of this kind of idolatrie, was that heathenish deuise of the Astronomers, in imagining the image of beasts and foules among the starres: which was Sathans subtiltie, to bring man, *vt se submitteret ijs rebus, &c.* to submit himselfe to those things, which hee was made Lord and gouernour of. *Pet. Mart.*

Quest. 64. *How God is said to haue deliuered them to their owne hearts lusts*, v. 14.

1. Some doe expound this onely by way of permission, *tradidit, nihil aliud est, quam permisit*, hee deliuered or gaue them vp, that is, suffered them: so *Chrysostome*, *Origen*, *Oecumenius* with others: *Chrysostome* vseth two similitudes: like as if a captaine should withdraw himselfe from his souldiers, and so in the time of battell, they fall into their enemies hands: the captaine might be said to deliuer them vnto their enemies: likewise a King hath a Sonn that is giuen to riot, whom he cannot reclaime, he leaueth him to himselfe, that by experience he may see his owne folly. *Theodoret* also to the same purpose vseth this similitude, that God leaueth men to themselues, *tanquam cymbam absque rectore*, as a ship left without a

pilote:

pilote: *Theophylact* likeneth God herein to a Phyſitian, who hauing to deale with an vnruly patient, that will not obey his precepts, taketh no more care of him: likewiſe *Ambroſe* thus expoundeth, *tradere eſt permittere, non incitare*, to deliuer vp is to permit, not to incite, or ſtirre vp. *Damaſcen. lib. 4. de fide orthodox. c.* 20. ſheweth, that it is the vſe of Scripture to call the permiſſion of God, his action, that he is ſaid to doe that, which he onely permitteth and ſuffereth: yea *Pererius* here addeth further, that the permiſſion of God ſometime *nomine præcepti appellatur*, is called by the name of precept: as, where as Chriſt ſaith according to Matthew, c. 19. 8. *Moſes ſuffred you for the hardnes of your heart, to put away your wiues*; according to S. Marke, c. 10. 3. he ſaith, *What did Moſes commaund you?*

Sotus in his commentarie maketh two kindes of permiſſion: *eſt vna generalis*, there is one generall, when any man is ſuffered to ſinne, but this permiſſion is not called a deliuering vp: *altera eſt ſingularis quædam & valdè formidabilis*, there is an other a ſingular and moſt fearefull kinde of permiſſion, when God for the puniſhment of former ſinnes, ſuffereth one to be blinded, and hardened in his ſinne: which kind of permiſſion the Apoſtle ſpeaketh of here. Of this opinion generally are the Romaniſts, that this deliuering vp is vnderſtood of permiſſion; as *Lyranus* with the ordinarie *gloſſ. Vatablus, Tolet.* the Rhemiſts.

Contra. 1. To make God onely a ſufferer or permitter of things to be done, doth admit a double inconuenience: firſt, they make God an idle beholder of mens actions, like as *Homer* bringeth in *Iuppiter*, feaſting and ſporting himſelfe in Aethiopia, while the Grecians did take Troy: and againe, they make God acceſſarie and conſenting vnto euill: for like as the father, or maſter of the houſe, if he ſhould ſuffer his ſeruants to liue riotouſly, and giue themſelues to all licentiouſneſſe, though hee doe not encourage them to it, yet in not hindering them, he ſeemeth to giue conſent: the like inconuenience alſo would follow, if God ſhould be a permitter or ſufferer onely of ſuch things to be done: *Parem.*

2. But it will be here obiected, that if God ſuffer not ſinne to be done in the world, it could not be: how then is not he to be acceſſarie to that, which he doth not hinder? *Anſw.* God is here otherwiſe to be conſidered, then as man: we can not ſuffer any euill to bee done before vs, which is in our power to hinder, but we muſt guiltie of it: But the Lord is alwaies moſt iuſt: euill ſhould not be done in the world, if it did not ſtand with Gods will and pleaſure; who notwithſtanding is therein iuſt, and good, as *Auguſtine* ſaith, *probando patientiam dat locum pœnitentiæ, nolens aliquem perire, &c.* the Lord therein ſheweth his patience in giuing way vnto repentance, becauſe he would not haue any periſh, &c. and ſo he concludeth, *Deus non facit voluntates malas, ſed vtitur ijs, vt voluerit, cum aliquid iniquè velle non poſſit*, though God make not mens wills euill, yet he vſeth them, as it pleaſeth him, and yet he willeth not any thing vniuſtly. *Auguſt. contr. Iulian. lib.* 5. *c.* 3.

3. *Chryſoſtomes* ſimilitudes are not fit: for the captaine which leaueth his armie, is a betraier of them, and the very cauſe of their deliuering vp: but ſo is not God the author of euill: and the father can not turne his ſonne from his licentious life: but God is able to turne the heart. *Martyr.*

4. Seeing the Scripture aſcribeth vnto God manifeſt action, as ſhall appeare afterward: as he is ſaid to haue hardened Pharaohs heart, and to bid Shemei curſe Dauid, and ſuch like; it is a forcing of Scripture to applie that vnto a bare permiſſion, which ſheweth an actiue and working power: *Parem.*

2. An other way, how God is ſaid to deliuer them vp, is by the ſubtraction, and withdrawing of his grace: as he which taketh away the proppe or pillar, that beareth vp a great ſtone or weight, may be ſaid to be the cauſe of the fall thereof: *Thomas.* Thus *Gregorie* expoundeth: God is ſaid to harden the heart, *quando cor reprobum per gratiam non emollit*, when he doth not mollifie with his grace a reprobate heart: So alſo *Auguſtine, Deus non indurat cor impertiendo malitiam, ſed non largiendo gratiam, &c.* God doth not harden the heart, by imparting vnto it malice, but in not giuing vnto it grace: So alſo *Thomas* vpon this place: God directly doth not deliuer ouer men to vncleanneſſe by inclining the affections, *ſed indirectè tradit in peccatum, in quantum ſubtrahit gratiam*, but he doth indirectly deliuer them to ſinne, by withdrawing his grace. This interpretation may ſafely

bee admitted, but yet it seemeth not fully to expresse the meaning of the Apostles phrase: for deliuering vp, signifieth more then a subtraction onely, or depriuing one of grace.

3. Some doe expound the Apostle thus, that God is said to harden the heart, and to deliuer vp vnto concupiscence, and such like, by ministring occasion, which is peruerted by the wicked vnto euill: for as vnto those that loue God, all things are turned to the best, so vnto those that hate God, all things make for their ruine and destruction: thus the miracles and wonders wrought in Egypt, and the messages which Moses brought from God vnto Pharaoh, were a meanes to harden Pharaohs heart, not so intended by God, but so peruerted by Pharaohs malice. Thus God is saide to doe those things, because by occasion of such things as the Lord doth, other things fall out: In this sense it is said, that he *which loueth iniquitie, hateth his owne soule*, not that he intendeth directly the death of his soule, but because he doth such things, as procure the death of his soule: So the Lord bestowed many benefits, and temporall blessings vpon the heathen, which they abused to couetousnes, and watonnnes, in following of their owne lusts. This interpretation followeth *Pet. Martyr*, and *Pererius*. But this seemeth to be no fit exposition: *God deliuereth them vp*, that is, they abusing the blessings of God vnto wantonnes, deliuered themselues vp: for the Apostle here sheweth, that this deliuering of them vp, was inflicted as a punishment vpon the Gentiles for their idolatrie: and therefore God must bee considered here as a iust Iudge, who had an hand in this their punishment, otherwise, then by ministring occasion onely.

4. Some doe thus interpret, *tradidit illos Deus, id est, delictum in Dominum*, God deliuered them vp, that is, their sinne committed against God deliuered them: as we say, *perdidit illum pecunia*, his money was his destruction: whereas it was not the money, but the abuse of the money which hurt him: so *caten. Grac.* which *Stapleton* followeth. But *Faius* here well answereth, that, here money is considered παθητικῶς, by way of passion, it is a thing vsed, as an instrument, it hath no action: but an actiue power is here giuen vnto God.

5. The blasphemous Manichees were here driuen to this strait, because they would free God from beeing any way accessarie to euill, that they made two gods, one good the father of Christ, and the author of the new Testament, the other euill, the author of the old: and that God it was, which is said to haue hardened Pharaohs heart, and to bid Shemei curse Dauid: and of this god, they vnderstood S. Paul to speake, 2. Cor. 4. 4. *In whom the god of this world hath blinded the mindes:* But the Manichees doe here manifestly contradict the Apostle, who saith, Eph. 4. 6. *There is one God, and father of all, &c. who is aboue all:* there are not then more Gods then one. And in that other place, by the *god of this world*, the Apostle meaneth Sathan, who is the prince of the darknes of this world, who is so called because he is so held to be of the infidels. Some thinke that God may as well be said to blind the minds of infidels, as here to deliuer them vp to their owne concupiscence: as *P. Mart.* following *Augustine:* But the Scripture vseth not so to speake of God: the God of this world, is all one, as to say, *the prince of the world*, which name Christ giueth vnto Sathan, Ioh. 14. 30.

6. Wherefore, there is more to be considered in these actions, of hardening the heart, & deliuering vp vnto a reprobate sense, then bare permission only, and subtraction of grace: these we refuse not, so that permission be here vnderstood, as ioyned with Gods will: for otherwise to thinke that God permitteth any thing, which he can not hinder, were great blasphemie, *Faius:* yet God hath a further stroke in these actions, then by permission onely, and withholding of his grace. 1. *Augustine* doubteth not to affirme, that not onely the good wills and mindes of men, which God maketh good of euill, are in Gods hand, but also the euill minds and wills of men, are so in Gods power, *vt eos quo voluerit, quando voluerit, faciat inclinari*, that the same God causeth to be enclined, which way he will, and when he will: and he giueth instance in diuers places of Scripture; as how God is saide to haue hardened Pharaohs heart, that he bid Shemei curse Dauid, *non iubendo dixit, sed eius voluntatem proprio suo vitio malam in hoc peccatum iusto suo iudicio inclinauit*, not that he in deede badde him, but by his iust iudgement he inclined his will, beeing euill of it selfe, into this sinne: so it is saide, 2. Chron. 25. 20. *But Amaziah would not heare, for it*

was

was of God, that he might deliuer them into his hand, &c. likewiſe Ezek. 14. 9. *If the Prophet bee deceiued, when he hath ſpoken a thing, the Lord hath deceiued that Prophet:* vpon theſe and other ſuch places, *Auguſtine* thus inferreth: that it is manifeſt, *operari Deum in cordibus hominum, ad inclinandas eorum voluntates, quacunq; voluerit, &c.* that God worketh in the hearts of men to incline their wills, which way he will, either vnto good for his mercie ſake, or vnto euill, according to their deſert: *iudicio ſuo aliquando aperto, aliquando occulto ſemper autem iuſto,* by his iudgement ſometime open, ſometime hid, but alwaies iuſt: thus *Auguſt. lib. 5. contr. Iulian. c. 3.* All theſe places alleadged ſhew, that God in ſuch actions, is to be conſidered as an agent, and yet is free from the imputation of any euill.

2. Which that it may more fully appeare, theſe conſiderations following are here neceſſarie. 1. We muſt diſtinguiſh, between the motion of the mind, & ἀταξίαν, and the diſorder or euilnes of the motion, *Pareus:* and there are two things in ſinne, *actio, & defectus,* the action it ſelfe, and the defect or fault: the action is of God, but not the other, *Mart.* ſo *Hugo Cardinal. Deus non incitat ad malas actiones, in quantum ſunt malæ, &c.* God doth not ſtirre vp vnto euill actions, as they are euill, but as they are actions. 2. Beſide, ſinnes are conſidered three waies: firſt as they are tranſgreſſions of the law of God: then as they are cauſes of other ſinnes: in neither of theſe reſpects doth ſinne any way ſtand with the will and pleaſure of God: thirdly, as they are *pœnæ præcedentium ſcelerum,* puniſhments of ſinnes before-going: and ſo they are of God: ſo then, as there is ἀταξία, a diſordered motion in ſinne, God no way is acceſſarie vnto them: but the ἀντιμισθία, the infliction of them as a puniſhment, proceedeth from the iuſt iudgement of God. *Pareus.* 3. As God is to be conſidered, as a iuſt Iudge in puniſhing ſinne by ſinne, ſo likewiſe as a wiſe foreſeer, and prouident worker and contriuer of all things, to effect his good pleaſure: ſo then we affirme, *Deum iuſto ſuo iudicio ordinare, &c.* God doth ſo ordaine in his iuſt iudgement, that men be deliuered vp to their owne concupiſcence: as the Iudge deliuereth malefactours ouer to the tormentor, or hangman, *Caluin: carnifex agit vi, & authoritate iudicis, &c.* the tormentor worketh by the authoritie of the Iudge: yet *carnificis opus, cum imperio iudicis non confundo,* I confound not the worke of the hangman with the commandement of the Iudge, ſaith *Beza:* So it is true, as *Faius* here ſaith, *Deus arcano ſuo iudicio effecit, &c.* God ſo wrought by his ſecret iudgement, that they which were alreadie eſtranged from him, *magis auerterentur,* ſhould be eſtranged more.

But it will be thus obiected againſt this reſolution. 1. *Iulianus* the Pelagian thus cauilled, If this concupiſcence, vnto the which the Gentiles were deliuered vp, were a puniſhment of ſinne, then it is good and commendable. *Anſ.* It followeth not, for by the ſame reaſon the deuill ſhould deſerue commendation, becauſe he is the executer of Gods reuenge, and puniſhment. 2. He obiecteth, that they were left by the patience of God, not *per potentiam compulſi,* not compelled by his power. *Anſ.* 1. God ſheweth herein both his patience and his power, as the Apoſtle ſheweth, Rom. 9. 22. *What if God would, to ſhewe his wrath, and make his power knowne, ſuffer with long patience, the veſſels of his wrath prepared to deſtruction, &c.* 2. Yet although God herein ſhew his power and ſecret iudgement, in puniſhing them with their owne concupiſcence, yet he forceth not their wills, but beeing euill of themſelues, he giueth them ouer further to all impiety. 3. *Obiect.* The Apoſtle ſaith, Eph. 4. 19. *Which beeing paſt feeling, haue giuen themſelues vnto wantonneſſe, &c.* they then giue themſelues ouer, God giueth them not vp. *Anſ.* It followeth not: for both God doth deliuer them vp, as a iuſt Iudge, and Sathan as a miniſter of Gods vengeance: and they themſelues, as willingly precipitating themſelues into all vncleannes: So God deliuered vp his Sonne vnto death, and the Iewes alſo: in one and the ſame action, God is iuſt, and man guiltie: *quia in vna re quam fecerunt, cauſa non eſt vna ob quam fecerunt,* becauſe in one and the ſame thing which they did, there was not one cauſe, for the which they did, *Auguſt.* See more of this queſtion, *Hexapl. in Exod. c. 11. qu. 15. to qu. 28.* where it is diſcuſſed at large.

65. Queſt. *How the Gentiles are ſaid to defile their bodies in themſelues,* v. 24.

1. *Chryſoſtome* thus interpreteth, *propria corpora inter ſeipſos dehoneſtari ſolitos,* that they were accuſtomed to defile their bodies betweene themſelues: ſo alſo *Eraſmus, Vatablus,* and *Beza: Theophylact* readeth, *à ſeipſis,* of themſelues: but in the originall it is ἐν ἑαυτοῖς, in themſelues: as the vulgar Latin tranſlateth: ſo alſo *Calv. Pareus.* 2. Some retaining this reading, by *in themſelues,* vnderſtand that kind of pollution and vncleannes, which men

commit with themselues,& not with any other person, *Ansel.Gorr.* for there are three kinds of sinnes of vncleannes against nature: either the same party with himselfe worketh vncleannes: or with an other person,of the same sexe, but of the same kind, as man with man, or with an other kind, as man with beast: the first of these is signified here, *Lyranus.* 3. Some thinke that the Apostle speaketh of such vncleannes, which was committed by themselues one with an other, *Osiand.* but that is spoken afterward. 4. *Tolet* taketh this to be vnderstood,not of sinnes against nature, but of adultery,fornication,and such like: that first they fell into *peccata simplicia*, into simple sinnes, then as they exceeded in idolatry, so they fell into more grosse sinnes. 5. But this is better vnderstood generally of all kind of pollution,and vncleannes,naturall,or vnnaturall, which was committed in themselues, that is, against their owne bodies: for other sinnes are committed without the bodie, but the sinne of vncleannes defileth the bodie, and such doe sinne against their owne bodies: as the Apostle sheweth, 1.Cor.6.18. And so *Augustine* distinguisheth betweene *flagitium*, and *facinus*: the first is that which one committeth against himselfe in defiling his owne body,and soule: the other is in hurting of an other,*Pareus.* 6. And this was the first recompence of retalion, that as they had dishonoured God, so they should dishonour themselues: and like as they had turned God into the similitude of beasts, and beasts into gods; so they themselues should be giuen ouer to beastly affections.*Faius.*

66. Quest. *How they worshipped the creature,rather then the Creator.*

1. So readeth the vulgar Latin,and the *Syrian* translator:but vpon this reading it would follow, that they worshipped the Creator, but not so much as the creature: and the same inconuenience followeth to read, *aboue the Creator*, *Chrysost. Vatabl.* but the word in the originall is παρά, which signifieth, beside the Creator: as *Cyprian* well giueth the sense, *relicto Creatore*, the Creator beeing forsaken, *lib. 3. contr. Iudæos, c.* 10, and *Hilarie*, *præterito Creatore*, the Creator beeing omitted: so also *Beza.* 2. *Tolet* here noteth, that they committed two things in their idolatrous worship, *vnum ad intellectum, alterum ad voluntatem spectat*, one concerneth the vnderstanding, in the error of their minde: they changed the truth of God, the true worship of God into a lie, that is, a lying image: the other was in their will and affection, in worshipping the creature. But *Grynæus* addeth a third degree, which was in their action: for he distinguisheth these two, *they worshipped*, and *serued*, the first he applieth into the inward veneration and worship, the other to their outward seruice. 3. By the creature, is not onely here vnderstood such things as were, and had an existence in the nature of things,as the Sunne,the Moone,the starres,but they did also worship ἐκτὸς τοῦ ὄντος, such things as had no beeing: which were of three sorts, either such as neuer were in the world, but were imagined gods and goddesses, as *Venus, Pallas, Herculius, Febris*, and such like: or such as were sometime in the world,but were now dead,and not in the world, as *Hercules, Romulus*, so *Faius*: and they worshipped some things of diuers shapes, which neuer were,nor could be in the world: as *Iupiter* of Lybia had a rammes head, and *Anubis* of Egypt a dogges head: the Faunes and Satyrs had goates feete, the *Naiades* and *Tritones*, had a mixt shape with men, and fishes: *Aretius:* by the creature then is vnderstood,whatsoeuer beside the Creator,which they worshipped.

4. Whereas the Apostle addeth, *which is blessed for euer: Chrysostome* well noteth, *nullo ille ex hac impietate damno afficitur, &c.* that God, notwithstanding this contumelie offered him by idolaters, sustained no losse thereby,he still remained blessed for euer: and that it is said *for euer*, a difference is shewed betweene the honour of God, which remaineth inuiolable for euer, and the honour of idols, which remaineth but for a time.*Gorrh.*

Quest. 67. *Of the vnnaturall sinnes of the heathen.*

v. 26. *For this cause God gaue them vp, &c.* 1. *Aretius* taketh this to be but an ἔκθεσις, a further explanation of that which the Apostle had spoken of before: but it is rather an αὔξησις, an exaggeration rather, and amplification: for it is more to be giuen ouer, πάθεσι, vnto passions, then ἐπιθυμίαις, vnto the lusts of the heart: for they differ in three things, 1. the passion here signifieth a setled disease of the minde, which could not be remooued, whereas the lust of the heart was not yet perfected, *Faius.* 2. By the lust is signified their vncleane desires,but here the Apostle also speaketh of their vncleane acts, *Pareus:* 3. And before the Apostle touched such vncleannes,as defiled the bodie:but now they are giuen ouer vnto such vile affections as also defile the mind, depriuing it of the vse of reason, *Tolet.*

2. How

2. How the women did change the naturall vſe, may ſeeme ſtrange: *Theophylact* thinketh it was *obſcœnum aliquid, quod nec dici fas eſt*, ſome obſcene thing, that is not to be vttered. *Lyranus*, ſo alſo *Tolet*, and before them *Ambroſe* and *Anſelme*, vnderſtand it *de commiſtione faminarum inter ſe*, of the commixtion of women among themſelues, as the men were defiled betweene themſelues. But rather he rethe naturall vſe is to be referred vnto the organe and inſtrument of generation: when the women did proſtitute themſelues, the men exerciſing *præpoſterum & ſterilem venerem*, prepoſterous and ſterilous venerie, *Oſiand. Sodomiticos concubitus*, or they companied with men, as Sodomites, *Parem*: and as *Auguſtine* ſaith, when the males abuſed *ea parte corporis, qua non ad generandum inſtituta eſt*, that part of the bodie in the female, which was not appointed for generation: ſo the *Syrian* tranſlator, *re qua non eſt ex natura vſa ſunt*, they vſed the thing both, which was not of nature, &c.

3. So likewiſe the men with men wrought filthines: actiuely, in forcing vpon other vnnaturall acts of vncleannes: and paſſiuely, in ſuffering others to doe it: this was the ſinne of Sodome, for the which they were deſtroied. *Socrates* is noted among the Philoſophers for maſculine venerie, which *Plato* condemneth. And the Apoſtle may ſeeme to haue ſpeciall relation here vnto the abominable vncleannes of the Romanes, and ſpecially Nero, who was a monſtrous beaſt for ſuch ſinnes againſt nature, *Parem. Chryſoſtome* here elegantly ſheweth, how whereas by Gods ordinance, in lawfull copulatiou by marriage, two became one fleſh, both ſexes were ioyned together in one: by this Sodomiticall vncleannes, the ſame fleſh is diuided into two, the men with men working vncleannes as with women, and ſo ſerue in ſtead of two ſexes.

68. Queſt. *How one ſinne is puniſhed by an other, vpon theſe words,*
And receiued in themſelues ſuch recompence
of their error, &c. v. 27.

1. There are ſome ſinnes, which are as puniſhments of former ſinnes, which are *non tormenta peccantium ſed incrementa vitiorum*, not ſo much the torment of ſinners, as the encreaſing of ſinne, as *Auguſtine* ſaith. And here we may make a foure-fold diſtinction of ſinnes: 1. Some are not onely ſinnes, but the cauſes alſo of ſinnes following: as *Gregorie* giueth inſtance of one giuen vnto riot and exceſſe in eating and drinking, which cauſeth him thorough the luſtines of his fleſh to commit adulterie: here the Epicures life is both a ſinne, and the cauſe of an other ſinne, namely adultery. 2. Some ſinnes are both the cauſe of an other ſin following, and the puniſhment of a former: as if the adulterer proceed further to commit murther: here adultery is the puniſhment of his gluttonie, and the cauſe of murther. 3. And there is a ſinne, which is the puniſhment of a former ſinne, though it bring forth no newe ſinne: as murther here is the puniſhment of adulterie. 4. Some ſinnes are neither the cauſes, nor puniſhment of other ſinnes, but ſimply ſinnes in themſelues: as namely, when any one repenteth of his ſinne, and proceedeth no further. lib 25. Mor. cap. 13.

2. But here it will be obiected, that euery ſinne is voluntarie, but the puniſhment of ſinne is inuoluntarie: how then can ſinne be a puniſhment: and euery puniſhment of ſinne is iuſt, and ſo of God, but ſinne is vniuſt, and not of God, therefore not a puniſhment? To this obiection diuers anſwers are made.

1. The maſter of the ſentences, *lib. 2. diſtinct. 36.* giueth this ſolution, that ſinne is ſaid to be a puniſhment, not as it is a fault committed by the will: but in reſpect of the effect which it worketh in the ſoule, which is the corrupting of the minde, and making it guiltie of damnation. But in this ſenſe, euery ſinne ſhould be a puniſhment of ſinne: becauſe the minde is thus corrupted, and made guiltie euen by the firſt ſinnes, which one committeth.

2. Therefore *Thomas Aquinas* addeth further, that ſinne in reſpect of the nature thereof, becauſe it is voluntarie, is not a puniſhment, but in reſpect of the cauſe, which is the ſubtraction or remouing of the grace of God, whereby he falleth into further ſinne. And further he explaneth the matter thus: that ſinne is a puniſhment 3. waies, either in reſpect of ſomewhat going before, as the abſence, or ſubtracting of the grace of God; or of ſomewhat which accompanieth ſinne, either in the minde, as the corrupting and polluting of it; or without, as croſſes and troubles, which are ſent for ſinne: or els in reſpect of ſomewhat enſuing and following, as the torment of conſcience. But all theſe, the ſubtracting of grace, outward trouble, and remorſe of conſcience, may concurre in the firſt ſinnes, which are not the puniſhment of any precedent ſinnes: therfore a further reaſon hereof is to be found out.

3. Wherefore, God in punishing one sinne by an other, is to be considered as a iust Iudge, that not onely by subtracting his grace, as *Pererius:* nor by giuing Sathan power ouer sinners, to draw them further into sinne, as *Hyperius:* but by the secret working of his iustice, in ordering and directing all things according to his will, he so disposeth and effecteth, that the wicked are giuen ouer to greater impietie and iniquitie, to commit sinne with greedines: so then this ἀντιμισθία, *recompence*, hath neither reference vnto the sinners themselues, who regard herein nothing but their owne inordinate pleasure, nor yet vnto Sathans work, who intendeth nothing but the contumely of God, and the destruction of the vngodly: but it is referred vnto God, who in punishing sinne by sinne, onely respecteth the due course of his iustice, in thus recompencing their former error. God then is no way accessarie to their sinnes, but concurreth as a iust Iudge in punishing their former sinnes with greater following: *Pareus. Faius* here noteth well a difference betweene the word ἀντιμισθία, which the Apostle here vseth, which signifieth a iust and full recompence, answering and correspondent vnto the merit of their sinne: which word is onely vsed of euill workes: but μισθός, a reward, is giuen vnto good works, as be conferred of grace, not answering vnto any merit before going.

3. As thus it hath beene shewed how sinne is the punishment of sinne, so also one sinne may be the cause of an other: and that either directly, or indirectly: *directly*, when as a man by one sinne is included to commit an other: and that three waies, 1. In respect of the ende, as when one through couetousnes committeth murther, to enioy an others wealth: 2. Or by suggesting the matter of an other sinne, as gluttonie bringeth forth adulterie: 3. Or in respect of the efficient and moouing cause, as when one by practise and continuance in sin, is growne into an habit of sinning, which still stirreth him vp to heape sinne to sinne: *Indirectly* one sinne causeth an other, by remooving that which should keepe one from sinne, as namely when the sinne first committed, excludeth the grace of God, whereby one should be preserued from sinne. *Thom. prim. secund. qu.* 80. *art.* 2.

69. Quest, *How the Gentiles are said, not to regard to know God,* v. 28.

1. *Origen* thinketh, that the Apostle setteth downe here three kinds of impieties against God: first, of them which worshipped idols, to v. 23. which was the generall sinne of the Gentiles; secondly, of those which worshipped the creature rather then the creator, v. 25. such were the Philosophers and Astronomers, which were skilfull in the obseruation of naturall things; thirdly, he thinketh heretikes here to be noted, that regard not to know God: But the Apostle seemeth still to continue in the same argument, setting forth the sinnes of the Gentiles; that as before he shewed, how they polluted and defiled themselues; so now he describeth other sinnes as fruits of their idolatrie, namely, such as are committed against others.

2. These words, *they regarded not to knowe God:* 1. Some thus interpret, that they thought God to haue no knowledge, or no great care of such things, as they committed, *gloss. interlin. Gerrhan.* and so before them *Ambrose:* but the words must be much forced and strained to make this sense, as though the Apostle should say, *they regarded not, that God knew.* 2. Some thinke the Apostles meaning is, that they had not Gods feare before their eyes, that knowing him, they much regarded not, what was pleasing or displeasing vnto him, *Haymo.* But the Gentiles had not the true knowledge of God, for they neglected the meanes, which should haue brought them to know him. 3. Some giue this sense, *neglexerunt, &c.* they neglected, *Tolet. non curarunt*, they had not care to know God, *Vatab.* they did not seeke to know God according to that naturall light and direction, which they had. 4. But there is more signified here, then a negligence: rather *spreuerunt*, they despised to know and acknowledge God, *Faius:* they scorned and derided the true knowledge of God, and preferred their owne vaine inuentions: And so *Chrysostome* noteth, that the Apostle saith not, as *they knew not God*, but regarded not to know God: so that it was *corrupti iudicij*, of a corrupt iudgement, not a sinne of ignorance, that they refused the knowledge of God. The Apostle then sheweth, *voluntariam cæcitatem*, their wilfull blindnes, *Pareus:* it seemed not good vnto them, as *Beza:* or they iudged it not good, as the Syrian translator, to know God: it was a voluntarie election in them to preferre their superstitions before the knowledge of God. And *Erasmus*, whome *P. Martyr* therein approoueth, noteth here a difference betweene γνῶσις, knowledge, and ἐπίγνωσις, acknowledgement: the latter word

is

is here vsed: though they had some knowledge of God, yet they did not acknowledge him to be God, as in glorifying him, & giuing thanks vnto him, as the Apostle said before, v.21.

Quest. 70. *What it is to be delinered vp to a reprobate minde.*

1. Some vnderstand this word ἀδόκιμον, reprobate, passiuely, that is, *quod omnibus displicet*, which displeaseth, and is reproued of all: *Erasm. mentem improbandam*, a minde to bee reproued or disallowed, *Sa.* but this expresseth not the whole meaning: their *reprobate minde*, was not so called so much in respect of others, as of themselues.

2. Same take it passiuely in respect of God: that they were as reprobates, that is, reiected and reprobate of God: But all the Gentiles, which followed these sinnes were not reprobates, *Beza:* many of them afterward were washed from their sinnes, and sanctified in the name of Christ, 1.Cor.6.11.

3. Therefore this word *(reprobate)* is rather here taken actiuely: for a minde voide of all iudgement, *Beza:* which taketh good for euill, and euill for good, Esa. 5.10. *Bucer:* which prauitie of minde commeth not by one or two euill acts, but by a continuall custome to euill, *per acquisitum habitum*, when it is growne into an habite: like as the tast that is corrupted taketh sweet things for bitter, *Lyran.* So the Gentiles were not deliuered ouer to this reprobate minde, all at once, but by diuerse degrees: first, they were giuen vp to their hearts lusts, v.24. then to vile affections, v.26. last of all to a reprobate sense, to such an euill habity that they could doe nothing but euill, *Faius.*

4. This prauitie of the minde is here described, 1. By the subiect, *in the very minde*, not in the *sense*, as the Latine translator: the word is νοῦς, which signifieth the very iudgment and vnderstanding, both theoreticall, and practicall, they erre both in their iudgement and conscience: as the Apostle saith, Tit.1.15. their mindes and consciences are defiled. 2. The materiall part wherein this reprobate disposition of the mind consisteth, is more distinctly shewed, Ephes.4.18. where the Apostle imputeth to the Gentiles, *vanitie of mind*, their iudgment and vnderstanding was corrupt, then their cogitations were darkened, their reason & thoughts were obscured, and their hearts were hardened: that is, their wills and affections. 3. The causes are expressed; the *meritorious* cause, is their reiecting of God: they regarded not to knowe God; they reiected God, and he reiecteth them: where there is a fit allusion in the words: for it is said of them, οὐκ ἐδοκίμασαν, they approoued not to know God, so they are deliuered vp εἰς ἀδόκιμον νοῦν, into a reprobate minde, *Parens.* The *efficient* cause, not of their reprobate mind, but of giuing them vp to a reprobate mind, is God, who as a iust iudge doth deliuer them to this punishment, *Grynens.* 4. Then followe the effects of their reprobate minde, to doe things not conuenient, that which was forbidden both by diuine and humane lawes, *Haymo.*

5. But here it is to be considered, that God is not said to be the author or worker of their reprobate minde: but of the deliuering of them vp to a reprobate minde, *Faius:* not that their minde beganne now to be wicked and euill, which was not so before: but God finding their minde euill and lewd, doth deliuer them ouer, that is, to themselues, first, in withholding his grace, then vnto Sathan, to worke his will in them, *Grynens:* and not onely so, but God by his iust iudgement doth secretly so worke and dispose, euen in the hearts of the wicked, that all things doe tend still to their further hardening, *Aretius.*

6. This reprobate minde or corrupt and depraued iudgement is of two sorts, either in generall, when things that are euill and vnlawfull, are iudged to be good and commendable: and in particular, when as the affection is misled in some particular act, to doe that which generally the iudgement condemneth, as to steale, to commit adulterie: the Gentiles sayled in both these, for some of them iudged many things to be lawfull, which were euill, as to commit fornication, to steale: but most of them failed in particular, committing those things, which in their generall iudgement they allowed not, *Tolet.*

Quest. 71. *Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle*, ver.29.30.

1. As before the Apostle touched those sinnes of vnrighteousnesse, which the Gentiles committed against themselues, in their mutuall defiling, so now hee rehearseth such sinnes as were perpetrated against others, *Parens.* 2. And in that he saith, *full of all vnrighteousnes*, this happened vnto them, *propter aversionem à Deo*, because they had now forsaken and turned

ned aside from God: therefore they fell into all euill, *Lyran.* for as the feare of God is the fountaine of all righteousnesse, so incredulitie, and want of the faith and feare of God, is the beginning of all iniquitie. 3. *Origen* seemeth to make this the cause, why they were giuen ouer to a reprobate minde, because they were full of all vnrighteousnesse, and the Latine interpreter, referreth it to the word, *deliuered vp:* that they beeing full of all vnrighteousnes were deliuered vp: but then nothing should haue remained afterward, to shew their reprobate mind in, if they had been full of all iniquitie before: this then is rather a proofe of their reprobate minde, by such fruits and effects as followed, *Tolet. Erasm. Beza.* 4. Thus the Apostle setteth downe their faults in particular, *vt apertius accuset*, that he might accuse them more plainely, *gloss. ordinar.* 5. But this further is to be obserued, that the Apostle in this catalogue of their sinnes, *sub alijs personis omnem sermonem producit*, doth frame his speach as vnder other persons, not directly accusing the Romanes, but shewing what they were, vnder the generall view of the sinnes of the heathen. 6. Now the Apostle saith, *They were full of all vnrighteousnesse*, shewing a difference betweene the Gentiles, that were giuen ouer vnto all iniquitie, and such as beleeued, who may sometime faile in these sinnes, but are not full fraught with them, *Mart.* 7. And though all among the Gentiles were not alike guiltie of these sinnes, yet an imputation is laid vpon all the Gentiles for these reasons. 1. Because the number was small of those which carried themselues more ciuilly, and therefore they were not to be counted in so great a multitude. 2. Though some bridled their corrupt nature, yet they were naturally giuen to these sinnes, as well as others: as *Socrates* beeing noted by a certaine *Physiognomer*, that tooke vpon him to coniecture by his countenance of his disposition, that he was giuen to incontinencie, answered, that by nature he was so, but that he had corrected the euilnesse of his nature by Philosophy, *Gualter.* 3. The Apostle doth not onely rippe vp the sinnes of the Gentiles in fact, but such as were committed in the mind, as *malice, envie*, that they which were not detected of outward and grosse sinnes, yet might finde themselues guiltie of the other, *Hyperius.* 4. And though all these sinnes are not found in euery one, yet *alicuius ex illis conscij omnes*, all men are guilty of some one of them, *Caluin.*

Quest. 72. *Of the order obserued by the Apostle in this particular enumeration of the sinnes of the Gentiles.*

1. *Hugo Cardinal.* thus scanneth the number: that whereas here are rehearsed, 21. sinnes in all of the heathen, he would thus distinguish them, that there are seuen capitall sinnes, and each of them is three waies committed, *corde, ore, opere*, in the heart, mouth, and worke: and so the number of 7. beeing multiplyed by three, we shall haue the iust summe of one and twentie in all: But hauing propounded this diuision, he there leaueth it, not beeing able to assigne euery one of these particular sinnes to one of these kinds.

2. *Gorrhan* doth thus more distinctly distribute these seuerall kinds: first the Apostle setteth these sinnes downe in generall, *full of all vnrighteousnesse*: then in particular, first the sins of transgression, then of omission, from these words, *disobedient to parents*, to the end.

The sinnes of transgression, are 1. in fact. 2. in word, *whisperers*. 3. then both in word and deede, *doers of wrong, &c.* v. 30.

The sinnes of transgression in fact are seene, 1. in inferring some temporall damage, either in the affection, as *malice*, or *euilnes:* or in the effect, either concerning carnall pleasure, as *fornication*, or worldly profit, *couetousnesse*, or some other notable wrong, which is called *wickednesse*. 2. Or in personall damage, which is done to ones person, which beginneth in the heart, that is, *enuie*, and is finished in *murther*. 3. Then followeth *spirituall damage or hurt*, which consisteth in deceit, which is threefold, in *open debate, in secret craft*, and in the sinister opinion of the minde, *in taking all in the worst part.*

2. In word men transgresse either against men, in priuate *whispering*, or open *backebiting:* or against God, in *hating* him, or speaking euill of him.

3. Then follow the transgressions, partly in word, partly in deede. 1. in detracting and dishonouring of others, *doers of wrong*, or *contumelious*. 2. in preferring themselues before others, *proud*. 3. in despising of others, *boasters*. 4. in corrupting of others, *inuenters of euill things.*

Next are the sinnes of omission. 1. in respect of superiours, both in rebellion to parents; they are *disobedient:* then they are *vnwise*, in refusing their parents instruction: and so became *incomposite*, disorderly without any gouernement. 2. or in respect of all: where there are

three

three ſinnes: firſt, they are without *naturall affection:* ſecondly, *ſine fœdere ſocietatis*, without fidelitie, or ſocietie: they can neuer be appeaſed: thirdly, *ſine miſericordia compaſſionis*, without compaſſion, they are merciles.

3. But I rather thinke with *Caluin*, that it is too curious, to obſerue ſuch order in the enumeration of the Gentiles ſinnes, which the Apoſtle intended not, but onely to accumulate together, the manifold corruptions, that raigned among the heathen: ſetting downe euery ſinne, not in any certaine methode, but as it came into his minde: yet if theſe particular ſinnes be ſorted out to their ſeuerall kinds, we ſhall finde, that theſe tranſgreſſions are againſt all the precepts of the ſecond table, *Pareus.*

Queſt. 73. *Of the particular ſinnes of the Gentiles here rehearſed by the Apoſtle.*

1. Firſt, is ſet downe the general to all the particulars following, ἀδικία, vnrighteouſnes, which is ἀνομία, the tranſgreſſion of the Law, 1.Ioh.3.4. ſome interpret it, full *omni peccati*, of all ſinne, *Gorrhan:* but that is too generall, it ſignifieth rather all ſuch iniuſtice, *quod coniungitur cum iniuria proximi*, which is ioyned with the wrong of our neighbour, *Calu.* ſome thus diſtinguiſh betweene *iniquitie* and *ſinne*, the firſt is referred to the euilues of the minde, the other to the outward execution in the bodie.

2. The firſt ſpeciall ſinne is πορνεία, fornication: the vulgar Latine placeth next, κακία, *malitia*, malitiouſneſſe, and ſo *Beza* following his auncient Greeke copie: and he thinketh it to be another generall word comprehending all the particulars following: But the moſt Greeke copies, and the Syrian tranſlation, make it the fourth particular ſinne, next to *couetouſneſſe*, ſo *Vatab. Mart. Gryneus, Geneuenſ. Gualter*, with others: the Greeke word πορνεία, is deriued of πιπράω, *pernao*, to ſell, becauſe ſuch doe make ſale of their bodies, and proſtitute them for gaine, *Gryneus:* the Latine word *fornicatio*, *fornication*, is deriued *à fornicibus*, of the vaulted houſes where ſuch ſtrumpets vſed to proſtitute themſelues, *Haymo:* By fornication is vnderſtood, *omnis vſus præter legitimum connubium:* any carnall vſe beſide lawful marriage, *gloſſ. interlin.* all vncleanneſſe and impuritie of the bodie, *Caluin:* And for two reaſons, is this one kind named rather then adulterie. 1. *Quia ex leuiori grauius euincitur, &c.* becauſe by the leſſe ſinne the greater is conuinced, *Ambroſe:* if fornication bee a ſinne, adulterie is much more, *Mart.* 2. And becauſe fornication was held to be no offence among the Gentiles, therefore the Apoſtle eſpecially nameth it: for euen *Solon*, which was counted one of the wiſeſt men among the Grecians, did vſe to buy harlots for the young men: and among the Carthaginians it was a common vſe, for the virgins before their marriage, to proſtitute themſelues publikely in the Temple of Venus, that they might bring a dowrie with them by that filthy lucre, home to their husbands, *Gualter.*

3. πονηρία, *wickednes, ſtudium agendi*, a ſtudie or deſire to doe miſcheife, *Pareus:* the *Syrian* tranſlator readeth *amaritudinem*, bitternеſſe: ſome *verſutiam*, craft or ſubtiltie, *Vatablus:* which is interpreted to bee a ſetled purpoſe or endeauour to doe hurt, *Genad. ex Oecumenio. Beza* his coniecture is, that this word πονηρία, came into the text, becauſe of the neere affinitie that it hath with πορνεία, for his auncient copie hath it not: But I preferre herein *Piſcators* coniecture, that thinketh the Apoſtle of purpoſe put theſe words together, that had ſome alluſion the one to the other: as πορνεία, πονηρία, φθόνου, φόνου, ἀσυνέτους, ἀσυνθέτους.

4. πλεονεξία, couetouſnes, which is the deſire of hauing much, though it be with wrong vnto others: and ſo is the word deriued of πλέον ἔχειν, hauing much, *Mart.* ſome referre it not onely to the deſire of wealth, but of carnall pleaſure, *Haymo:* but this was touched before vnder the word *fornication:* the Romanes knowe by wofull experience, what a miſcheife couetouſneſſe brought with it, for this was the cauſe of the warres betweene *Cæſar* and *Pompey*, and betweene *Auguſtus, Lepidus*, and *Antonie: Gualter:* it comprehendeth, *omnes furti & impoſturæ ſpecies*, all the kinds of theft and other impoſtures, *Bucer:* which are tranſgreſſions againſt the 8. precept.

5. κακία, *nequitia*, maliciouſneſſe, it ſometime is taken generally, as it is oppoſed vnto vertue: but here it rather ſignifieth, *inclinationem ad deteriora*, a generall inclination vnto euill: *Tolet:* ſome take it for the ſinne of ſpirituall ſlouth, when one is weary of well doing, *Mart.* But I preferre the former ſenſe, that thereby is ſignified a generall inclination to euill: and eſpecially *ad luxum & libidinem*, to exceſſe, riot, and wantonneſſe, *Eraſmus:* as they which are giuen to drunkenneſſe, are vſed to blaſphemy, rayling, filthy communication,

tion, and such like, *Gualter.*

6. Full of φθόνου, enuie: the Apostle changeth here his forme of speach, both because of the elegance of the Greeke tongue, and for that these sinnes following are speciall trangressions against our neighbour: enuie hath a double passion; for an enuious man would not haue an other to be that which he is, seeing another in better case then himselfe, it greiueth him that he is not so too: this difference there is between enuie and zeale, that is taken alwaies in the worst part, so is not the other; for there may be both a good, and badde zeale, *Haymo:* and commonly men doe enuie those whom they cannot otherwise hurt, for if they could, they would soone take them out of the way, *Bucer.*

7. φόνου, murther is the next, which is set next after enuie, as the mother thereof: for *Cain* first hated and enuied Abel before he killed him. *Mart.* the Latine interpreter readeth in the plurall, *murthers*, because there are two kinds of murther, one in will and purpose, the other in act: but in the originall the word is put in the singular, yet thereby all kinds of murther are vnderstood: which is committed diuerse wayes, 1. in heart, euery one that hateth his brother is a manslayer, 1. Ioh. 3. 2. in giuing counsell, or vsing perswasion, so the Iewes are said to haue killed Christ, Iam. 5. 6. 3. by writing, as Dauid killed Vriah. 4. by striking with the hand, as Ioab killed Abner. 5. by taking away necessarie things, such as the life should be maintained with: as he that holdeth the poore mans couering wherein hee should sleepe: Exod. 22. 27. 6. by not shewing mercie in releeuing, as the rich glutton refused to giue the crummes to poore *Lazarus.* 7. in not rescuing and deliuering such as are vniustly oppressed: as the wise man saith, *Deliuer them that are drawne to death*, Prou. 24. 11. *Gorrh.* yet all kind of killing is not here vnderstood, vnlesse it proceed of a corrupt affection, either of reuenge, or a desire of gaine: that putting to death which proceedeth of the execution of iustice, is no sinne, *Bucer.*

8. ἔρις, contention, which is set next after murther, because it followeth vpon murther, *Mart.* contention, *Basil* describeth thus, which for vaine glorie sake, *facit vt alij similiter faciant*, procureth others to doe the like, *re. bre. 66. Haymo* thus, *vbi non ratione aliquid, &c.* when any thing is not defended and maintained with reason, but with a pertinacie of mind: *gloss. ordinar.* thus, *est impugnatio veritatis*, it is an impugning of the truth by clamorous contention: against the which the Apostle speaketh, 1. Cor. 11. 12. *If any man lust to be contentious, we haue no such custome, nor the Church of God.*

9. δόλος, deceit; some take it for that speciall kind of deceit, which men vse in vndermining anothers life, that whome they cannot ouercome by strength, they supplant by treacherie, as *Ioab* did *Abner*, *Mart. Basil* defineth it *exquisita diligentia ad insidiandum*, a most exquisite diligence to lie in wait: But here it is taken generally for all kind of dissimulation and deceit: *Calv. cum alind simulatur, aliud agitur*, when one thing is dissembled, another thing done, *gloss. interlin. Haymo* maketh this difference, betweene *dolus, insidiæ fraus, deceit*, which is in the mind, *lying in wait*, which is in act, and *craft*, which is the deceiuing of mutuall faith.

10. κακοήθεια, churlishnesse, morositie: *Basil* defineth it to bee *latens in moribus vitium*, a sinne lurking in mens manners: *Theophylact* taketh it to be a kind of dissimulation: some take it for vnthankfulnes, *gloss. Hugo.* but it rather signifieth *morositie*, churlish behauiour: which Aristotle taketh to be a vice in construing all in the worse part, so *Beza, Gryn. Gualt. Plutarke* did taxe *Herodotus* for this, writing a booke of the morositie of *Herodotus*: these fiue last rehearsed are offences against the sixt precept, for they practise against the life and health of our neighbour, either secretly, as by enuie, fraud, or openly, in murther, contention, or both wayes, as in malignitie, or morositie, *Parens.*

11. The next is ψιθυριστὴς, a whisperer, such an one as secretly practiseth by carrying of tales to dissolue friendship, and sowe enmitie, and thinketh by such meanes to insinuate himselfe: such the wiseman speaketh of, c. 6. 20. *Without wood the fire is quenched, and without a talebearer strife ceaseth:* whisperers are *inter amicos discordias seminantes*, such as sow dissention among friends, *gloss. interlin.*

12. καταλάλους, a backebiter: he differeth from a whisperer, 1. in that he speaketh euill openly of an other, the whisperer doth it priuily, *Theophyl.* 2. *nullius fama parcunt*, they spare no mans fame, but the other specially intendeth, to set strife betweene friends, *Caluin.* 3. they differ in the end, the detractor or backebiter intendeth to separate friendship, the other to hinder ones fame.

13. Ὑπε-

13. θεοστυγεῖς, is a hater of God, which ſome take both actiuely and paſſiuely, as *Theophylact:* for ſuch, as both doe hate God, and are haters of God: ſome take it paſſiuely, for ſuch as are hated of God, as the Latine interpreter: and in this ſenſe they thinke there is a relation to the former ſinnes, of whiſpering and backbiting, that euen for ſuch ſinnes they may incurre damnation, and be hated of God. But *Oecumenius* ſaith well, that it is not the Apoſtles purpoſe, to ſhew who were hated of God, but to ſet downe the ſinnes of the Gentiles: whereof this was one, that there were among them enemies to all religion, plaine Atheiſts, that had no liſt, to thinke, heare, or ſpeake of God, *Mart.*

14. ὑβριστὰς, one that is contumelious or iniurious: *Lyranus* taketh it for one that is contumelious in words; ſo alſo *Oecumenius* interpreteth them to be *conuitiatores*, raylers: but it is rather an iniurie offered both in word and deed; and that in a petulant and inſolent manner: *ſedet in fronte, corde, & manu*, this ſinne of contumelie it hath the ſeate both in the heart, countenance, and in the hand, *Pareus:* it is that ſinne, *qua homines parui facit*, which maketh no account of any; ſuch were they which both rebuked the Apoſtles and ſcourged them, Act.4. *Haymo:* and ſuch were the people of the old world, full of crueltie, Gen.6.11. *Bucer.*

15. ὑπερήφανος, he is a proud man, that preferreth himſelfe before an other in honour, riches, and ſuch like; as *Chryſoſtome* ſaith, that *ſuperbia in animo eſt idem, quod in corpore tumor*, pride in the mind is the ſame, that a ſwelling is in the bodie, *Gryneus.*

16. ἀλαζὼν, a boaſter, a vaine-glorious man, that boaſteth of that which he hath not: *Theophylact* thinketh that the firſt is pride againſt God, the other againſt men: But the true difference is, that the proud man boaſteth of ſuch things as he hath, the boaſter of that which he hath not, *Oecumen.* ſuch was that vaine-glorious *Thraſo* in Terence, *Pareus:* this difference there is betweene ἀλαζὼν, and εἴρων, the firſt *oſtentat quod non eſt*, boaſteth of that which he hath not, the other *diſſimulat quod eſt*, diſſembleth, and hideth that which is, and indeede he hath, *Eraſ.*

17. ἐφευρετὰς, an inuenter of euill things: ſuch as were not content with the olde knowne ſinnes, but ſtill inuented new; which ſheweth, that they ſinned not of ignorance, but of malice, *Chryſoſt. Theophyl.* theſe were of two ſorts, for either nothing could be ſo well ſaid, or done, but they would finde ſome fault with it, or elſe they would find out ſome new deuiſes themſelues, tending either to miſcheife, or filthy pleaſure, or ſuch like. As *Tiberius* the Emperour did promiſe great rewards to ſuch as could finde out new *Venereous* and carnall pleaſures, *Gualt.* ſuch alſo were *Phaleris* and *Sardanapalus*, that made great promiſes to ſuch as inuented ſtrange torments, or new pleaſures, *Bucer:* in this number may be reckoned ſuch as found out new impoſtures, in vſurie, trafficke, and in law ſuites, *Marlor.* And *Baſil* thus in generall deſcribeth them, *qui prater vſitata mala, alia excogitant, &c.* which beſide the vſuall euills, doe deuiſe others, *reg. breu. reſp.* 78.

18. *Diſobedient* ἀπειθεῖς, *to parents:* for they which obey not God their heauenly Father, it is no maruell if they are diſobedient to their earthly Parents, *Haymo. Ariſtotle* ſheweth that children receiue three benefits by their parents, *cauſam eſſendi generando, cauſam viuendi educando, & cauſam diſcendi informando*, they are the cauſe of their beeing by generation, the cauſe of their liuing by education, the cauſe of their learning by inſtruction, *Gryneus:* this is vnderſtood not onely of naturall, but of ſpirituall parents alſo, and of others in authority, *gloſſ. interlin.* men are bound vnto their naturall parents, becauſe they haue from them *eſſe & nutrimentum*, their beeing and nouriſhment, vnto their ſpirituall, becauſe they haue of them their *regimen & documenta*, gouernment and inſtruction, *Lyran.* and here by the leſſe ſinne of diſobedience, are vnderſtood all other wrongs offered to parents, as in ſtriking, and killing of them: which ſinnes were common among the heathen, as may appeare by ſo many lawes of the Gentiles made againſt parricide, *Gualter.* And euen in theſe dayes this ſinne of diſobedience to Parents, is too common: for children growe ſtubborne, and will not be ruled by their parents; yea, and they will preſume to marry without their parents conſent, *Oſiander.*

19. *Without vnderſtanding*, ἀσυνέτους: *Lyran. Gorrhan* doe referre this vnto the next ſinne before going: that herein they are vnwiſe, becauſe they doe not giue eare vnto their Parents: but it is more generall: they are ſuch as are not guided by reaſon, but are voide of all iudgement in their actions, beeing carried away with their prepoſterous and precipitate affections: ſuch were *Pharaoh, Saul*, with others, that ranne headlong into their owne de-

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ſtruction: ſuch were *Catiline* among the Romanes; and of late one *Thomas Monerarius*, that tooke armes with a purpoſe to deſtroy all Princes, and that vile perſon of *Munſter*, that made himſelfe king of the Temple of God, *Marlorat.* And generally by the *vnwiſe*, we vnderſtand ſuch as are voide of all iudgement, both in diuine and humane things, *Par.*

20. *Couenant breakers*, ἀσυνθέτους, ſome reade *incompoſitos*, *Lat. Lyran. Gorrh. Tolet.* vnderſtanding ſuch as are vnciuill, and rude in their manners and behauiour: *Haymo* calleth them laſciuious and inordinate perſons: But *Theophylact*, ſo *Eraſmus* alſo and *Beza* take them better for ſuch as would not ſtand vnto their couenants and leagues: ſuch an one was *Lyſander* among the Lacedemonians, whoſe ſaying was, that children ſhould be deceiued with check ſtones, and men with oaths, *Gualt.* The *Olynthians* were noted for breaking their truce and league with *Philip* King of Macedonia, *Libanius argument. 1. Olynthiac.* The Carthaginians were common breakers and violaters of their faith: vnto theſe may be adioyned all ſuch as denie ſuch things, as are committed to their truſt, or doe waſt and conſume them, or any other, which deceiue that truſt which is repoſed in them, *Bucer.*

21. *Without naturall affection*, ἀστόργους, ſome take it generally for ſuch as are without all loue or humanitie, *Lat. Tolet. Lyran.* as therefore the tribe of Dan did ſmite *Lachis*, becauſe they had no ſocietie with any other people, *Gorrhan.* But ſpecially is here ſignified the naturall affection, as betweene parents and their children, husband and wife, kinred, countrey: the heathen were voide euen of ſuch naturall affection, *Mart. Beza:* as their ſtories are full of ſuch examples of vnnaturall inhumanitie, as *Cambyſes*, *Remus*, *Romulus*, and ſuch like, *Gualter:* ſuch was *Cain*, *Iſmael*, *Eſau*, to their brethren. The Stoicks among the heathen depriued a wiſe man of all affection, and ſo doe the wicked *Catabaptiſts* among Chriſtians, *Bucer.*

22. *Such as can neuer be reconciled:* ἀσπόνδους, ſome read *abſq; fœdere*, without fidelitie, *Lat.* ſuch as breake all truces and leagues: but they were noted before, *trucebreakers: Lyranus* taketh them to be ſuch as would hold no friendſhip with any, but ſuch men were alſo ſpoken of before, *loc. 10.* they are therefore ſuch as were implacable: that being once offended, would neuer be reconciled againe, *Mart. Pareus*, with others: ſuch was Saul that would by no meanes be appeaſed toward Dauid, *Marlorat.*

23. *Mercileſſe*, ἀνελεήμονας, ſuch as had no bowels of compaſſion, neither pitied the miſeries and calamities of others: as among the heathen, their cruell wars, and bloodſhed, when they ſpared neither man, woman, nor children; and their bloody ſpectacles and ſwordplaies, when they delighted to ſee the blood of man ſhed before their face, were euident prooſes hereof, *Gualter: Chryſoſtome* thus diſtinguiſheth theſe laſt fowre: they are *couenant breakers*, that keepe no fidelitie with the ſame kind, as man with man: they are without *naturall affection*, which are vnkind to their kinred: and ſuch are ἀσπόνδους, which breake ciuill leagues: and the laſt includeth mercie to be ſhewed euen vnto enemies.

Queſt. 74. *Of the true reading of the laſt verſe, v. 31. and the meaning thereof.*

1. The vulgar Latine, which *Lyranus* followeth and *Tolet*, the Rhemiſts with other Romaniſts, read thus, *When they knewe the iuſtice of God, vnderſtood not, that they which doe ſuch things, are worthy of death, &c.* and this reading ſeemeth alſo *Cyprian* to followe, *Epiſtol. 68.* But in the originall theſe words, *non intellexerunt, they vnderſtood not*, are wanting, and are inſerted beſide the text: and they do alſo quite inuert the ſenſe of the text, for they make it a leſſe thing to conſent vnto euill doers, and approoue them, then to commit euill: *Not only they which doe them, but alſo they which conſent vnto them*, as the vulgar Latine text ſtandeth: whereas the Apoſtle euidently maketh two degrees of ſinners: they which commit euill, and thoſe worſe, which are patrons and fauourers of euill. And ſo *Chryſoſtome* well expounded: ſhewing how the Apoſtle taketh away two pretexts and excuſes of the Gentiles: one was their ignorance, which they could not pretend, becauſe they knew by nature what the iuſtice of God required: the other was their *infirmitie*, but that they could not alleadge, ſeeing they did commit ſuch things in fact: and approoued alſo and commended the euill doers.

2. By the iuſtice of God, δικαίωμα, is here vnderſtood not the morall lawe which the Gentiles had not, but the iudiciarie iuſtice of God in puniſhing of ſinne: for ſo δικαίωμα is defined, *iniuſti facti correctio*, a correcting of that which is vniuſtly or vnlawfully done: *Michael Epheſius in ethic. Ariſtot. lib. 5. c. 7.* The Gentiles knew this iuſtice of God in puniſhing

niſhing of ſinne, both by the light of nature, by the teſtimony of their owne conſcience, and by the examples of Gods iuſtice ſhewed in the world: *Parens*: Euen *Draco*, which appointed death for all offences, was taught by the law of nature, that all ſinne deſerued death, *Mart.* So *Abimelech* and *Pharaoh* knew by the light of nature, that mariage was not to be violated, and therefore they cauſed Sarah to be reſtored to Abraham, *Gualter.*

3. By *death* here is vnderſtood any kind of puniſhment, tending to the ruine and deſtruction of the offender, *Parens*: yea alſo the Gentiles had ſome knowledge of euerlaſting puniſhment: for they had an opinion of hell, as *Virgil* ſheweth, *lib.6. Ænead.* as they promiſed the pleaſant Elyſian fields after death vnto well doers: *Plato, lib.10. de repub. Cicero in ſom. Scipion.*

75. Queſt. *What a dangerous thing it is to be a fauourer and procurer of ſinne in others.*

1. The vulgar Latine, reading thus, *not onely they which doe ſuch things* (are worthy of death) *but they which conſent vnto them that doe*, and *Lyranus*, *Toletus*, with others, doe thinke, that here to conſent with ſinners, is put as the leſſe: that no not the conſenters onely were free, but were worthy of death: But it is rather expreſſed as an higher degree of ſin: as *Theophylact* ſaith, *quodq; deterius eſt*, and that which is worſe, they gaue aſſent vnto thoſe which doe euill: ſo alſo *Eraſmus*, *Oſiander*, *Pererius*, with others.

2. The word συνευδοκοῦσι, ſignifieth not an aſſent onely, but an approbation, and patronage, as *Beza* and *Parens* read, *patrocinantur*, they giue patronage: but *Piſcator* rather vſeth the word *applaudunt*, becauſe to applaud and approoue, is more then patronize: for one may be a patron of that vpon ſome occaſion, which he doth not altogether approoue.

3. The heathen generally were guiltie hereof, in defending and maintaining publikely euen thoſe things, which by the light of nature they knew to be euill: as idolatrie, fornication, and ſuch like: when *Alexander* had killed *Clitus* his friend, and was ſtriken in conſcience for the ſame, he had miſerable comforters applied vnto him, *Anaxarchus*, *Ariſtander*, *Calliſthenes*, which were all but patrons of his ſinne, and made him worſe: the firſt as an Epicure told him, that all was lawfull which Princes did: the ſecond beeing a Stoike, referred all to fate and deſtiny: the third vſed morall and ciuill perſwaſions: but none of them ſhewed him the greatnes of his ſinne, *Grynæus.*

4. Of theſe fauourers there are two kinds: ſome doe affoard their helpe, and aſſiſtance to euill doers: ſome, hold their peace, when they ſhould reproouе. And there is a double kind of reproofe or correction: *fraterna correctio*, brotherly correction, vnto the which all are bound, but not alwaies, *ſed pro debito tempore & loco*, but in due time and place: there is *correctio punitionis*, correction by way of puniſhment, vnto the which all ſuperiours are bound, and at all times, as they ſhall ſee it to make beſt for the amendment of ſinners: *Lyr.* But both theſe kind of corrections were much neglected among the heathen.

5. Now of theſe there were three ſorts, ſome might commit ſinne in themſelues, and yet not conſent vnto it in others, and theſe were worthy of death: ſome might giue conſent, in not puniſhing ſinne in others, though they did it not themſelues, and theſe alſo were worthy of death: and ſome did both practiſe it in their owne perſon, and fauour it in others: and theſe were worthie of double death, *Haymo.*

76. Queſt. *How one may be acceſſarie to an others ſinne.*

This may be done diuers waies: 1. They which command others to doe euill, as Saul bid Doeg fall vpon the innocent Prieſts, 1. Sam.22. are guilty of others ſinnes. 2. They which are ready to obey ſuch wicked commandements, as Ioab vpon Dauids letter cauſed Vriah to be killed: and the ſame Ioab alſo was Dauids inſtrument to number the people, though he miſliked it himſelfe. 3. They which giue counſell, or any kinde of helpe or aſſiſtance to the euill: for which cauſe Iehoſaphat was reproоued of the Prophet Iehu, becauſe he aided the idolatrous king of Iſrael in battell: and here they alſo are included, which doe promote vnworthie and vnmeete perſons to office: and therefore S. Paul chargeth Timothie to lay hands ſuddenly on none, neither to be partaker of others ſinnes, 1. Tim. 5. 4. They which commend the wicked in their euil doing, and ſo extenuate their ſinne: as Pſal.10.5. the wicked man is ſaid to bleſſe the couetous. 5. They which by any ſigne in word or deed, ſeeme to giue conſent vnto the ſinnes of others, as Saul kept their garments which ſtoned Steuen, and ſo gaue conſent vnto his death. 6. They which are partakers with others in their ſinne,

and part stakes with them: as Psal. 50. 18. *When thou seest a theefe thou runnest with him, and art partaker with the adulterer.* 7. They which doe not rebuke and correct others, when it is in their power: which was the sinne of Heli, who vsed too much conniuence and forbearance toward his sonnes, 1. Sam. 2. 8. They which giue entertainment vnto the wicked, as vnto theeues, robbers, strumpets, and such like. 9. Such as conceale and keepe secret others sinnes, whereby their heart is hardened, and so they continue in their sinne, *Hyper.*

Quest. 77. *Whether all the Gentiles were guiltie of these sinnes which are here rehearsed by the Apostle.*

Many among the Gentiles in respect of the rest, were men of ciuill life, and gaue example of diuerse morall vertues: such among the Grecians were *Aristides, Phocion, Socrates*; among the Romanes, the *Scipioes, Catoes*, with others: But yet none of them are exempted out of the Apostles reprehension: 1. Because none of them were free from the most of these sinnes, though they were not guiltie of all. 2. They wanted true faith, and therefore their vertues were but *specioſa peccata*, goodly sinnes. 3. And in respect of their naturall corrupt disposition, euen the best of them were inclined vnto all these sinnes, sauing that the Lord bridled in some of them the corruption and badnesse of their nature, that there might be some order and gouernement among the heathen: otherwise their common wealths would soone haue come to confusion. 4. And those which gaue any good example among the heathen, were so fewe, that they are not to be named among the rest, *Peter Martyr.*

4. *Places of doctrine.*

1. Doct. Of diuers kinds of seruice.

V. 1. *Paul a seruant of Iesus Christ.* Christs seruice is perfect freedome: there are three kinds of seruice: 1. The seruice of God, which is either generall belonging to all Christians, which is the seruice of their profession, whereof the Apostle speaketh, Rom. 6, 19. or speciall, which is in that vocation, to the which any are called: whereof see Matth. 25. 14. Luk. 12. 43. 2. Ciuill seruice, which may very well stand with the seruice of God: see 1. Cor. 7. 11. 3. There is the seruice of sinne, Rom. 8. 16. and seruice to please men, Gal. 1. 10. and this seruice is contrarie to the seruice of God, *Pareus*

2. Doct. Of diuers kinds of callings.

Called to be an Apostle. There are two kinds of calling: one is vnto saluation, the other is to some office in this life. The first is either externall, which is generall to all by the light of nature, and knowledge of the creatures: or speciall, by the preaching of the word: or internall by the inward working of Gods spirit, which is peculiar to the elect. The calling to some function in this life, is either priuate, as of men, to their seuerall vocations: or publike, which is either Ciuill, of Magistrates in the time of peace, leaders and Captaines in the time of warre: or Ecclesiasticall, which is either immediate from God, as of the Prophets and Apostles: or mediate by men, which is either ordinarie, such as is the ordination of Bishops and Ministers now: or extraordinarie by lot, as was the election of Matthias, Act. 1.

3. Doct. Of the difference betweene Apostles and other Pastors.

To be an Apostle. There is a threefold difference betweene Apostles and other Pastors. 1. They were immediatly called of Christ: the other mediately are appointed by men. 2. In respect of their doctrine and writings, both the authoritie thereof, they are free from error, and are part of the Canonicall Scripture: but so are not the doctrine and writings of the other, they must be subiect to the writings of the Apostles: as also their doctrine was confirmed and ratified by miracles. *Mart.* 3. In their authoritie and office, the Apostles were not tied vnto any place, but were sent to preach to the whole world: but Pastours now haue their particular and speciall Churches, *Pareus.*

4. Doct. The Father, Son, and holy Ghost one God.

Set apart. God the Father set apart Paul to be an Apostle, Gal. 1. 1. and Iesus Christ, Act. 9. and the holy Ghost, Act. 13. 2. these three then are one God: for it belongeth onely vnto God to send Prophets, and Apostles, and Pastors to his Church: therefore all such are condemned, whom the Lord hath not sent, Ierem. 14. 15.

5. Doct. Christ God.

Gospel of God: which is afterward vers. 16. and chap. 15. 19. and in other places called the Gospel of Christ: which is an euident testimonie of Christs eternall Godhead. *Pareus.*

6. Doct. Of the Gospel, and the nature thereof.

V. 2. *Which he had promised before, &c.* Concerning the Gospel of Christ, 1. *Euangelium*, the Euangel, signifieth a ioyfull message of the grace of Christ: 1. Though the Gospel

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be diuers in circumstance; for there is Gospel promised by the Prophets, and the Gospel performed by Christs comming, yet it is one and the same in substance. 3. The efficient and author thereof is God, it is called the Gospel of God: the materiall cause is Iesus Christ, God and man: the formall, the declaration and manifestation of him to be the Son of God, v. 4. the end, is to salvation, v. 16. the effects, obedience to the faith, v. 5.

v. 3. *Concerning his Sonne*, here the person of Christ is described to be both God and man: Man as he was borne of the seede of Dauid: and he was also declared to be the Sonne of God, *Piscator*. 7. Doct. Christ God and man.

According to the flesh. In that the Sonne of God is said to be made of the seede of Dauid after the flesh, it sheweth against the Nestorian heretikes, that there are not two Sonnes but one Sonne, the same both God and man: and that *according to the flesh* he was made, there the propertie of his natures is still reserued; against the *Eutychians*, and *Swenkefeldians*, which destroied the vnitie of Christs humane nature. 8. Doct. Of the vnion of Christs natures without confusion.

By reason of this vnion of the diuine and humane nature of Christ, that which was done in one of his natures, is ascribed to his whole person: and here we are to consider of a threefold communion of the properties of Christs diuine and humane natures one vnto the other. 1. Some things are really common to both his whole person, and natures: as such things which belong to the office of the Redeemer, as to sanctifie, quicken, glorifie, to raigne, to be adored: which things were performed in both his natures. 2. Some things are communicated really to his whole person, which yet properly belong onely to one of his natures: as Christ the Sonne of God in whole person is said to be made of the seede of Dauid, but yet in respect onely of his humanity; *according to the flesh*: these two communions there is no question made of. 3. A third communion there is deuised by the Vbiquitaries, whereby they really communicate the properties of one nature to an other: as the flesh of Christ by reason of the vnion of the Godhead, they call *omnipotent*, knowing all things, euery where present: *Parens.* 9. Doct. Of the mutuall communicating of the properties of Christs diuine and humane nature

v. 8. *I thanke my God, &c.* 1. Here two kinds of prayer are expressed, inuocation, which is a requesting of some grace or benefit from God, and giuing thanks for some benefit receiued. 2. The requisite things in prayer are here shewed, 1. That our prayers must be made to God, not to any creature, *I thanke my God.* 2. We must pray with confidence, *my God.* 3. By Christ our Mediatour. 4. Not for our selues onely, but our brethren. *Parens.* 10. Doct. Of prayer, how it ought to be made.

v. 9. *God is my witnes.* Hence the lawfulnes of a lawfull oath among Christians, is warranted by the Apostles example against the Anabaptists. *Piscator.* 11. Doct. It is lawfull to take an oath

v. 10. *That by some meanes, &c.* The Apostle then though he praied for a prosperous iourney, yet neglected not the means: against the *Messalian* heretiks, who ascribed all vnto praier, and in the meane time would doe nothing themselues. 12. Doct. Meanes must be ioyned with praier.

Here also the doctrine of Gods prouidence is to be considered, who many times worketh euen by contrarie meanes: for S. Paul his bonds and imprisonment, which might haue seemed like to hinder his iourney to Rome, yet were meanes to bring him thither by his appeale. *Olevian.* 13. Doct. Gods prouidence worketh by contrary meanes.

v. 17. *As it is written.* The Apostles alleadged Scripture, not to confirme their doctrine, for they were ἀξιόπιστοι, of themselues worthie to be credited, but to shew the consent of the Prophets for the confirmation of others: but the Pastors of the Church doe now alleadge Scripture for warrant of their doctrine, *Parens.* 14. Doct. How the Apostles alleadged Scriptures.

v. 19. *That which may be knowne of God.* The knowledge of God is generall, either internall by the light of nature: or externall by the view of the creatures: or speciall, which is peculiar to the Church, which is either externall, common to the whole visible Church, as by the preaching of his word: or internall, by the inward operation of the spirit, which is proper onely to the Elect. 15. Doct. Of the diuers kinds of the knowledge of God.

v. 23. *They turned the glorie of the incorruptible God to the similitude, &c.* An idol is whatsoeuer beeing not God, is worshipped for God, either inwardly or outwardly: Idolatrie is of two sorts: *direct*, or *indirect*: the first, when the creature is worshipped, the Creator beeing omitted: and it is of two sorts, *internall*, when men set vp such an idole in their hearts: or *externall*, when diuine worship is giuen outwardly to a false god, as the heathen worshipped the Sunne, Moone, and starres: or to the image of a false god; *indirect* idolatry, when the true God is worshipped, but not after a due manner, such as he hath prescribed: *Parens.* 16. Doct. Of the diuerse kindes of Idolatrie.

5. Places of controuersie.

1. Controv. *Against the Manichees, which refuse Moses and the Prophets.*

v. 2. *Which he had promised before by the Prophets.* Out of this place *August. lib. 5. cont. hæres.* as he is cited by *Beda*, conuinceth the Manichees: I (saith the Maniche) neither receiue Moses nor the Prophets, *& quid ais de Apostolo Paulo, &c.* what saiest thou then to the Apostle Paul, who in the beginning of his Epistle to the Romanes, thus writeth, *Paul a seruant, &c. put a part for the Gospel of God, which he had promised before by his Prophets, &c.* then he inferreth thus; *audis, quia euangelium per Apostolos non exhibetur, nisi ante per Prophetas promissum fuerit*, you heare that the Gospel should not haue beene exhibited by the Apostles; vnlesse it had beene promised before by the Prophets.

2. Controv. *Against election by the foresight of workes.*

v. 1. *Set apart for the Gospel of Christ.* *Origen*, and *Sedulius* following him, thinke that Paul was separated in the counsell of God, and ordained to be the Apostle of the Gentiles, because God did foresee his merits, and labour, which he should take in the Gospel: the same is the opinion of the Rhemists, who affirme, that Christ doth not appoint any by his absolute election, without respect vnto their workes: *annotat. Hebr. 5. sect. 9.* But *Tolet*, a champion of their owne, confuteth this position, by that place of S. Paul, Gal. 1. 15. *But when it pleased God, (which had separated me from my mothers wombe, and called me by his grace,) to reueale his Sonne vnto me:* he ascribeth this his separation to the good pleasure and grace of God, not to any merit foreseene in himselfe. *P. Martyr* addeth further, that if election were grounded vpon such foresight of workes, it had not beene so hard a matter to find out the reason, why the Lord electeth some, and not others: and the Apostle needed not thus to haue stopped the mouthes of those, which complaine of Gods righteousnesse, *O man, who art thou, which pleadest against God, &c.* And the Apostle in the same place euidently saith, *It is not in him that willeth, or in him that runneth, but in God that sheweth mercie.* This doctrine of the free grace of God in electing his seruants, hath a double vse: 1. To make them confident and bold, that seeing they are elected of God, nothing can hinder or ouerturne their election, whatsoeuer befalleth them in this life: 2. As also to humble them, that they should not ascribe their election to any workes of their owne, but to the meere grace of God.

3. Controv. *Against the Nestorians and Vbiquitaries.*

v. 3. *Made of the seede of Dauid according to the flesh.* The Sonne of God, not the Sonne of man, is said to be made of the seede of Dauid, and yet with this limitation, *according to his flesh*, that is, his humane nature: where first the heresie of the Nestorians is confuted, who denied that Marie was θεοτοκος, the mother of God: seeing the Apostle doth euidently affirme, that the Sonne of God was made of the seede of Dauid: so that because of the vnion of the two natures, the humane and diuine in one person, that is ascribed to the whole person, which is proper but vnto one of his natures: as the Sonne of God is said to be borne, and become man, and to haue died for vs: and so the Sonne of man is said to haue descended from heauen, *the Sonne of man which is in heauen*, Ioh. 3. 13. which was onely true of his diuine nature, yet is spoken of his whole person, which there receiueth denomination of his humane nature. 2. Beside, as the Nestorians admit no communication at all of the properties, which belong to each nature, but doe so diuide and distinguish the natures, as if they made two persons; so the *Vbiquitaries* make a confused commixtion and community, really attributing to one nature, that which is proper to the other, as though to ascribe any thing to the whole person, were *secundum vtramq; naturam tribuere*, according vnto both natures to attribute it: because Christs deitie is euery where, and it is true of Christs whole person, that *homo Christus*, the man Christ is euery where: yet it followeth not thathis humanitie should bee euery where: so then wee conclude against the Nestorians, that *Christus totus non dimidius*, that Christ whole not halfe, was made of the seede of Dauid; and against the other, that yet *non secundum totam suã*, not according vnto his whole nature, but his humanity onely.

4. Controv.

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4. Controv. *Againſt the hereſie of one* Georgius Eniedinus, *a Samoſatenian heretike in Tranſiluania.*

v. 3. *According to the fleſh:* whereas we vnderſtand this place of the Apoſtle of the two generations of Chriſt, his humane, in that he is ſaid to be made of the ſeede of Dauid after the fleſh, his diuine, in that he was declared to be the Sonne of God touching the ſpirit of ſanctification: this forenamed heretike affirmeth, that Chriſt is ſaid to be made of the ſeede of Dauid in reſpect of his carnall generation, which is vulgar and common to all, and that he is by his ſpirituall natiuitie the Son of God, as other faithfull are. *Eniedin. expl. loc. p. 226.*

1. Concerning the firſt part of his wicked aſſertion, that this clauſe *according to the fleſh*, doth here ſignifie the vulgar and common kind of natiuitie, he would prooue it by the like places, as, Rom. 9 3. he calleth the Iewes his kinſmen according to the fleſh: and 1. Cor. 10. 18. *Iſrael after the fleſh, &c.*

Contra. 1. It is not true, that this clauſe, *according to the fleſh*, (no not in theſe places giuen in inſtance) doth ſhew the common and vulgar generation: but there is implied a difference and diſtinction betweene, kinred according to the fleſh, and in the ſpirit: and of Iſrael after the fleſh, and Iſrael after the ſpirit: for otherwiſe in reſpect of their common natiuitie all Iſrael was after the fleſh: whereas ſome were the children of Abraham after the fleſh, ſome were the children of promiſe, Rom. 9. 8. 2. The miraculous and ſingular birth of Chriſt is not inſinuated onely by theſe words, *according to the fleſh*, but in that he is ſaid *to be made*, not borne, for the wordis γενομένου, not γεννηθέντος, it ſheweth the extraordinary making of his fleſh, as the Apoſtle ſaith in the ſame phraſe, Gal. 4. 4. that *he was made of a woman.* And this is of purpoſe obſerued by diuers of the fathers, to ſet forth the miraculous conception of Chriſt: as by *Tertullian. lib. in praxeam. Iren. lib. 3. c. 32. aduerſ. hæreſ. Vigilius in Eutychet. l. 5. Auguſt. l. 2. de Trin. c. 5.* whereby is conuinced the hereſie of *Hebion* reuiued by this Transſilvanian, that Chriſts fleſh was conceiued by humane ſeede.

2. He thus obiecteth concerning the other generation of Chriſt. 1. That euery faithfull man likewiſe hath two natiuities, one according to the fleſh, an other according to the ſpirit: as Ioh. 1. 13. *Which are not borne of blood, nor of the will of the fleſh, nor of the will of man, but of God: Iſaack* is ſaid to be borne according to the ſpirit, Rom. 9. 8. yet hereupon it followeth not, that they had two natures, diuine and humane.

Contra. There is great difference betweene the two generations of the faithfull, and of Chriſt: 1. For when they are ſaid to be borne of the fleſh and of the ſpirit, not two natures are thereby ſignified, but two beginnings of their diuers births: but Chriſt is man according to his owne fleſh, and declared to be the Sonne of God, according to his owne ſanctifying ſpirit: he is not ſaid to be borne of the ſpirit, but to be declared to be the Sonne of God according to the ſpirit: which ſheweth not a diuers generation onely, but a diuers nature. 2. Other faithfull are the Sonnes of God by adoption and grace, Rom. 8. 15. *Ye haue receiued the ſpirit of adoption, whereby we crie, Abba, Father:* But Chriſt is the true naturall Son of God: Ioh. 1. 18. *The onely begotten Sonne, which is in the boſome of his father:* Heb. 1. 3. *The brightnes of his glorie, and the ingraued forme of his perſon.*

2. *Obiect.* Chriſt is no otherwiſe the Sonne of God, then becauſe the Father ſanctified him, and ſent him into the world: Ioh. 10. 36. *Say ye of him, whom the Father hath ſanctified into the world, thou blaſphemeſt, becauſe I ſaid I am the Sonne of God?* And thus others alſo are the Sonnes of God, becauſe they are ſanctified by his ſpirit.

Contra. Chriſt maketh not his ſanctification a cauſe of his Sonneſhip, but he reaſoneth from the effects, which are ſet forth by an argument from the leſſe to the greater: that if the Scripture calleth ciuill Magiſtrates the Sonnes of God, in reſpect of their office; much more may Chriſt call himſelfe the Sonne of God, whome the Father had ſanctified to be the Redeemer of the world, and to be the cheife gouernour thereof.

3. *Obiect.* By the ſpirit of ſanctification, the diuine nature of Chriſt can not be ſignified: for Chriſt is thereby ſanctified, but that which ſanctifieth, is diuers from that which is ſanctified: and the Apoſtle giueth this to be the cauſe of Chriſts beeing the Sonne of God, namely his reſurrection: But his diuine nature rather ſhould be the cauſe, if it were here ſignified.

Contra. 1. It is true that which ſanctifieth is diuers from that which is ſanctified; and Chriſt humane nature, which is ſanctified, is diuers from his diuine, which ſanctifieth. 2. Neither is the reſurrection giuen as a cauſe of his beeing the Sonne of God, but of his manifeſting to be the Sonne: there is one cauſe of the beeing of a thing, an other of the manifeſtation, *ex Pareo.*

5. Controv. *Against the Marcionites, that Christ had a true bodie.*

v. 2. *Made of the seede of Dauid.* Then the Marcionites heresie is hereby conuinced, which imagine Christ to haue an inuisible bodie, that could not be seene or touched though it were present: from whose heresie they much differ nor, which include the bodie of Christ in the sacrament, vnder the formes of bread and wine, neither giuing vnto it place, nor disposition of parts, nor making it visible or palpable: their heresie is also noted, that affirme Christ to haue brought his bodie downe from heauen with him: or to haue passed thorough his mothers wombe, as water through a conduit: for he was made of the seede of Dauid, *Grynæus.*

6. Controv. *Against the Apollinarists, that Christ had no humane soule.*

v. 3. *Made of the seede of Dauid.* If Christ had a true humane bodie, made with parts, organes, and instruments, of life and sense, as other men haue, then it followeth also that he was endued with an humane soule: which though it be not here comprehended vnder the name of flesh, yet it followeth by necessarie consequence, that hauing an humane bodie, he likewise receiued of God a reasonable soule: as he himselfe saith, Matth. 26. 38. *My soule is heauie vnto death:* his diuine spirit was not subiect to greife or heauines. This ouerthroweth the heresie of the *Apollinarists*, which denied Christ to haue an humane soule, but affirmed, that his flesh was animated by his diuine nature.

7. Controv. *That the Romane faith is not the same now, which was commended by the Apostle.*

v. 8. *Your faith is published through the whole world.* *Pererius* among other commendations of the Romane faith, alleadgeth this, That the Romane Church hath kept inuiolablely the faith once receiued by the Apostles, and therefore the fathers, *Ireneus, Tertullian, Optatus*, by this argument vsed to confute heretiks, because they dissented from the faith of the Church of Rome. The Rhemists also alleadge diuers testimonies of the fathers in the commendation of the Romane faith, as of *Cyprian*, who saith, *Whose faith was praised, to whome misbeleefe can haue no accesse, epist. 55. nu. 6.* likewise Hierome, *The Romane faith commended by the Apostles mouth, will receiue no such deceits, nor can be changed possibly, though an Angel taught otherwise, beeing fenced by S. Pauls authoritie: adv. Ruffin. l. 3. c. 4.*

Contra. 1. The meaning of these fathers is not, to giue such priuiledge vnto the Romane Church, as that it should neuer faile in faith: for *Cyprian*, though in error himselfe, chargeth *Stephanus* Bishop of Rome with errour: and *Hierome* sheweth that *Liberius* Bishop of Rome fell into heresie: *catalog.* and he himselfe reproueth the custome of the Church of Rome, and preferreth the custome of the Catholike Church in all the world: *Euagrio.* 2. But they giue this commendation of the Romane faith, which was commended by the Apostle, which while the Church of Rome held, as it did vntill those times, it could not possibly erre. Now beeing fallen from that faith, more then any Christian Church in the world, it hath lost this commendation which S. Paul gaue of the faith of the Romanes: therefore as *P. Martyr* well saith, *dolenda magis sunt vices Romanæ Ecclesiæ, &c.* this change of the Church of Rome is much to be lamented, which beeing sometime so highly commended by the Apostle, is now become the seat of Antichrist: as at *Ierusalem, Antioch, Alexandria, Constantinople*, which were sometime famous Churches, the Mahometane profession is now receiued: and the Christians that are there, are addicted to infinite superstitions.

8. Controv. *That the Pope is not vniuersall Bishop.*

v. 5. *By whome we haue receiued grace and Apostleship, &c. among all the Gentiles:* hence the Romanists may pretend the Popes vniuersall Pastorship ouer all the world, because he succeedeth the Apostles.

Contra. 1. Other Bishops also as well as the Pope succeeded the Apostles, therefore they also may chalenge as well as he, to be vniuersall Bishops. 2. But neither they nor he doe succeede the Apostles in their speciall calling to be Apostles, but in their generall ministerie in office, in beeing Pastours and Bishops. 3. The Pope chalengeth to be Peters successour, not Pauls: but Peter was the Apostle of the circumcision, not of the vncircumcised Gentiles. 4. *Gregorie* the 1. Bishop of Rome condemneth the title of the vniuersall Bishop, and thus wrote concerning *Iohn* Patriarke of Constantinople, who affected that title, *lib. 6. Epist.*

Epiſt. 30. *Ego fideliter dico, quia quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, &c.* I ſpeake confidently, that whoſoeuer calleth himſelfe vniuerſall Prieſt, or deſireth to be ſo called, in his pride forerunneth Antichriſt: likewiſe in the *Africane* Councel it was thus decreed: *The Biſhop of the firſt Sea ſhall not bee called the Prince of Prieſts, or the cheiſe Prieſt, but onely Biſhop of the firſt Sea: Vniuerſalis autem nec etiam Romanus pontifex appelletur, &c.* but no not the Biſhop of Rome ſhall be called Vniuerſall: *diſtinct.* 100. *prima ſedis.*

Controv. 9. *Againſt the Popiſh diſtinction, betweene* λατρεύω, *to worſhip, and* δουλεύω, *to ſerue, ver.* 9. *Whome I ſerue in my ſpirit.*

1. The Romaniſts make this difference: they take the firſt to ſignifie religious worſhip due onely vnto God, the other to betoken ſeruice which is giuen vnto Saints and men, *Bel. lib.* 1. *de Sanctor. beatitud. c.* 12. *Eraſmus* much diſſenteth not, ſauing that hee vnderſtandeth λατρεία, to be worſhip, which is giuen *Diuis aut Deo*, to Saints or God.

Contra. That theſe words are indifferently taken for the ſame, is euident both by the Scripture, and prophane writings. 1. As the Apoſtle here ſaith, ὃν λατρεύω, whom I worſhip, ſo in other places he vſeth the word, δουλεύω, to ſerue, Act. 10. 19. Rom. 7. 6. and 12. 11. Epheſ. 6. 7. Philip. 2. 22. *Parens.* And as δουλεύω, to ſerue, is giuen vnto God, ſo λατρεύω, which they would haue onely to ſignifie to worſhip, is vſed of men: as in Leuiticus, 23. 7. where it is ſaid, thou ſhalt do no ſeruile worke, the words are as the Septuagint tranſlate, ἔργον λατρευτὸν: likewiſe Deuter. 28. 48. where it is ſaid thou ſhalt ſerue thine enemies, the word is λατρεύσεις. 2. Likewiſe theſe words are inforren writers taken in the ſame ſenſe, as *Pet. Martyr* ſheweth out of *Suidas*, that at the firſt, λατρεύειν, was the ſame with δουλεύειν, but that the firſt word afterward was taken to be of the ſame ſenſe with σέβεσθαι, to worſhip: So alſo *Xenophon lib.* 3. *Cyropaid.* bringeth in the husband thus ſpeaking vnto *Cyrus* concerning his wife, that he had rather giue his life, then ſhe ſhould ſerue, the word is λατρεύσαι: *Beza* alſo ſheweth the ſame out of *Pindarus in Olymp. od.* 1. λάτρι & μισθός, a reward for ſeruice: So that the vanitie of this diſtinction ſufficiently appeareth: the word λατρεύειν, is deriued of the particle λα, which is added for more vehemencie, and the word ῥεῖν, which ſignifieth to tremble: becauſe it is the vſe of ſeruants to be much afraide and tremble at the preſence of their maſters; *Eraſmus*. This deuiſe then will not ſerue their turne, to coine two kinds of religious ſeruice by this curious diſtinction, one peculiar vnto God, the other vnto Saints.

Controv. 10. *That God onely is ſpiritually to be ſerued and worſhipped.*

v. 9. *Whom I ſerue in the ſpirit:* God onely is ſo to be ſerued, as our Bleſſed Sauiour ſaith, Matth. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue: Origen* ſaith, *lib.* 1. *in epiſt. ad Roman. Nos nullam creaturam, ſed Patrem, Filium, & Spiritum ſanctum adoramus & colimus*, we worſhip no creature but the Father, Sonne, and holy Ghoſt, &c. Therefore if no creature is to be worſhipped, much leſſe an image, which is the worke of mans hands: if not the liuing are to be adored, much leſſe the dead. But here this obiection will be mooued, if no creature is to be worſhipped, how then doe we adore Chriſt? *Chryſoſtome* anſwereth, *Nemo veneraturus regem, dicit illi exuat purpuram, &c.* no man comming to do reuerence to the King, ſaith put off thy robes: So Chriſt beeing cloathed with our fleſh, is worſhipped in and with our humanitie, which is vnited vnto his Godhead in one perſon: yet the originall and firſt cauſe of this adoration giuen vnto Chriſts humanitie, proceedeth from his diuine nature: adoration then beeing due vnto the perſon of Chriſt, is yeelded vnto him both God and man, *Mart.*

Controv. 11. *Of the vaine vſe of Popiſh pilgrimages.*

v. 13. *That I might haue ſome fruit:* Paul deſireth to ſee Rome, to the intent, that he might receiue ſome fruit by them, and they by him: this was the end of this his iourney and peregrination: Much vnlike herein were the pilgrimages which in times paſt, and now in many countreyes are made to Rome, Ieruſalem, and other places: which are onely of a ſuperſtitious meaning, to offer before ſome idoll, and to performe their vowes: But the end of the trauell and comming together of Chriſtians, ſhould be for their mutuall edifying, *Mart.*

Controv. 12. *None to be barred from the knowledge of Gods word.*

v. 14. *I am debter both to the Grecians and Barbarians:* seeing there was no nation so barbarous, to whom the Apostle was not willing to impart the knowledge of the Gospell, the Romanists are euidently conuinced of error, that will not admit their lay people generally to the reading of the Scripture: If the Gospel of saluation must be communicated to all, then the Scriptures also, which containe the knowledge of saluation, should be common to all, *Hyperius:* the booke of the law was appointed to be read in the hearing of the people, that they might learne and feare God, Deut. 31. 12. See more *Synops. Centur. 1. err. 3.*

Controv. 13. *Against diuerse hereticall assertions of Socinus touching the iustice of God.*

v. 17. *For by it the iustice of God is reuealed:* Because in this place the iustice of God is taken for his beniguitie and mercie shewed by Christ in the Gospel, *Socinus* that blasphemous heretike, taketh occasion thus to broach his errors. 1. He saith, that iustice beeing vnderstood of God, is neuer in Scripture set opposite to Gods mercie: but the contrarie is euident, Psal. 5. 6. *Thou shalt destroy them that speake lyes:* here the Prophet speaketh of Gods reuenging iustice: and in the next verse he compareth it with Gods mercie, *But I will come into thine house in the multitude of thy mercies.* 2. Hee affirmeth, that, that which is opposed to Gods mercie, is not called the iustice of God, but wrath, indignation, seueritie: which is euidently refelled, v. 31. *They knowing the iustice of God, that they which commit such things are worthy of death:* here the vengeance of God vpon sinners, is called δικαίωμα, iustice. And yet more euidently, Psal. 145. 17. *The Lord is iust in all his wayes, and mercifull in all his workes;* here the iustice and mercy of God are compared together. 3. Further he saith, that this iustice of God, as it is set against his mercie, is of two sorts: there is one, wherby he punisheth the wicked and obstinate sinners; an other, whereby he chasteneth euen those, that are not altogether impenitent. But herein is his error, he maketh them two kinds of iustice, which are but diuerse degrees of one and the same iustice: for when God sheweth seueritie in punishing the wicked, therein he exerciseth his strict and rigorous iustice: and when he chastiseth sometime his owne children, for their amendment, he vseth the same iustice, but in an other degree, tempering his iustice with mercy and fauour, *Parem.*

Controv. 14. *Against inherent iustice.*

v. 17. *The iustice of God is reuealed:* the Rhemists apply this place against imputatiue iustice, alleadging out of *Augustine* how it must be vnderstood of that iustice, not which God hath in himselfe, *sed qua induit hominem,* but wherewith he endueth man when hee iustifieth him.

Contra. 1. They doe not well translate the word *induit,* which signifieth here not to endue, but to cloath with: and so man beeing iustified by faith, is cloathed with Christs righteousnesse: he is not iustified by any inherent righteousnesse in himselfe, but by an imputed righteousnesse, Rom. 4. 6. 2. And the Apostle doth expound himselfe, Rom. 3. 22. shewing that the iustice of God is by the faith of Iesus: and Philip. 3. 9. the Apostle renounceth his owne righteousnesse, that he might haue the righteousnesse of God through faith.

Controv. 15. *That the Sacraments doe not conferre grace.*

Kemnitius out of this place, v. 16. *The Gospell is the power of God to saluation,* inferreth, that the Sacraments doe no other wise iustifie then the word preached, that is, *excitando fidem,* by exciting and stirring vp our faith; as in this sense, the Gospel is said to bee Gods power to saluation.

Bellarmine answereth, 1. That the Gospel is not here taken for the preaching of the Gospel, but for the historie of the Gospel, as of Christs incarnation, and passion. 2. If it be taken in the other sense, it followeth not because the preaching of the word iustifieth onely, by stirring vp faith, that therefore the Sacraments iustifie the same way, *Bell. lib. 2. de effect. Sacr. c. 11. ration. 4.*

Contra. 1. The Apostle speaketh not onely of the historicall narration of the Gospel, but of preaching and publishing the same, as it appeareth both by the words before going, v. 15. *I am readie to preach the Gospell to you that are at Rome:* and by the words following, it

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is *the power of God to ſaluation to euery one that beleeueth:* but they cannot beleeue vnleſſe they heare, neither can they heare without preaching. 2. The argument thus followeth from the greater to the leſſe, if that which is more principall in the worke of our ſaluation, doe iuſtifie no otherwiſe then inſtrumentally, in ſtirring vp faith, namely the preaching of the word; then that which is the leſſe principall, cannot iuſtifie more: but the word and preaching of the Goſpel, is the more principall: for they beget faith, which the Sacraments onely confirme and ſeale: therefore the Sacraments doe not iuſtifie men, as by conferring of grace by the worke wrought.

Controv. 16. *That faith onely iuſtifieth.*

v. 17. *The iuſt by faith ſhall liue:* out of this place, where the very iuſtice, life, and actiuity of the ſoule is aſcribed to faith, we doe conclude that a man is iuſtified onely by faith: for all is aſcribed vnto faith. Now the Romaniſts, ſeeing this place of the Apoſtle to bee ſo pregnant for iuſtification by faith onely, ſeeke diuerſe ſhifts, to obſcure the truth of this teſtimonie.

1. *Coſterus Enchirid.* 170. ſaith, that theſe words, *The iuſt ſhall liue by faith,* haue no other meaning but this, *iuſtum ſecundum fidei normam vitam dirigere,* that the iuſt doth direct his life according to the rule of faith.

Contra. 1. He doth not place the words aright, for thus are the words to be ioyned together, *the iuſt by faith ſhall liue*, ſo that *by faith*, hath rather connexion, with the firſt word, *the iuſt*, then with the laſt, *ſhall liue.* 2. The Apoſtle by *life*, here vnderſtandeth euerlaſting ſaluation, not our conuerſation here: as is ſaid before, v. 16. that the Goſpel *is the power of God to ſaluation to euery one that beleeueth:* faith then bringeth to euerlaſting ſaluation.

2. The *Rhemiſts* haue this ſhift, that faith together with workes muſt be here vnderſtood to iuſtifie: the Apoſtle ſaith not, the iuſt ſhall liue by faith onely: to this purpoſe alſo *Bellar. lib. 1. de iuſtif. c. 20.*

Contra. 1. If the whole life of the ſoule depended not vpon faith, but partly vpon faith, partly vpon workes: then it might as well be ſaid, the iuſt ſhall liue by workes: which were an abſurd ſpeach and not farre from blaſphemy. 2. The Apoſtle, c. 3. 28. excludeth workes, concluding that a man is iuſtified by faith without the workes of the lawe: then to liue by faith, is to liue onely by faith, as we are iuſtified onely by faith without works. 3. Now although the iuſt liue by faith, and not by workes, yet faith liueth by workes: it muſt bee a liuely and effectuall faith working by loue, by the which the iuſt man liueth; and not a dead faith.

3. *Pererius* here flyeth to their old diſtinction of iuſtification: the firſt which is by faith, the ſecond is perfited by workes: ſo faith is ſaid to iuſtifie a man, becauſe it is *exordium, fundamentum, radix iuſtificationis*, the beginning, foundation, and roote of iuſtification, *Perer. diſput. 8. in 1. ad Roman. ſect. 46.*

Contra. 1. That which he calleth the ſecond iuſtification, is properly, ſatisfaction, which is the fruit of iuſtification: as the Apoſtle ſaith, Rom. 6. 22. *Being now freed from ſinne, and made ſeruants vnto God, you haue your fruit in holineſſe, and the ende euerlaſting life:* where the whole ſtate of the faithfull man is diuided into theſe three parts, his iuſtification and freedome from ſinne, which is by faith; the fruit of his iuſtification which is holineſſe; and the end or reward, which is euerlaſting life. 2. To liue by faith, ſheweth that not the beginning, but the perfection of our life is by faith, and by nothing but faith, as the Apoſtle ſaith, *The iuſtice of God is reuealed from faith to faith:* faith is the beginning and end of this iuſtice: there is no time, wherein ſaluation is giuen vnto any but by faith, as *Thomas* expoundeth: ſee before queſt. 42.

4. *Bellarmine* hath an other deuiſe, he maketh this the meaning; the iuſt ſhal liue by faith, that is, *ex fide patienter expectare, quæ Deus promiſit*, by faith he doth patiently expect thoſe things which God hath promiſed: So hee would haue it vnderſtood, rather of patient wayting and expecting, then of iuſtifying, *lib. 2. de effect. Sacr. c. 9.*

Contra. This patient expecting of Gods promiſes is indeed a fruit of iuſtifying faith, for it is the ground of things hoped for: and he that is iuſtified by faith, hath this grace alſo of patient expectation: but to liue by faith comprehendeth more. 2. And that by this phraſe, to liue by faith, the Apoſtle vnderſtandeth to be iuſtified by faith, is euident, Gal. 2. 20. *I thus I liue, not I nowe, but Chriſt liueth in me, and in that I now liue in the fleſh, I liue by the faith of the Sonne of God, &c.* 3. And whereas *Bellarmine* further obiecteth, that the Prophets

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meaning, from whom the Apostle taketh this saying, is none other, but to note their patience, that waited for the Lords promises; it hath been shewed before, qu.44. that the Apostle keepeth the Prophets sense, and doth most fitly apply this sentence to iustification by faith.

5. But the Romanists against iustification by faith onely, thus obiect. 1. It seemeth a verie absurd thing, to make men beleeue, that they shall be iustified by faith onely, without either satisfaction for their sinnes, or the workes of righteousnesse: by this meanes, nothing could be easier, then by faith to be saued. 2. And this doctrine will make men presumptuous, that they will care for no good workes: and so there should be no more vse either of precepts to exhort them vnto the workes of pietie, nor of threatnings to terrifie them from sinne.

Contra. 1. Though that faith neede no satisfaction for sinne in our selues, nor good workes as helping vnto iustification; yet it apprehendeth the satisfaction made by Christs suffering for our sinnes: and workes are also necessarie as testimonies of our faith, though not as helpes of our iustification: neither is such a faith, liuely and effectuall so easie a thing, seeing man hath no power of himselfe to attaine vnto it, vnlesse God doe giue it: and to beleeue in Christ, as a Christian ought, is found to be the hardest thing in the whole world. 2. Neither is this a doctrine of presumption, nor yet doth it make voide, precepts and comminations: for faith though it require not workes as causes and helpes to saluation, yet it cannot be without them as fruits and effects: so that the lawe of faith establisheth the lawe of workes: as the Apostle sheweth, c.3.31. *Doe we then make the law of none effect through faith? God forbid, yea we establish the lawe: Parens.*

Controv. 17. *How the Gospel is the power of God to saluation to euerie one that beleeueth.*

This, and such like places, which ascribe iustification and saluation to faith, as Ioh.3.16. *That whosoeuer beleeued in him, should not perish:* Act.13.39. *By him euery one that beleeueth, is iustified: Bellarmine* would thus elude: 1. He saith, that these Scriptures must be vnderstood negatiuely, that without faith none are iustified: not that onely by faith they are iustified. 2. Then by all are vnderstood, all nations, that there is no difference between Iewe, and Gentile, but that one common way to saluation is propounded to them all. 3. And it being applyed to euery particular man, the meaning is, that not faith of it selfe alone, but with other things, as hope, charitie, iustifieth: *Bel.l.1.de iustif.c.22.*

Contra. 1. Yes these sayings hold affirmatiuely, that faith is sufficient to saluation: for our Sauiour saith, Ioh.5. *Hee that beleeueth, &c. hath euerlasting life, and is passed from death to life:* that which giueth a man a present assurance, and reall possession of euerlasting life, is alone auaileable to saluation. 2. True it is, that none of what nation soeuer are excluded, but euery one that beleeueth whersoeuer, is iustified: this confirmeth the doctrine of iustification by faith, that there is no other way to saluation either for Iewe or Gentile. 3. And if the Gospel be the power of God to saluation to euery one that beleeueth; then it followeth that euerie one that beleeueth is saued, where els were the power of God to saluation, if it were not effectuall to saue? if then this power be in faith to saluation, if it could not saue without the supply of other helpes, this power should bee turned into weakenesse: that which is powerfull to saluation, is sufficient to saluation: Gods power worketh perfectly, it hath no want, nor requireth any helpe: but in faith is the power of God to saluation, *Ergo, &c.*

Controv. 18. *Of the difference between the Lawe and the Gospell.*

v.18. *The wrath of the Lord is reuealed from heauen against all vngodlinesse: Bellarmine* hence inferreth, that comminations and terrors, are as proper and peculiar to the Gospel, as to the law. *lib.4.de iustif.c.2.*

Contra. True it is, that the Gospel also hath many comminations against sinners: and as by the Gospel the righteousnesse of God is reuealed from faith to faith, v.17. so the wrath of God is also reuealed thereby against all vnrighteousnesse: but this is not the proper effect of the Gospel, but accidentally: for the Gospel by the vnthankfulnes of them which beleeue it not, being ordained for their saluation, is turned vnto their condemnation: And whereas the Law in generall condemneth all infidelitie and vnbeleefe, the Gospel peculiarly condemneth vnbeleefe in Christ, *Parens.* See further hereof, *Synops.Centur.4.tr.60.*

Controv.

Controv. 19. *Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the ſpeciall aſſiſtance of Gods grace.*

1. *Bellarmine* affirmeth the contrarie, *Deum eſſe, & vnum eſſe, cognoſci poſſe lumine rationis abſq; ſpecialis gratiæ auxilio*, that it may be knowne that God is, and that he is but one by the light of nature, without the ſpeciall helpe of grace: and he inſiſteth vpon this place of the Apoſtle, v.20. thereout vrging theſe two arguments. 1. Becauſe the Apoſtle ſaith, the inuiſible things of the world are ſeene not by reuelation, but by creation. 2. And ſeeing the Gentiles are hereby made inexcuſable, becauſe they notwithſtanding this naturall knowledge of God, committed idolatrie, it ſheweth, that they knewe God by the creatures, or els they might haue excuſed themſelues by pretence of their ignorance, *Bel.l.4.de grat.c.2.*

Contra. 1. Though we conſent not to their opinion, who hold, that nothing at all can be knowne of God, without his ſpeciall aſſiſtance: as *Petrus ab Aliaco* affirmeth *in 1.ſent. qu.* 3. which opinion ſee before confuted, qu.54. for many things touching the Godhead, as his goodneſſe, wiſedome, power, are ſeene in the creation. 2. Yet it cannot be prooued, that the Gentiles did, or could attaine vnto ſuch a manifeſt knowledge of the onely true God, onely by the light of nature, without Gods further aſſiſtance. And this is an euident argument hereof, becauſe neuer any of the Gentiles, *de facto*, in fact did attaine vnto ſuch knowledge of God by the light of nature. 3. And concerning the reaſons vrged: S. Paul ſheweth that the inuiſible things of God were to be ſeen in the Creatures: not that the Gentiles did therein ſee them, but they might haue ſeen them, if they had not beene wilfully blind: and they were made inexcuſable, becauſe they could not pleade ſimple ignorance, but their owne wilfulneſſe was the cauſe of their ignorance, which tooke from them all excuſe: ſee hereof before, qu.52.54.57. So that *Auguſtines* reſolution is good: that the creatures do indeed cry with a loud voice, *ipſe fecit nos*, God made vs, *ſed ſurdis canere, &c.* but they thus ſpeake vnto deafe men, vnleſſe God ſhewe further mercie. See further, *Synopſ. Centur.* 4. *err.* 38.

Controv. 20. *Againſt ſome Philoſophers, that the world is not eternall.*

v. 20. *The inuiſible things of God, to wit, his eternall power and Godhead are ſeene, &c.* If Gods eternitie is ſeene by the workes which he made, then that which is made is not eternall. 1. That which is made muſt haue one by whom it was made: he then that made the world, was before the world: then as by the things made, the maker is found to be eternal; ſo the things made, which had a beginning, are concluded not to be eternall. 2. Beſide, where things are contrarie one vnto another, there is no eternitie, now in the world there are things contrarie, as actions, paſſions, generation, corruption: ſeeing then the world conſiſteth of corruptible parts, the whole muſt be alſo ſubiect to corruption: Then is the opinion of Ariſtotle vaine and falſe, that held the world to be eternall; and of Plinie, which calleth the world God; and of Hermeas the Stoike, that imagined a coeternitie of matter with God, whereof he made the world: *ex Faio.*

Controv. 21. Againſt the adoration, and ſetting vp of images in Churches and places of prayer, v.23. *They turned the glorie of the incorruptible God to the ſimilitude of an image.*

Though the vſe generally of all images be not condemned among Chriſtians, as the Turks hold it vnlawfull to make the ſimilitude of any thing: for there may be a ciuill and hiſtorical vſe of pictures and images: yet it is dangerous to ſet them vp in the publike places of Gods ſeruice, either to fall downe and worſhip before them, as the Romaniſts doe; or to retaine them for a ſuppoſed ornament, as the Lutherans: The reaſons againſt all ſuch publike vſe of imagerie, are theſe.

1. It is the direct commandement of God, that he would haue no image made to repreſent him by, Deut.4.15. *Take heede that yee corrupt not your ſelues, or make you a grauen image, or repreſentation of any figure, whether it be male or female, the likeneſſe of any beaſt, or the likeneſſe of any feathered foule, &c.* the ſame prohibition is expreſſed in the ſecond commandement of the Morall Law, which is perpetuall, and bindeth for euer, *Parens.*

2. Herein *Pſeudo-Chriſtians* doe conforme themſelues to the Gentiles, by whom imagerie was brought in, and herein they doe oppoſe themſelues to the deriſion of the Turkes and

and Iewes: for as the Gentiles did vse the pictures and images of beasts, which they ioyned to their idols, so is it among the Romanists: as they make Iohn Baptist with a lambe in his lappe, *Vendeline* with oxen, *Antonie* with hogs, *Eustachius* with bucks and dogs, *Gallus* with a beare, *Gertrude* with mise, *Martine* and George vpon horsebacke. These were the very superstitious fashions of the heathen, *Gualter*.

3. Nay, the very Gentiles at the first did a long time forbeare the superstitious vse of images: *Plutarke* writeth in the life of *Numa Pompilius*, that he would suffer no images to be in Churches, because he thought it not fit to make God like vnto man, or any other thing, who is an inuisible spirit: and so the Romanes continued without images for the space of 170. yeares; *Varro* also thus writeth hereof; that they which first brought in images, *metum ciuitatibus ademerunt, & errorem addiderunt*, did take away the feare and awe of the gods from cities, and brought in error. And if the first vse had remained, *castius dij obseruarentur*, the gods should more chastly and sincerely haue been worshipped still: to this purpose *Augustine* reporteth the words of *Varro*, *l.4. de ciu. dei. c.31.*

4. The daily offence and hinderance that commeth by images set vp in the Churches, sheweth the inconueniencie of them: for they drawe away mens minds from true deuotion, and their eies are first set to gaze vpon such obiects: therefore the Lacedemonians forbadde that any images should be set vp in their Councell house, least that by the sight therof, their mindes might be drawne away from the businesse of the Commonwealth, which they came together to consult about: *Augustine* also giueth this reason, *concion. 2. in Psal. 103.* because by the very place some honour is giuen to images, when they are set vp in Churches, *Martyr.*

5. The first that are found to haue made account of images among Christians for any religious vse, was *Marcellina* the companion of the heretike *Carpocrates*, who priuately had the images of Christ, Paul, Homer Pythagoras, which she vsed to burne incense vnto: *August. lib. de haresi. ad Quodvult Deum:* But among the auncient Christians the publike vse of images in places of prayer was condemned: *Epiphanius* comming to a Church in the dioceese of the Bishop of Ierusalem, there seeing a picture in a cloath, caused it to bee cut in peices: and he writ a letter vnto the Bishop of Ierusalem, that he should not suffer any such thing to be done in his Churches: which Epistle *Hierome* translated into Latine, therein shewing his consent with him. In the *Eliberan* Councell, *can. 36.* it was decreed, that no pictures should be made vpon the wals of the Churches. *Leo Isauricus* had a Councell at *Constantinople*, wherein images were condemned, yet after this they were restored by *Irene* the Empresse, and *Tharasius* Patriarke of *Constantinople* in the 2. *Nicene* Synode. And about the same time *Carolus* the great held a Councell in Germany, where the decrees of the said Nicene Synode were abrogated; *ex Mart.*

Now on the contrarie it will be thus obiected for the vse of images; 1. The Lord in diuerse visions did shew himselfe in certaine representations, as Dan.7. like an ancient man, and Matth.3. the holy Ghost appeared in the likenes of a doue.

Answ. 1. That which God did graunt vnto certaine persons, vpon some certaine and speciall occasions, must not be drawne into a generall rule; neither is it lawful to leaue a generall precept, vnlesse some speciall prohibition can bee shewed, *Parens.* 2. So the Lord in Scripture is likened vnto a lyon; they may as well inferre thereupon, that they may so picture him, *Gualt.* 3. And there is great difference, between the writing of Scripture, and a picture; for the Scripture speaking of such visions and representations, expoundeth it selfe, and sheweth the meaning thereof; but a picture is dumbe and idle, *Martyr.* 4. And though such visions may be historically represented, yet it followeth not, that they should be set vp for any religious vse, *Paius.*

2. *Obiect.* Many miracles haue been done before images, as *Eusebius* maketh mention of a brasen image of Christ at Cesarea, and there was an other image of a woman by, touching the hemme of his garment; vnder the which grew an herbe, that after it came vp so high as the skirts of the image, had a soueraigne power against all diseases.

Answer. 1. This image (the historie beeing admitted) was not set vp in any religious place, but openly in the citie, as a monument of that miraculous worke. 2. God might in the beginning of Christianitie shew such miracles, as Peters shadow healed the sick, for the confirmation of the Christian faith: which miracles are now ceased. 3. This miracle being admitted, yet euen such images, when they are abused to idolatry, may notwithstanding

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be broken downe: as the braſen ſerpent had a ſpeciall vertue, to heale the biting of ſerpents in them that looked vpon it, yet notwithſtanding Hezekiah brake it downe, when it began to be abuſed to ſuperſtition.

3. *Obiect.* God hath puniſhed ſuch as offered any contumelie or diſgrace to ſuch images, as beeing the ſignes of God: as *Socrates* writeth, *lib.7. tripartit. hiſtor.* how *Iulian* remooued the ſaid image of Chriſt at Ceſarea, and cauſed his owne to be ſet vp in ſtead thereof, but it was caſt downe by lightening: and when the heathen had drawne the other image in diſgrace round about the ſtreetes, the Chriſtians tooke it vp, and preſerued it, &c.

Anſ. 1. Images ſet vp for ſuch idolatrous and ſuperſtitious vſes, are no ſignes of God: and therefore the honour giuen vnto ſuch is a contumelie and diſhonour vnto God: for the will of him that giueth honour is not the rule of honour, but of him that is honoured. 2. Yet euen the diſgrace and deſpight offered to ſuch falſe ſignes of God, redoundeth ſometime vnto God, when they are done with an intention to diſhonour God, *Pareus*: as *Iulian* did diſgrace that image vpon his hatred to Chriſt, and therefore the Lord did therein ſhew his power. See further againſt the adoration of images, *Hexap. in Exod. c.* 20. *Command.*2. *Controv.* 4.

22. Controv. *Of the corrupt reading of the vulgar Latine tranſlation*, v.32.

The Latin tranſlation thus ſtandeth, *who when they knew the iuſtice of God, did not vnderſtand, that they which doe ſuch things, are worthie of death, not onely they which doe them, but they alſo which conſent vnto the doers, &c.* whereas according to the originall, the words are thus truly tranſlated, *The which knowing the iuſtice of God, how that they which commit ſuch things are worthie of death, not onely doe the ſame, but haue pleaſure in them, &c. B. or fauour thoſe that doe them.* So that the Latin tranſlation faileth, 1. both in the words: for theſe words, *did not vnderſtand*, and *they which doe them*, are not in the originall: 2. as alſo in the ſenſe: for according vnto the Greeke reading, the Apoſtle maketh it a more heinous thing to fauour and patronize euill doers, then to be a doer of euill: but after the other reading, the latter is the greater: 3. beſide after the vulgar Latin, the words conclude a contradiction: for when they knew the iuſtice of God, how could they chuſe, but vnderſtand it: 4. *Chryſoſtome, Oecumenius, Theophylact*, doe read and interpret this place according vnto the Greeke text.

Bellarmine here anſwereth: 1. That ſome Greeke copies had had theſe words, ἠσυνῆκαν, *they vnderſtood not*: as appeareth in *Origens* commentarie, and *Titlemannus* affirmeth, that he had ſeene an ancient Greeke copie with thoſe words. 2. It is a greater ſinne to doe euill, as to commit murther, then onely to conſent. 3. They might haue a theoricall knowledge, and yet faile in practiſe, and ſo not vnderſtand in effect. 4. *Cyprian, Ambroſe, Sedulius, Haymo, Anſelme*, doe read here according to the vulgar Latine, ſo we may ſet one ancient writer againſt an other: to this purpoſe *Bellar. lib.*2. *de verb. Dei. c.*14.

Contra. 1. Though ſome Greeke copies might haue thoſe words, yet the moſt, and the moſt auncient haue them not: as is euident by the Greeke commentaries: and the Syrian tranſlator followeth the Greeke text, as it is now extant. 2. The Apoſtle ſpeaketh not of a bare conſent vnto euill: but of fauouring, patronizing, and taking pleaſure in them, which is more then to doe euill: for this one may doe of infirmitie, the other proceedeth of a ſetled malice. 3. The vnderſtanding is in the iudgement of the minde, not in the practiſe: and therefore to know a thing, and yet not to know or vnderſtand it, includes a contradiction. 4. The Greeke authors and commentaries are more to be reſpected in this caſe, for the finding out of the beſt reading in the Greeke, then the Latine writers.

23. Controv. *Againſt the Popiſh diſtinction of veniall and mortall ſinnes.*

v.32. *Worthie of death.* Hence the Rhemiſts inferre, that ſome ſinnes are mortall, (that is, worthy of damnation, ſome veniall, that is, pardonable of their owne nature, and not worthie of damnation.

Contra. 1. This diſtinction is contrarie to the Scripture, which ſaith, the wages of ſinne is death, Rom.6.23. no ſinne is excepted: and whoſoeuer continueth not in all things written in the law, is vnder the curſe, Gal. 3.10. And if any ſinne were veniall in it owne nature, it would follow, that Chriſt died not for all ſinnes: for thoſe ſinnes, which are pardonable

in themselues, neede not Christs pardon. 2. Indeede there are degrees of sinne, and some are worthie of greater condemnation then others, and are more easily pardoned, yet in Gods iustice euery sinne deserueth death: which are thorough Gods mercie made veniall both the lesse and greater sinnes: so that one and the same sinne may be mortall to the impenitent, and yet veniall to the penitent beleeuer.

6. Morall obseruations.

1. Observ. v.1. *Called to be an Apostle:* none then must take vpon them any Ecclesiasticall function, but they which are thereunto called and appointed of God. Heb.5.4.

2. Observ. v.5. *For obedience to the faith:* the Lord straightly chargeth, that obedience should be giuen to the faith of his Sonne: whence are these sayings, Psal.2.12. *Kisse the Son.* Matth.17.5. *Heare him:* they then professe not the Gospel of Christ truly, who make onely a shew thereof in words, but deny obedience in deede.

3. Observ. v.7. *Grace to you and peace:* this inward peace of conscience, is that peace which can not be taken from vs: all other things in the world are temporall, but the grace and fauour of God, and this inward peace, *ne morte ipsa abscinduntur*, are not cut off by death it selfe: *Chrysost.* for this peace we ought all to labour, which Christ hath left vnto vs after an other manner, then the world leaueth peace, Ioh.14.27.

4. Observ. v.8. *I giue thanks, &c. for you all.* This is true charitie, to pray one for an other, and to giue thanks vnto God for the graces bestowed vpon others, as if they were conferred vpon our selues: And as here the Apostle praieth for the Church, so the Church praieth for the Apostle S. Peter, Act.12.5. the Pastor and people are hereby taught one to pray for an other.

5. Observ. v.12. *That I might haue consolation together with you.* Herein the Apostles modestie appeareth, who taketh not himselfe to be so perfect, but that he might receiue some comfort euen by the faith of the Romanes: Let no man therefore despise the gifts and graces of others: for euery one may profit by an other: euen as one member helpeth an other.

7. Observ. v.13. *I haue beene letted hetherto.* Seeing the purposes of holy men, as here this of S. Paul was hindred, it teacheth vs, that we should commend and commit all our purposes, and counsels to Gods prouidence, and fatherly direction.

8. Observ. v.17. *The iust shall liue by faith.* Hence *Chrysostome* inferreth, that men should take heed of curiositie, to know a reason of Gods works: but they onely must beleeue: As Abraham was not curious, when God bad him sacrifice his sonne, but he obeyed without any further reasoning, or disputation: But the Israelites, when they vnderstood, that the Cananites were as gyants, because they saw no reason, or likelihood to ouercome them, doubted, and so fell in the wildernes: so he concludeth, *vides, quantum sit incredulitatis barathrum*, you see what a dangerous downefall incredulitie is, and what a safe defence faith is.

9. Observ. v.24. *Wherefore God gaue them vp to the lusts, &c.* The Lord sometime gaue the idolatrous Samaritans ouer to lyons, 2. King.17. but he giueth ouer these idolatrous Gentiles to their owne hearts lusts, and vile affections: which did more tyranize ouer them, then lyons and tygres: for when the bodie is giuen vp to wild beasts, and depriued of life, nothing happeneth against the condition of our mortall nature: but when the minde is ruled by lust, and so the affection preuaileth against reason: this is monstrous, and vnnaturall. *Perer. disputat.20.*

10. Observ. *Which is to be blessed for euer.* We ere taught by the example of the Apostle, when as we speake of the maiesty of God, to breake forth into his praise, as the Apostle doth here, and c.9.5. 1.Tim.1.17.

11. Observ. *Chrysostome* further obserueth, that as God still remaineth blessed, though his glory were defaced by the idolaters, as much as in them lay; so likewise the members of Christ, when they are reuiled and railed vpon, are not thereby hurt: *nonne vides adamantem cum percutiuntur, percutit iterum*, like as the adament, when it is smitten, it smiteth againe, and leaueth a dint in the hammer that striketh it.

The

The ſecond Chapter.

1. The text with the diuerſe readings.

THerefore thou art inexcuſable, O man, (*O ſonne of man. T.*) whoſoeuer thou art, that iudgeſt: (*thy neighbour. T.* but this is not in the originall) for wherein thou iudgeſt an other, *L.T.* (*in that, that thou iudgeſt an other, G. or in that wherein thou iudgeſt an other*: but in the originall it is, ἐν ᾧ γὰρ, *for wherein:* the antecedent is ommitted) thou condemneſt thy ſelfe: for thou that iudgeſt, doeſt the ſame things: (*not thou doeſt the ſame things which thou iudgeſt. L.* in the originall it is ὁ κρίνων, *thou iudging*, that is, *which iudgeſt*: the relatiue is referred to the perſon, not to the thing.)

2 But we know (*are ſure, B.*) that the iudgement of God is according to truth, againſt thoſe *V. B. T. Be. G.* (*vpon thoſe, L.* the prepoſition is ἐπὶ, *in*, againſt) which commit ſuch things.

3 And thinkeſt thou this, O thou man, that iudgeſt them, which doe ſuch things, (*condemneſt them which, &c. Be.* but κρίνω here vſed, ſignifieth properly to iudge, κατακρίνω, to condemne) that thou ſhalt eſcape the iudgement of God?

4 Or deſpiſeſt thou the riches of his goodnes, *L. V. A. B.* (or *benignitie, gentlenes, T. Be.* rather then *bountifulnes, G.* the word is χρηστότητος) and patience, and long ſufferance, (or *longanimitie*) not knowing that the goodnes (or *benignitie* of God) leadeth thee (or *bringeth thee, R.* ἄγει) to repentance? (not to *penance*, R μετανοία ſignifieth rather repentance and change of the minde, then outward penance)

5 But thou, after thine hardnes, and heart that cannot repent, doſt treaſure vp vnto thy ſelfe (*heapeſt vp. L. B. G. gathereſt to thy ſelfe, V.* but the word properly ſignifieth to ſtoare or treaſure vp) wrath, in the day of wrath, *V. A. L.* (that is, *againſt the day of wrath, Be. T. G. B.* but in the originall it is *in the day*) and of the reuelation *T. A. L.* (*declaration, G. B.* the word is ἀποκαλύψεως, reuelation) of the iuſt iudgement of God:

6 Who will render to euery man (*reward euery man, B. G.* but it is put in the originall in the *datiue*) according to his workes:

7 *That is*, to them, which by continuance in good workes (or *in well doing, B. G. V.* but the word in the originall, is *good workes*: not *according to patience in good workes, L. R.* for ὑπομονὴ ſignifieth as well perſeuerance, and continuance, as patience: nor, *which by perſeuerance ſeeke the glorie of good workes, Be.* good workes is better referred to continuance) ſeeke glory, honour, and immortalitie, eternall life:

8 But vnto them, that are contentious (*verbat. of contention, L. R.*) and diſobey the truth, and obey vnrighteouſnes, (not *giue credit to vnrighteouſnes, L. R.* for both the words ἀπειθοῦσι, diſobeying, and πειθομένοις, obeying, are of the ſame deriuation) *ſhall be* indignation, and wrath: *V. A. B. G. Be.* (*wrath and indignation, L. T.* but the firſt θυμὸς, *excandeſcentia*, commotion or indignation, is leſſe, then ὀργὴ, with, rage)

9 Tribulation and anguiſh *ſhall be* againſt the ſoule *Be. V. A.* (*vpon the ſoule, B. G. L. to euery ſoule, T.* the firſt rather, ſee before v. 2.) of euery man that doth euill, of the Iew firſt, and of the Grecian. (*not to the Iewes firſt, and to the Gentiles. T.*)

10 But glory, honour, and peace to euery one (*euery man, B.*) that doth good, (*to euery one that doth good, glorie, honour, &c. G.* but here the words are tranſpoſed) to the Iew firſt, and *alſo* to the Grecian. (not, *to the Gentiles, T.*)

11 For there is no reſpect of perſons *V. B. G.* (*acception of perſons, Be. L. R.*) with God, προσωποληψία, acception of perſons)

12 For as many as haue ſinned without the law (not, *whoſoeuer hath ſinned, L. B.* for ὅσοι, whoſoeuer, is put in the plurall) ſhall periſh alſo without the law, and as many as haue ſinned in the law, ſhall be iudged by the law:

13 For not the hearers of the law, are iuſt with God, (*before God. G. T. in the ſight of God, B.* the word is παρὰ, *apud*, with) but the doers of the law ſhall be iuſtified.

14 For when the Gentiles, which haue not the Law, doe by nature (*not naturally, L. R.* the word is φύσει, by nature) the things of the Law, (*contained in the law, G. B. which are of*

the law, but in the originall it is, *the things of the law*) they having not the law, are a law vnto themselues,

15 Which shew the worke of the law written in their hearts, (*the effect of the lawe. G. but the word is* ἔργον, *worke*) their conscience also bearing witnes, (not, *bearing them witnes. L. T. B. for*, them, *is not in the originall*) and their thoughts (not *of their thoughts. L. for in the originall it is put absolutely in the genitiue*) accusing one an other mutually, or excusing:

16 In the day (*at the day. G. B.* but in the originall it is, in the day) when God shall iudge the secrets of men according to my Gospel, by Iesus Christ. (*by Iesus Christ according to my Gospel. B. G.* but the words are here transposed)

17 Behold, thou art surnamed a Iew. *V. Be. G. Be.* (not, *but if thou art surnamed, L. R. T.* the word is ἴδε, behold, not εἰ δὲ, as though it were two words) and restest in the law, and gloriest in God, (*makest thy boast of God. B.* but the preposition is ἐν, *in*)

18 And knowest his will, and triest the things that differ, *A. B.* (*approuest the more profitable things. L. T. approuest the more excellent things, G. B.* but the phrase is vsed in the first sense, Philip. 1. 10. διαφέροντα, properly signifieth things differing) beeing instructed by the Law.

19 And art perswaded, or confident, *V. Be. A. G.* (*beleeuest, B. presumest, L.* the word is πέποιθας, which S. Paul vseth of himselfe, Rom. 8. 38.) that thou art a guide of the blind, a light of them, which are in darknes:

20 An instructer of them which lacke discretion, *B. G. T.* (*of the foolish. L.* the word is ἀφρόνων, without wit or discretion) a teacher of the vnlearned, *V. B. G.* (*of infants, verbat. minus, L. B. T.* he meaneth, such as were infants in knowledge) hauing the forme of knowledge, and of truth in the Law.

21 Thou therefore, which teachest an other, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale?

22 Thou, which saiest, a man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, committest thou sacriledge? *A. B. G. Be. read these two verses with an interrogation: V. T. L. read without, and so the next verse also.*

23 Thou, that gloriest in the Law, through transgression of the law, *B. V.* (*prenarication, L. breaking of the law. B. G.* παράβασις, *transgression*) dishonourest thou God?

24 For the name of God thorough you, is blasphemed among the Gentiles, as it is written.

25 For circumcision verily profiteth, *Be. V. G.* (*auaileth, B.* ὠφελεῖ, *profiteth*) if thou doe the law: but if thou be a transgressor of the law, thy circumcision is made vncircumcision:

26 Therefore if the vncircumcision (*prepuce. R.* the word is *præputium* in Latin, but it can not be made an English word) keepe the rites of the law, *Be.* (*ordinances. B. G. iustices. L. A.* the word is δικαιώματα, *rites*) shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision by nature, keeping the law (not *by nature keeping the law. T.* these words, *by nature*, are euidently ioyned with the first clause in the originall) iudge thee, that by the letter and circumcision art a transgressor of the law?

28 For not he, that is in open shew, (*outward. B. G.* ἐν τῷ φανερῷ: in manifest, in open shew) is a Iew, nor that which is in open shew, in the flesh, is circumcision:

29 But he that is in secret, is a Iew (*he is a Iew which is one within. B. G.* but the word is ἐν τῷ κρυπτῷ, in the secret or hid part:) and the circumcision is of the heart, in the spirit, not in the letter: whose praise, (that is of the Iew, as the relatiue ὅ, of the masculine gender sheweth) is not of men, but of God.

2. *The parts, Methode, and Argument.*

THis Chapter hath two parts: 1. the Apostle conuinceth all to be sinners, and so to deserue condemnation, much lesse to be iustified by their workes: 2. he taketh away certaine pretexts and excuses which might be alleadged.

1. As in the former chapter he conuinced the Gentiles of sinne, and so to be subiect to Gods iust wrath, because both they committed euill things themselues, and fauoured those which did them: so now he vrgeth an other argument from their owne conscience: The

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reaſon ſtandeth thus: whoſoeuer condemneth himſelfe, is inexcuſable: this is prooued in the ſecond verſe, becauſe the iudgement of God is according to truth, to iudge euery man according to his owne conſcience: but all men doe condemne themſelues, becauſe they iudge others for the ſame things which they doe themſelues, v. 1. therefore they are inexcuſable, v. 1.

2. The pretenſes are 1. either generall, of all men, v. 3. to 11. or ſpeciall, firſt of the Gentiles, v. 11. to 17. or of the Iewes, v. 17. to the ende.

1. The generall pretext or pretenſe, 1. is propounded, v. 3, 4. that God beeing mercifull and long-ſuffering, will not ſtraightly puniſh and condemne euery one that is euill. 2. the Apoſtles anſwer followeth, 1. from the ende and cauſe of Gods long-ſuffering, which is to call men to repentance, v. 4. in the latter part. 2. from the effect of impenitencie, which is the heaping vp of wrath; which is confirmed by the efficient cauſe, the iuſtice of God, v. 6. then by an antitheſis and oppoſition both of the rewards and puniſhments, v. 7, 8, 9, 10. which alſo is amplified and confirmed by the reaſon thereof, that God is no accepter of perſons, v. 11.

2. The firſt ſpeciall pretext is of the Gentiles, which may be collected thus; It is vniuſt for thoſe which haue no law to be puniſhed; the Gentiles haue no law, *Ergo*.

The Apoſtle anſwereth to the *maior*, or firſt part, by a diſtinction, that they which haue no law at all, neither naturall, nor written, are not to be puniſhed; but if they haue either or both, if they ſinne againſt the law of nature, or the written law, they ſhall be iudged accordingly, v. 12. the latter part of ſinning againſt the written law, is further illuſtrated by preuenting an obiection; for the Iew might alleadge, that he had the law, and gaue eare vnto it, therefore he ſhould not be iudged thereby; the Apoſtle anſwereth, that not the hearers of the law, but the doers ſhould be iuſtified, v. 13.

The ſecond part of the argument, that the Gentiles had no lawe, the Apoſtle denieth, prooving that although they had not the written lawe, yet they had the law of nature; which he ſheweth by two arguments, taken from two effects; the one, becauſe ſome of them by the light of nature, did ſome things agreeable to the written law, v. 14. and againe, they had the teſtimony of their owne conſcience, either accuſing or excuſing them, v. 15. which is ſet forth by the circumſtance of the time, when this teſtimony of their conſcience ſhall moſt of all ſhew it ſelfe, namely at the day of iudgement, v. 16.

Then follow the particular pretexts and excuſes of the Iewes. The firſt is, that the Iewes had the knowledge of the law, and therefore that they ſhould not be damned together with the reſt; this defenſe of the Iewes is firſt propounded in their perſon, in diuers particular points, wherein the Iewes boaſted, as in the knowledge of the law, in the teaching, and inſtructing of others, v. 17. to 20. then the Apoſtle adioyneth his anſwer, denying the argument, becauſe although they had the Law, yet they obſerued it not: which he prooueth by experience of their euill life, v. 21, 22, 23. and by a teſtimonie of Scripture, v. 24.

The other pretext and defenſe of the Iewes was this; circumciſion is not vnprofitable, the Iewes had circumciſion, therefore it was auaileable vnto them; to this the Apoſtle maketh this anſwer, to the propoſition by this diſtinction: that circumciſion profited if it kept the law, which is amplified by the contrarie, that if it kept not the law, it was no better then vncircumciſion; nay vncircumciſion keeping the law, ſhould be preferred before circumciſion, not keeping the law, v. 25, 26, 27. to the aſſumption he alſo anſwereth by a double diſtinction, of a Iew outward, and inward, and of circumciſion in the fleſh, and the ſpirit: that a Iew outward ſhould gaine nothing before God by his circumciſion onely in the fleſh, and not in the heart, v. 28, 29.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. To whome the Apoſtle here ſpeaketh, *Wherefore thou art inexcuſable, O man, &c.* to the Gentiles, or Iewes.

1. Some thinke that the Apoſtle vſeth here a tranſition, and as he had hitherto diſcouered the ſinnes of the Gentiles, ſo now he turneth him vnto the Iewes, to lay open their hypocriſie: *Lyran.* And *Tolet* thinketh, that the Apoſtle reaſoneth from the leſſe to the greater: that if the Gentiles which had not the written law of God, were not excuſable, much leſſe the Iewes: But the particle διὸ, wherefore, ſheweth, that this is inferred out of that which went before, and ſo is a continuance of the ſame argument.

2. Some here comprehend not the Gentiles only, but the Iewes also, that both the Iewes in condemning the idolatrie of the Gentiles, and the Gentiles censuring the Iewes for their euill life, and yet did the same things themselues, should be both without excuse: *Haymo, gloss. ordin. Anselm. Perer.* But it can not be shewed, how the Iewes condemning the Gentiles of idolatrie, were guilty of the same themselues.

3. The third opinion is, that the Apostle still treateth of the Gentiles: and hereof there are two reasons; both because those words haue a necessarie connexion, and reference to and with the former chapter; and afterward, v. 17. the Apostle beginneth by name to deale with the Iewes. But they which agree that this is spoken of the Gentiles, yet doe differ therein. 1. *Origen* will haue this verse to be the conclusion of the former chapter: wherein he committeth two faults, first in ioyning together things of diuers natures: for the Apostle there touched those, which both fauoured euill in others, and did practise it in themselues: but now he taxeth an other sort of men, that seemed to mislike sinne in others, and yet did it themselues: and againe, *Origen* in diuiding the first verse from the second: *for we know, that the iudgement of God is according to the truth*, which is a reason of the former, doth separate and distinguish those things, which should be conioyned.

2. Some referre this to such as were Iudges among the Gentiles, who though they made lawes to iudge and punish by, yet did commit the same things themselues: *Theodoret.* But the Apostles words beeing generall, *Thou art inexcusable, O man, whosoeuer thou art*, are not to be so restrained.

3. *Chrysostome* thinketh the Romanes are here specially taxed, who were the Lords of other nations, and so tooke vpon them to iudge others: But the Apostle hetherto in generall hath reasoned against all the Gentiles.

4. Some thinke that the Apostle speaketh of the iudgement of the Philosophers, such as were *Socrates, Cato*, who erred in the same things, whereof they reproued others: *Hyper.* But the Apostle in generall speaketh to euery man whatsoeuer.

5. Yea some doe make the Apostles speach yet more particular: that he should specially meane *Seneca*, with whom he was familiar: But as yet S. Paul had not beene at Rome, and therefore if *Seneca* were knowne vnto the Apostle: this their knowledge beganne after the writing of this epistle.

6. Wherefore I rather thinke with *Pareus*, that the Apostle noteth all such in generall among the Gentiles, who found fault with others, beeing guiltie of the same faults themselues: yet so, as the Iewes be not excluded, though principally the Gentiles be taxed: see the analysis before: he speaketh of a generall iudgement whereby one iudgeth an other: that is, subscribeth to Gods iudgement, that they which doe such things are worthie of death: so *Chrysostome: Vniuersi mortales, licet non omnes thronos iudiciales, &c.* for all mortall men, though they haue not iudiciall thrones, &c. yet they iudge either in word, or in the secret of their conscience. *Ambrose* thinketh, that the Apostle here preuenteth an obiection, that whereas he had before noted such, as committed sinne themselues, and fauoured it in others, they might thinke to be free, which condemned it in others, though they did it themselues: therefore the Apostle sheweth, that euen such could no way escape the iudgment of God.

2. Quest. *Whether one offend in iudging an other, wherein he is guiltie himselfe.*

It may be thus obiected, that if a man make himselfe inexcusable, in iudging an other for the same crime, which he knoweth by himselfe, then it is not safe for such an one to iudge an other; as our Sauiour reprooueth those which brought the woman taken in adultery, because they themselues also were not without sinne, Ioh. 8. *Ans.* 1. The iudge, which condemneth an other, is in the same fault, either *occultè & in foro conscientiæ*, secretly and in the court of their conscience, and then they sinne not in iudging of an other: or they are publikely detected of the same sinne: and then they sinne, not in that they giue iust sentence vpon other, but in respect of the scandall and offence giuen to others: *Thomas: non peccat, qui arguit, sed quia inordinatè reprehendit*, he sinneth not because he reprehendeth him, but because he doth it inordinately: *Gorrh.* 2. So that the power of the office must be distinguished from the vice of the person: such a iudge neither offendeth against the lawes, which commaund malefactors to be punished: nor against the offendor, which hath deserued that punishment: but he sinneth in giuing offence to others: *Pareus.* 3. Our

blessed

bleſſed Sauiour miſliketh not the action, that they accuſed the adultereſſe: for he himſelfe admoniſheth her to ſinne no more: but the manner, that they did it in hatred, delighting in the puniſhment of another, and in hypocriſie, not looking into themſelues, *Mart.* 4. Herein Dauid offended, who pronounced ſentence of death againſt the man of whom Nathan put the caſe in his parable, not yet perceiuing that he himſelfe was the man, againſt whom hee pronounced ſentence, *Eraſm.* ſuch many were there among the heathen: *Diogenes* accuſed Grammarians, which diligently ſought out Vlyſſes faults, and were ignorant of their owne; and *Muſitians*, which tuned their inſtruments, beeing themſelues of vntuneable manners; *Aſtronomers*, for that they gazed vpon the ſtarres, and ſaw not the things before their owne feete; *Orators*, becauſe they were carefull to ſpeake iuſt things, but not to doe them: the common people praiſed them, which contemned money, and yet they themſelues were addicted to the deſire of money, *ex Gryn.*

5. Now whereas our Sauiour ſaith, *Iudge not, that ye be not iudged*, Matth. 7. he ſpeaketh not there againſt ciuill iudgement, or brotherly admonition; but againſt haſtie and precipitate iudgement, and vncharitable curioſitie, when men pried and ſearched into the faults of others, not with a deſire to amend them, but to the end, that their faults might be rather excuſed, with the multitude of others delinquents, *Martyr.*

Queſt. 3. Of theſe words, v. 2. *Wee know that the iudgement of God is according to truth.*

1. *We knowe:* ſome will haue this principally referred to the Iewes: wee knowe by the Scriptures, *Tolet.* we the Apoſtles and ſpirituall men, *Gorrh.* we know both by the light of nature, and by the teſtimonie of the word, *Pareus.* But the Apoſtle hauing here to deale againſt all men in generall, doth vrge this naturall principle, that God ſeeth more ſharpely then men, and therefore is a moſt iuſt iudge, *Beza.* ſo that he ſaith in effect, *we knowe*, that is, *it is certaine*, *Oſiander.*

2. *The iudgement of God: Chryſoſtome* referreth this to the finall iudgement at the laſt day, that howſoeuer ſome may eſcape vnpuniſhed in this world, yet the iudgement of the next world ſhall be according to truth: ſo alſo *Oſiander:* but euen in this world the Lord alſo often ſheweth his vpright and iuſt iudgement: *Ambroſe* maketh this the connexion of the ſentence: that if a man iudge the ſinnes which he ſeeth in an other, God ſhall much more: But theſe words are rather a confirmation of the former ſentence: that hee which iudged an other, and yet committed the ſame things, could not ſo eſcape, for though he were blind in his owne iudgement, God would find him out: his hypocriſie could not be hid.

3. *According to truth:* where the iudgement of God is oppoſed to the iudgement of man, in theſe two things: firſt mans iudgement is partiall, he often iudgeth according to the perſon, not the qualitie of the offence, *Caluin:* and againe there are many ſecret things which God will bring to light, but man cannot iudge them, *Lyran. Socrates* who publikely diſputed of vertue, yet priuately was an idolater: *Cato* a Cenſor of others, yet was an vſurer, and did proſtitute his wife: theſe men though they ſeemed without reproofe vnto others, yet the Lord that iudgeth according to truth, would find out their ſinnes, *Beza.*

4. *Origen* here mooueth this queſtion, if God iudge according to the truth, ſo that the euill receiue euill things, and the good good things at the hands of God: how then commeth it to paſſe, that a man who hath liued wickedly and repenteth him, findeth remiſſion of ſins and fauour with God; and an other which hath liued well, and afterward falleth into euill, is puniſhed: the anſwer is, that God iudgeth here according to truth; for in the one, *ingreſſa pietas impietatem depellet*, godlines entreth and expelleth vngodlines: and in the other, vngodlines expelleth godlines, and ſo euery one is iudged in truth, according to that preſent ſtate wherein he is, whatſoeuer he had beene before.

Queſt. 4. *Whether a iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*

Some here reſolue, that a Iudge is bound to follow the euidence which is brought in before him, though he know the truth to be otherwiſe in his owne conſcience: *iudicandum eſt ſecundum veritatem manifeſtam, id eſt, probatam*, they muſt iudge according to the manifeſt truth, which is prooued, and not according to the ſecret truth, *Gorrhan, Hugo Card.* and ſo their reſolution is, that a iudge is not bound to abſolue a man publikely condemned, though he know him to be innocent.

Contra. 1. Indeed a Iudge cannot follow that truth which is hid and secret, and no way made knowne vnto him: and in this case if an innocent man be condemned, the Iudge is free, because he followeth the euidence, hauing no other direction to the contrarie. But if the Iudge knowe in his conscience that he is innocent, he is by no means to consent to his condemnation, whatsoeuer euidence is brought in to the contrarie: for he is to iudge according to the truth, as God iudgeth: now there can be but one truth: neither can the action of that Iudge be warranted, which is against his knowledge: for whatsoeuer is not of faith is sinne, Rom. 14. But see this question handled at large, *Hexapl. in Exod. c. 23. qu. 13. 14.* whether I must desire the Reader to haue recourse: because it were superfluous to handle the same things in diuerse places.

Quest. 6. *Of the reasons why the Lord vseth patience and forbearance toward sinners.*

1. The Apostle vseth three words, χρηστότης, goodnesse, bountifulnesse, which is seene in the generall benefits, which God vouchsafeth to the wicked, as in granting them the Sunnshine and raine, and such other temporall blessings: ἀνοχὴ, patience and forbearance, which is in bearing with the wicked, and not punishing them in their sinnes: μακροθυμία, longanimity, and long sufferance: when God still deferreth his punishments, though men heap sinne to sinne: the first and cheifest cause of this long sufferance in God, is the expectation of mens repentance, that they should thereby come to amendment of life, as S. Peter saith. 2. Epist. c. 3. 9. *God is patient toward vs, and would haue no man to perish, but would haue all men come to repentance.* 2. As Gods mercie and goodnesse herein appeareth, so also the malice of men, in abusing the Lords patience, and their more iust condemnation in the ende is made manifest; as the old world was most iustly destroyed, after they had been warned an 120. years by the preaching of Noah. 3. God taketh occasion by the malice, impenitencie, and hardnesse of heart in the wicked, to shew his powerfull and wonderfull workes, as Pharaohs hardnes of heart gaue occasion to the Lord, to shew his wondrous works in Egypt. 4. While the impenitent abusing Gods longanimitie, are more hardened in their sinnes, others in the meane time make good vse of the diuine patience, and are conuerted vnto repentance: as in Egypt, though Pharaoh became worse, yet many of the Egyptians were humbled by those plagues, and were turned vnto God, and ioyned vnto his people. 5. God vseth patience toward some, for the ensample, encouragement, and confirmation of others, that they should not despaire of the goodnes of God: as S. Paul saith, that *Iesus Christ might first shew on mee all long suffering, vnto the example of them, that in time to come, shall beleeue in him to eternall life,* 1. Timoth. 1. 16.

Quest. 7. *Whether the leading of men to repentance by Gods long sufferance, argueth that they are not reprobate.*

It will be here obiected, that seeing the long sufferance of God calleth all vnto repentance, and whom he would haue repent, he would haue saued: it seemeth then, that none are reiected or reprobate, whom the Lord so inuiteth and calleth vnto repentance.

Answ. 1. Such as are effectually called vnto repentance by Gods patience and long suffering, are indeed elected: for the elect onely are effectually called to repentance, but such as abuse Gods patience, and are impenitent still, may notwithstanding be in the state of reprobation: for though the same meanes bee offered vnto them to bring them to repentance, yet they haue not the grace: the decree then concerning the reiecting of such impenitent persons, and the offer of such meanes, as might lead them vnto repentance, may verie well stand together: because it is of their owne hardnes of heart that the meanes offered are not effectuall. 2. And thus also another obiection may be answered, that if it be Gods wil that such should come to repentance, whether the malice of man therein can resist the will of God: for, if it were Gods absolute will and good pleasure, that such should come vnto repentance, no man could resist it: God is able to change and turne the most impenitent and hard heart, if it pleased him: But here we must distinguish betweene effectuall calling, which alwaies taketh place, and none can hinder it, and calling not effectuall, yet sufficient if men did not put in a barre by their owne hardnes of heart: Gods absolute will then is not resisted, when men come not to repentance: for his will is to leaue such to themselues by his iust iudgement: and not to giue them of his effectuall grace, *Faius.* 2. Now hereof no other reason can be giuen, why God doth not giue his effectuall grace to all, but his good

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pleasure, as our Blessed Sauiour saith, Matth.11.26. *It is so Father, because thy good pleasure is such.*

Quest. 7. *How the bountifulnesse of God in leading men to repentance, and the reuelation of his wrath, spoken of,* chap.1.18. *may stand together.*

The reuelation of Gods wrath and iustice against all vnrighteousnesse, and his goodnes and mercie in expecting the conuersion and repentance of sinners, are not contrarie the one to the other: for if men haue grace to come to amendment of life by Gods long sufferance, then his mercie taketh place in forgiuing them their sinne, and acquiting them of their punishment which is satisfied for in Christ. But if they become impenitent, and abuse Gods patience, then his iustice sheweth it selfe, in their condigne and deserued punishment: So Gods bountie and mercie appeareth in forbearing to punish, if they will repent, and his wrath is reuealed, vpon their impenitencie, and abusing of Gods long sufferance, *Parens.*

Quest. 8. *How God is said to harden the heart, seeing the wicked doe harden their owne hearts.*

v.5. *After thine hardnesse, and heart that cannot repent:* this hardnes of heart, is naturally in mans heart, and is encreased by his owne peruersnes, and obstinacie: yet God sometime also is said to harden the heart, as the Scripture saith, he hardeneth the heart of Pharaoh: This is done three waies, 1. Because men take occasion by Gods patience and forbearance, to continue in their sinnes: and so the Lord may be said to harden the heart, because the wicked abuse that occasion, which is sent of God: thus *Origen, lib.3. periarchon. Basil* in his oration, wherein he prooueth that God is not the author of euill, but in this respect, man rather should be said to harden his owne heart, in abusing the occasion, then God in giuing it. 2. *Augustine* taketh this induration of the heart to be said of God, when he withdraweth his grace: as *discedente sole aqua obduratur*, by the departure of the sunne the water is congealed and hardened, *serm.* 88. *de tempor.* 3. But beside the subtracting and withholding of Gods grace, he concurreth as a iust iudge, by his secret power so working, that both the inward suggestions of Sathan, and the externall obiects doe all make together for the further hardening of their heart: see before, c.1.qu.63.

Quest. 9. *Whether hardnesse of heart, and finall impenitencie, be a speciall kind of sinne.*

1. *Pererius* seemeth to collect so much by these two reasons: 1. Because here the Apostle ioyneth hardnes and impenitencie of heart together: that as hardnes of heart, is a speciall sinne, so should the other be also. 2. Here is a speciall and most grieuous punishment inflicted, the heaping and treasuring vp wrath: But neither of these reasons conclude, for both the hardnes of heart is rather the generall effect of sinne, and a perpetuall companion of an habite and custome in sinne, then a speciall sinne: and the punishment here described is against not one, but all their sinnes, wherein they continue without repentance.

2. *Vega lib.*13.*c.*20. *super decret. Trident. de iustificat.* sheweth that in these two cases, impenitencie doth assume a newe kind of peculiar malice, that is, either in receiuing of the Sacraments, for then especially men are commanded to prepare their hearts by repentance: so that herein the commandement of God is trangressed: and at the houre of death, for then a man not repenting is accessarie to his owne death, and so transgresseth that commaundement, *Thou shalt not kill.* But neither of these reasons are sufficient, 1. When one commeth to the Sacrament without due preparation, and so receiueth it vnreuerently and profanely: there is a new sinne indeed committed, which is profanenes and contempt of sacred things: but this is the fruit and effect of his impenitencie: a newe sinne is added to his impenitency, rather then impenitencie it selfe changed into a speciall sinne. 2. And so likewise, when one through impenitencie is careles of his saluation beeing at the point of death: this carelesnesse is also a fruit of impenitencie.

3. *Thomas* thus decideth this question; that if impenitency be taken simply for perseuerance and continuance in sinne, it is not a speciall sinne, but a circumstance rather of sinne: but if there be beside *propositum non pœnitendi*, a purpose not to repent, now impenitencie is become a speciall sinne, *Thomas* 2.2. *qu.*14. *articl.*2. But this seemeth to bee no perfect distinction: for whersoeuer impenitencie is, there is a purpose and resolution not to repent as long as the heart remaineth impenitent: Thus much then may be added for the discussing of this question: that impenitencie is two wayes to be considered: either in respect of the obiect,

obiect, which is sinne, that one hath committed: and so it is a circumstance that accompanieth sinne: or as it is ioyned with profaneneſſe, contempt of God, and vacuitie of his feare, and so it may haue toward God, the nature of a speciall sinne.

Queſt. 10. *Whether it ſtand with Gods iuſtice to puniſh twice for the ſame ſinnes.*

Seeing that the Gentiles were puniſhed before, beeing deliuered vp to their vile affections, c.1.26. how then are they reſerued here to a greater puniſhment againſt the day of wrath? for the Prophet Nahum ſaith, c.1.9. *non conſurget duplex tribulatio*, double affliction or tribulation ſhall not riſe vp.

Anſ. 1. This is not the meaning of the Prophet, that God cannot puniſh twice for the ſame ſinne, but there he ſpeaketh of the deſtruction of the Aſſyrians, that it ſhould bee at once, God ſhould not need the ſecond time to come vpon them: which was fulfilled in the euerſion and ouerthrow of Nineueh, it was at once deſtroyed for euer.

2. This rule well holdeth in the courſe of iuſtice, that one be not puniſhed twice for the ſame ſinne. 1. If by that one puniſhment full ſatisfaction be made for ſinne: but the wicked by their temporall puniſhment, cannot fully ſatisfie Gods iuſtice for their ſinne. 2. Puniſhment begunne in this life, and eternall puniſhment afterward, are rather diuerſe degrees of the whole puniſhment due vnto ſinne, then diuerſe puniſhments: as here in the courſe of humane iuſtice, a malefactor may be both put to the racke, to the wheele, hanged, and quartered; and all theſe ſhall make but one condigne puniſhment for his offence, *Par.* 3. And when one puniſhment worketh vnto amendment, then a ſecond is needleſſe: as the righteous onely are chaſtened in this life, but the wicked becauſe they profit not by temporall puniſhment vnto repentance, haue their puniſhment begun in this life, and finiſhed in the next: as the old world and Sodomites were both temporally and eternally puniſhed.

Queſt. 11. *Whether euerie one ſhall be rewarded according to his workes*, ver. 6.

Againſt this ſaying of the Apoſtle, v.6. *Who will reward euery man according to his workes*, it will be obiected, that they which repent them in their laſt houre, and ſo are ſaued, haue no time to ſhew good works, and likewiſe infants: therefore it appeareth not how they ſhould be iudged according to their workes.

Anſw. 1. They which haue grace to repent them in their laſt houre, are not voide of good workes: as the theiſe vpon the croſſe ſhewed theſe good fruits of his faith, he confeſſed Chriſt, acknowledged his ſinne, reprooued the vnbeleeuing theiſe, and prayed earneſtly for euerlaſting ſaluation. And if he had liued longer, he had no doubt a full purpoſe of heart to haue expreſſed his faith by his godly works: the like may be ſaid of thoſe which are at the point of death, called to repentance. 2. Concerning infants there is an other reaſon: for either they be ſaued according to the grace of Gods free election: or ſome are damned beeing left in their owne nature, the children of wrath: Now the Apoſtle ſpeaketh not of infants here, but of ſuch as are of yeares to commit euill, or doe good, *Pareus*.

Queſt. 12. *How it ſtandeth with Gods goodneſſe to puniſh euill with euill.*

It may be thus obiected: that ſinne is committed three wayes, either in rewarding euill for good, or euill for euill, or in not recompencing good for good: But God cannot ſinne, therefore it ſhould ſeeme to be againſt the nature of the diuine goodneſſe, to puniſh ſinne with eternall damnation: and it is againſt Chriſts rule, who commandeth that we ſhould do good againſt euill.

Anſwer. 1. Two wayes may euill be rendred for euill, *vel libidine vindictæ, vel amore iuſtitiæ*, either with deſire of reuenge, and ſo it is ſinne: or for loue of iuſtice, and ſo it is not ſinne: for then it ſhould not be lawfull for Magiſtrates to inflict puniſhment vpon malefactors. 2. In this life alſo God ſometime doth ſend euill for good, vpon his owne children, as when he afflicteth them: but it is for their greater good, as to encreaſe their faith and augment their reward, *Hugo*: but in the next world, he neuer rendreth euill for good: but either euill for euill, as to the wicked, becauſe he is iuſt: or good for euill, as to infants, becauſe he is good and gracious: or good for good, as to his faithfull ſeruants, becauſe he is both iuſt, and good and gracious, *Gorrhan*.

Queſt.

Queſt. 13. *Of the true reading of the 7. verſe.*

1. Some doe thus reade, *To them which by continuance in well doing ſeeke eternall life,* he ſhal render, *glorie, honour, immortalitie:* thus *Oecumenius, Ambroſe, Gregorie, lib. 28. moral. cap.6. Haymo, Pererius.* But in this reading there is a manifeſt inuerting of the order of the words, which ſtand thus in the originall: *to them which by patience in well doing ſeeke glorie, honour, immortalitie, eternall life:* that is, God will giue eternall life vnto ſuch: whereas then the ſenſe may be found out, without any ſuch inuerſion, the beſt way is to keep the due order of the words. 2. Some doe thus reade, *To them which by patience (the glorie of good works, honour, immortalitie) ſeeke eternall life: Beza, Gryneus, Aretius:* that is, God will giue the glorie, honour, immortalitie, due vnto their good works, vnto them which continue to the end, in ſeeking eternall life: this reading agreeth with the former in tranſpoſing of the words, ſauing that they ioyne, *good works* to the words following, *glorie, honour, &c.* which is better annexed to the former word, patience, and perſeuerance: as appeareth, ver. 10. *To euery one that doth good, ſhall be glorie, honour, &c.* where theſe words *glorie, honour,* are ſeuered from the former, as it muſt be ſo here alſo. 3. Therefore the beſt reading of theſe words is this: *To them which by perſeuerance in well doing, ſeeke glorie, honour, immortalitie, eternall life:* that is, God ſhal render eternall life vnto ſuch: the word *render,* muſt be ſupplyed out of the former verſe, *who will render vnto euery man, &c.* and the word is better ioyned, with *eternall life,* then with the former words, *glorie, honour, immortalitie:* becauſe the words need not be tranſpoſed, or put out of their place in this reading, as in both the former. Thus *Origen, Chryſoſtome, Theophylact,* doe interpret this place: and the Syrian interpreter, *Calvin, Pareus, Faius,* with others.

Queſt. 14. *What the Apoſtle meaneth, by patience of good workes,* v.7.

1. Some referre this patience vnto God, whereof the Apoſtle ſpake before, ver.4. *Deſpiſeſt thou the riches of his bountifulneſſe and patience, &c.* and they giue this ſenſe: that they which abuſe not the patience of God, but thereby are ſtirred vp vnto good workes, ſhall haue eternall life: thus *Ambroſe.* But this expoſition cannot ſtand: for the Apoſtle vſeth here a diuerſe word ὑπομονὴν, *patience, perſeuerance,* from the former, v. 4. which is ἀνοχὴν, long-ſuffering, forbearing: and there the Lord ſpake of the ſinners and impenitent, which abuſed Gods longanimitie, but here of the faithfull that continue in well doing. 2. Some vnderſtand the patience of men, whereby they endure affliction, which might otherwiſe turne them aſide from well doing, *Anſelm.* and *Caietan* much to the ſame purpoſe vnderſtandeth here *patience of good workes,* not *obiectiuè,* by way of obiect, for the obiect of patience is euill, and not good: but *cauſaliter,* cauſally, becauſe good workes giue occaſion of perſecution, which many times followeth good workes. 3. But the word here vſed ὑπομονὴ, doth as well ſignifie perſeuerance and continuance, as patience: the meaning then is, that they which perſeuere and continue in good workes. So S. Luke ſaith, c.21.19. *By your patience poſſeſſe your ſoules:* which Matthew rehearſeth thus, c. 24. 13. *Hee that endureth to the ende ſhall be ſaued:* likewiſe the Apoſtle to the ſame purpoſe, Heb. 10.36. *Yee had neede of patience, that after yee haue done the will of God, yee may receiue the promiſe:* the Apoſtle there vſeth the ſame word ὑπομονὴ. And in this ſenſe *Hierome* taketh *patience* here in his commentarie vpon this place; ſo alſo *Pareus, Beza,* with others.

Queſt. 15. *What glorie, honour, and immortalitie, the Apoſtle ſpeaketh of,* v.7.

1. Some doe vnderſtand them, *pro vita pia & ſancta ſtudio,* for the ſtudie and deſire of a godly and holy life, *Faius:* and hereby *Tolet* would haue ſignified, *bonorum operum qualitas,* the qualitie of good workes, for true honour commeth of vertue: but it is euident by the word following, *immortalitie,* that the Apoſtle here hath relation, vnto the eternall glorie of the next life, *Pareus.*

2. *Glorie,* by glorie is vnderſtood, that glorious ſtate of the Saints both in their bodies and ſoules: when as the Scripture ſaith, the iuſt ſhall ſhine as the Sunne in the kingdome of the Father, Matth.13. and *honour* is that dignitie, which the Lord ſhall giue vnto the Saints, placing them at his right hand, honouring them in the ſight of the world, which before condemned them, *Faius.* Theſe two *Adam* was furniſhed with in his creation: as it is ſaid, Pſal. 8.5. *Thou haſt crowned him with glorie and honour:* he was created glorious in the gifts of his bodie

and minde, and honourable, because he had the dominion of all other creatures, and so was preferred before them: but this *glorie and honour*, which Adam lost by his fall, as *Origen* to this purpose alleadgeth that place, *Psal.*49.12. *Man did not continue in honour*, shall more abundantly be restored in the resurrection.

3. He addeth *incorruption*, to shew that this glorie and honour, were not such as the Gentiles sought, who made terrene and earthly glorie the scope of their actions: but eternal and euerlasting in heauen, which should neuer fade: *Origen* seemeth here to vnderstand the spirituall incorruption of the soule in this life, contrarie to which is the corruption of the mind from the simplicitie of the faith of Christ: *per hanc obseruantiæ incorruptionem, &c.* by this incorruption in the obseruance of faith, we attaine vnto the incorruption of our bodies in the resurrection: *Gryneus* vnderstandeth the incorruptible state both of the bodie and soule in the next life. As the bodies should be freed from corruption, so *mentes non laborabunt vanitate*, their minds shall be free from vanitie: But *Chrysostome* better restraineth it to the incorruptible state of the bodie: *aditum facit ad resurrectionem corporum, &c.* the Apostle maketh a way to the resurrection of the bodie: and [illegible]oyneth glorie and honour with incorruption, *omnes resurgemus incorrupti, sed non omnes ad gloriam, &c.* for we shall rise incorruptible, but not all vnto glorie.

4. Vnto these the Apostle addeth a fourth, v.10. namely *peace*, which is the verie complement and perfection of our happines: this peace is *bonorum omnium secura & tranquilla possessio*, a secure and peaceable possession of all good things: and as *Prosper* saith, as *Beda* here citeth him: *pax Christi finem non habet*, the peace of Christ hath no ende: the Saints shall bee at peace with God, they shall enioy the tranquilitie and peace of conscience in themselues: and peace they shall haue without, from all enemies whatsoeuer, which shall bee subdued vnto them.

5. But it will be obiected, that glorie and honour are peculiar and essentiall vnto God, which he will not giue to any other, Isay 42.8. *And thine is the glorie*, Matth.6.13. *Ans.* That essentiall and infinite honour and glorie which is in God, is not communicated vnto any other: but yet there are certaine influences and bright beames of that glorie, which in Christ are imparted to his members, as S. Peter saith, *That by these precious promises (which are made vnto vs in Christ) we are made partakers of the diuine nature*, 2.1.Pet.4.

Quest. 16. *How it standeth with Gods iustice to punish eternally sinne temporally committed.*

Obiect. As God giueth eternall life vnto his faithfull seruants, so he punisheth the wicked and impenitent with euerlasting damnation: but sinne is a temporall trangression: and for one to be punished eternally for a momentanie delight, may seeme to exceed the rule of iustice.

Ans. Three wayes doth it appeare to be most iust, that God should punish eternally sin but temporally committed: both in respect of the minde and intention of the sinner, of the matter wherein he sinneth, and of the person against whom he is an offender.

1. First, though the act of sinne be but temporall, yet the minde of the sinner is infinite: if he could euer liue, he would euer sinne: and therefore as *Gregorie* saith, *quia mens in hac vita nunquam voluit carere peccato, iustum est, vt nunquam careat supplicio, &c.* because the mind in this life would neuer be without sinne, it is iust, that it should neuer be without punishment.

2. If the matter and subiect of sinne be considered, it is of, and in the soule: like as then the wounding of the bodie, bringeth the death of the bodie, after the which there is no returning into this life againe: so sinne beeing the death of the soule, it followeth, that it should be perpetuall for euer, *Hugo*: like as then Magistrates doe punish some offences, as murther, theft, with death, which doth vtterly exclude them from the society of the liuing, and cut them off for euer: so is it iust with God to punish the sinnes committed against him with euerlasting paine, *Perer.*

3. Sinne because it is a transgression of the law of God, is so much the more hainous: as he that smiteth the Prince doth more grieuously offend, then hee which striketh a priuate person: so that sinne is of an infinite nature, because of the infinite dignitie of the diuine maiestie, against whome it is committed: and therefore it deserueth an infinite punishment: which because it cannot be infinite, *secundum intensionem*, in the intention and greatnesse of it, it remaineth that it should be infinite, *secundum durationem*, in respect of the continuance,

tinuance, and enduring thereof. *Perer.*

4. Further, the equitie of Gods iudgement in punishing the temporall act of sinne eternally, *Hugo* doth thus very well illustrate by these comparisons: Like as when marriage is contracted, *per verba de præsenti*, by words vttered in the present tense: though the contract be soone done, yet the marriage remaineth all the life long: so when the soule and sinne are contracted together, it is no maruel if this contract holding during the time of the soule, deserue euerlasting punishment: And like as where the fuell and matter of the fire continueth, the flame burneth still; so sinne leauing a blot in the soule beeing the matter of hell fire, is eternally punished, because there is still matter for that euerlasting fire to worke vpon. Thus then it is euident, how the Lord euen in punishing sinne eternally, doth reward men according to their workes: for though the action of sinne be temporall, *voluntas tamen peccandi, quæ per pœnitentiam non mutatur, est perpetua*, yet the will to sinne, which is not changed by repentance, is perpetuall. *Gorrhan.*

17. Quest. *How eternall life is to be sought.*

v. 7. *To them, which in well doing seeke glorie, honour, &c.* In seeking of God who is eternall life, three things must be considered, *locus, tempus, modus*, the place, the time, the manner.

1. The place must be *mundus, quietus, securus*, cleane, quiet, secure: then first God is not to be sought vpon the bed of idlenes, or carnall delight: and therefore it is said, Cantic. 3. 1. *In my bed I sought him, but found him not:* that is no cleane place to seeke God in: But yet the *bed vndefiled is honourable*, Heb. 13. 4. and the faithfull doe seeke God euen in their beds; as Dauid saith, Psal. 6. 6. *That he watered his couch with his teares.* Neither is God to be sought in the courts and streetes, and tumultuous assemblies: as Cant. 3. 2. *I sought him in the streetes, but found him not:* and Hos. 5. 6. *They shall goe with their bullocks and sheepe to seeke the Lord, but shall not finde him:* such are no quiet places: but God must be praied vnto in secret, and sought in the quiet hauen of the conscience. Neither is God to be sought *in pompa*, where there is ostentation of pompe and vanity, as Christs parents found him not among their kinred, but in the temple disputing with the Doctors: God is to be sought, not in pompous shewes, but in the assemblies of the Saints.

2. Concerning the time, God must be sought, *dum dies est, dum prope est, dum nobis prodest*, while it is day, while it is neare, and at hand, and when it may auaile vs. 1. First, God is not to be sought in the night, Cantic. 3. 1. *I sought him in my bed by night, &c. but found him not:* so the Apostle saith, *The night is past, the day is come, let vs cast away the workes of darknes:* God then is to be sought, not in the time of ignorance and darknes, but in the time of light and knowledge. 2. The Lord must be sought when he may be found, and is at hand: Isa. 55. 6. *Seeke ye the Lord while he may be found, call vpon him while he is neare:* while the Lord offereth grace vnto vs, and standeth knocking at the doore of our hearts, we must open vnto him. 3. And in this life we must seeke God, while mercy is shewed: while the bridegroome crieth in the streetes, Matth. 25. 6. but when the doores are shut, and this life is ended, it is then too late to seeke for mercy.

3. Touching the manner: God must be sought in the heart, in desiring him: Isa. 26. 8. *The desire of my soule is to thy name:* our eyes must be toward him: Psal. 121. 1. *I will lift vp mine eyes to the mountaines from whence my helpe commeth:* our talke must bee of him: Psal. 119. 13. *With my lippes haue I declared all the iudgements of thy mouth:* our hands must be lift vp vnto him in our prayer: *Wee must lift vp pure hands*, 1. Tim. 2. 8. our feete must be ready to goe to serue him: Psalm. 18. 33. *Hee maketh my feete like hindes feete: Gorrhan.*

18. Quest. *Whom the Apostle meaneth by contentious, and such as disobey the truth.*

v. 8. *But vnto them that are contentious.* 1. Some doe vnderstand those, that did wilfully maintaine and defend their errors: whence was beginning of sects and schismes, *Origen. Anselm.* 2. *Chrysostome, Theodoret*, apply it vnto those, which sinned of malice, and of an obstinate and set purpose. 2. But *Ambrose* specially referreth it vnto those, who despised the iudgement of God, and abused his long suffering and patience, thinking that they should not be called to an account for their sinnes: and this seemeth to be most agreeable to the Apostles meaning: for he spake before of such, v. 4. as despised the bountifulnes of God, which did lead and call them to repentance: by the contentious then are vnderstood

such as were refractorie, and rebellious against God.

And disobey the truth. 1. Some vnderstand the truth of the Gospel, *Anselme, Aretius.* 2. Some generally the truth of doctrine by preaching, *Lyran. Osiand.* But the Apostle speaketh principally of the Gentiles, which had neither heard of the Gospel, and wanted the light of true doctrine. *Ambrose* doth restraine it to those, that beleeue not the iudgement to come by Christ; but that is too peculiar. 4. Some doe vnderstand only the light of nature, *Beza, Gryneus, Parens*: of which truth the Apostle spake before, c. 1. 18. *which withheld the truth in vnrighteousnesse.* 5. But seeing the Apostle comprehendeth the Iewes as well as the Gentiles, the truth is more generally to be taken, for any direction vnto that which was right, whether by the law of nature, which the Gentiles had, or the written law, which the Iewes had: so *Chrysostome* taketh it in this generall sense, *qui lucem fugit, tenebras eligens*, which doth flee the truth, choosing darknes, &c.

19. Quest. *Of the punishment due vnto the wicked, Indignation, wrath, tribulation, anguish, &c.* v. 8.

1. Some doe ioyne all these together, as depending vpon one sentence: so *Ambrose, Theodoret, Origen:* but they are distinguished in two periods, one endeth at *wrath*, the other beginneth at *tribulation:* the first sheweth the qualitie of the works which are punished, the other the persons that shall be iudged, indifferently both Iewes and Gentiles: *Tolet.* or the first containeth the *thesis*, or generall proposition: the other an *hypothesis*, with particular application to the Iewes and Gentiles.

2. θυμὸς, indignation, some take for the more vehement motion of anger, and ὀργὴ, anger, for the lesse, *Origen, Martyr.* but the first rather signifieth the lighter commotion and stirring of the minde, the other the inflammation of the minde, with a purpose of reuenge, *Tolet. Parens* and this *anger*, and *indignation* are not to be referred vnto the men themselues, as *Origen*, but vnto God, who is not subiect vnto any such perturbations: but here figuratiuely, *anger* the cause is taken for the effects, the iudgement of God vpon the wicked, the effects of his anger. *Parens.*

3. θλῖψις, στενοχωρία, *tribulation*, and *anguish.* 1. Some apply vnto the inward vexation and anguish of the minde, which the wicked feele in this life: these are before iudgement, and the other two, indignation, wrath, after: *gloss. ordinar. Aret.* and hereupon *Origen* maketh a difference betweene the tribulation of the wicked, *quam subsequitur angustia*, which anguish and vexation of the minde followeth, and the affliction of the righteous, wherein they are not straightened, but enlarged in their inward man. 2. But this tribulation and anguish is better referred to the infernall punishment, where shall be weeping and gnashing of teeth, *Parens:* which some thus well distinguish referring tribulation, to the externall punishment of hell fire, and anguish to the worme of conscience, that neuer dieth, *Osiand. Gerhan.* but yet so there eternall punishment is here described: as that the horror of conscience euen in this life, the forerunner of that euerlasting horror in hell, may very well be included also.

4. *Vpon the soule of euery man:* which is not onely an Hebraisme, that is, vpon euery man, *Tolet.* for according to the Hebrew phrase it had been sufficient, to say, vpon euery soule: therefore hereby is also signified the horrible punishment of their soules specially, yet together with their bodies, *Parens*: for *a parte totum intelligit*, he vnderstandeth the whole by a part. *Haymo.*

20. Quest. *Why the Iew is set before the Grecian.*

v. 9. *Of the Iew first, and of the Grecian.* 1. *Tolet* thinketh that the word πρῶτον, first, here signifieth, *ordinem & praeeminentiam statuum*, the order and preheminence or prerogatiue of states between the Iewes and Gentiles: for the Iewes were preferred before the Gentiles, because they were the people of God. But although this reason may bee yeelded in the next verse, where mention is made of glorie and honour, vpon euery one that doth good, the Iew first, and then the Gentile: yet it can be no prerogatiue for the Iew to be first in punishment. 2. Therefore I preferre their iudgement, which thinke that the Iew in the order of punishment is placed first, because they knewe Gods will, and had better helpes, and therefore they were worthy of greater punishment, if they did not their masters will: so *Ambrose, Iudaeus crediens propter Abraham honorificentior, diffidens poenis mulctandus*, the beleeuing Iewe was more honoured for Abrahams sake, but the vnbeleeuing Iewe was

worthy

worthie of greater blame: ſo alſo *Athanaſ. ad Antioch. qu.* 144. ſo *primum, ſignificat grauitatem pœnæ*, this word *firſt*, doth in this place ſignifie the greatnes of puniſhment: in the other, *prærogatiuam præmij*, the prerogatiue of reward, *Faius.*

21. Queſt. *What Iewes and Gentiles the Apoſtle here meaneth.*

1. *Origen* will neither haue the vnbeleeuing Iew here to be matched with the beleeuing Gentile: for thenthe Iew ſhould not haue the preheminence: nor yet the beleeuing Iewe with the vnbeleeuing Gentile: for then they were not fit to be ioyned together: but he vnderſtandeth, as well the vnbeleeuing Iewes as Gentiles: and hath theſe ſtrange poſitions: 1. That euen they which beleeued not among the Gentiles, yet doing well might be rewarded, though they had not faith in Chriſt: for as they were condemned for their euill works, ſo if they did well, they ſhould be counted worthie of reward: and whereas that place will be obiected, *He that beleeueth not, is condemned alreadie*, Ioh. 3.18. he giueth this interpretation. *ſecundum hoc quod non credidit, iudicatus eſt, &c.* he is iudged in this, that he beleeued not, though for other things which he doth he ſhall not be iudged: as it is ſaid, *He that beleeueth ſhall not be iudged or condemned*, that is, he ſhall not be iudged, *ſecundum hoc, quod credit*, in that he beleeueth, yet in other things he ſhall be iudged: 2. Such an one not beleeuing in Chriſt, yet doing well, though he haue not eternall life, yet *gloria operum poterit non perire*, by the glory of his workes he may be kept from periſhing: to this purpoſe *Origen lib. 2. in. c. 2. ad Roman.*

2. *Contra.* 1. The firſt poſition of *Origen* that any thing done without faith can be acceptable to God, is contrary to the Scripture, Heb. 11.6. *Without faith it is impoſſible to pleaſe God:* neither doth that argument follow from the contrary; for one euill worke is ſufficient to condemne a man, but one good worke is not ſufficient to obtaine reward: for he that doth one good worke may haue many euill workes beſide, for the which he deſerueth to be puniſhed: that other gloſſe of his, of the iudging of beleeuers, and the not iudging of vnbeleeuers is confuted by the words of our Sauiour, Ioh. 5.24. *He that beleeueth hath euerlaſting life, and ſhall not come into condemnation:* he is not freed then from iudgement onely in part, becauſe he beleeueth; but ſimply he ſhall neuer enter into condemnation: for he which hath a liuely faith, which is effectuall working by loue, hath not onely a naked faith, but is full of good workes: and where he is wanting, his imperfect obedience is ſupplied by the perfect obedience of Chriſt apprehended by faith. 2. Neither doth the Scripture allow any third place beſide heauen and hell after this life: that any not hauing eternall life, ſhould be preſerued from periſhing: for they which are not counted among the ſheepe at the right hand of Chriſt, for whom the kingdome is prepared; they belong vnto the goates at the left hand, and ſhall goe into euerlaſting fire prepared for the deuill and his Angels. 3. This ſtraight and inconuenience *Origen* is driuen vnto, becauſe he taketh theſe Iewes and Grecians to be vnbeleeuers; whereas the Apoſtle vnderſtandeth ſuch among the Gentiles, as beleeued in God, and liued thereafter; ſuch were they which liued with *Melchiſedek, Iob*, the *Niniuites, Cornelius*, as *Chryſoſtome* vpon this place ſheweth, whom *Faius* followeth.

22. Queſt. *Of the diuerſe acceptions of the word perſon, v.11.*

This word προσωπον, is either giuen vnto God, or to creatures; and the ſame either without life, or to ſuch as haue life, as to man.

1. It is attributed to God three wayes. 1. The face of God ſignifieth his iudgement againſt ſinners, 1. Pet. 3.12. *The face of God is againſt thoſe which doe euill.* 2. It is taken for the ſpirituall preſence of Chriſt, 2. Cor. 2.10. *I forgaue it for your ſakes in the ſight or face* ἐν προσώπῳ *of Chriſt.* 3. It is taken for the diuine hypoſtaſis in the Trinitie: as Chriſt is ſaid to be the engraued forme of the perſon of his father, Heb. 1.3.

2. Things without life are ſaid to haue a certaine face, as Luke, 12.56. *The face of heauen.*

3. Properly this word *face* is giuen vnto man; and it 1. either ſignifieth his countenance, as Ieſus is ſaid to haue fallen vpon his face, Matth. 26.39. 2. or the bodily preſence; as the Apoſtle ſaith he was kept from the Theſſalonians, concerning his face, but not in heart, 1. Theſſalon. 2.17. 3. or it is taken for ſome reſpect of the gifts of the body, minde, or ſome externall condition, as of honour, riches, or ſuch like: in this ſenſe it is ſaide

of Christ, Mark. 12. 14. thou carest not for the person of any: and S. Iude saith of certaine false teachers, that they haue mens persons in admiration for aduantage sake, Iud. v. 16. and in this sense it is taken here, *Grynens.* 4. The person then of man betokeneth some qualitie or condition in him, for the which he is respected: either naturall, as the gifts of the minde, sharpnes of wit, memory, vnderstanding, or of the body, as strength, comelines, beuty: or such as are attained vnto by labour and industry, as learning, knowledge of arts, wisdome: or externall in worldly respects, as if he be rich, honourable, of authoritie, or such like. 5. Further, some respect of persons is necessarily ioyned with the cause, as a fault in an aged man, or minister, or one that hath knowledge, is greater, then a slippe of a young man, or one that is ignorant: some respect of persons is diuided from the cause, as whether he be rich or poore, honourable or base: and in this sense persons are not to be respected: *Martyr.*

23. Quest. *How God is said not to accept the persons of men.*

The Apostle hauing made mention of the equall condition of the Iewes and Gentiles, both in punishment and reward, addeth this as a reason, because God is no accepter of persons, in respect of their nation and kinred: So S. Peter saith, *God is no accepter of persons, but in euery nation, he that feareth God, &c. is accepted with him.* Act. 10. 34, 35. here the respecting of persons is vnderstood of the nation or countrey: likewise S. Paul saith, Gal. 3. 28. that in Christ, *There is neither Iew nor Grecian, bond, nor free, male nor female:* that is, in Christ there is no respect of persons: Deut. 16. 19. *Thou shalt not accept any person, neithee take any reward:* to preferre any for gifts or rewards, beside the merit of his cause, is to haue respect of persons: God then accepteth no mans person, he preferreth not any for his riches, countrey, honour, strength, or any other such qualitie, but iudgeth euery man, as his cause is, and as his works are. But thus it will be obiected on the contrarie:

1. *Obiect.* Moses entreateth the Lord to spare his people for Abraham, Isaak, and Iaakobs sake, Exod. 32. herein then the Lord hath respect of persons.

Ans. Some giue this answer, that in temporall things, such as was the forbearing to punish the people, God may haue respect to persons, but not in eternall, *Mart.* But it may be better answered, that God had not respect to the persons of these Patriarks, but to his gracious promise, which he had made vnto them, as there Moses saith, *Remember Abraham, &c. to whom thou swarest by thy selfe, &c.*

2. *Obiect.* S. Paul would haue vs doe good to all, but specially to the houshold of faith, Gal. 6. 10. here the person is respected.

Ans. The person is not respected here, but the cause: for the faithfull are preferred, in respect of their faith, which is the cause, why they haue the preheminence.

3. *Obiect.* But God doth elect some vnto saluation, some are reiected, whereas all by nature are the children of wrath, and in the same common condition: to giue them vnequall things, as life or death, to those which are in the same equall condition, seemeth to be done with respect of persons.

Ans. 1. Some giue this solution, that there is no acception of persons *in donis gratuitis*, in gifts of gratuitie, and freely bestowed: as election, vocation, are of the free gift of God, he calleth and electeth whom he will: but a person may be accepted, in the distribution of that which doth of right appertaine vnto one: and so the Lord accepteth no mans person, but rewardeth euery one according to his worke. *Perer. disput. 6. numer. 42.*

2. *Beza* thus answereth, that in the decree of election, there can bee no acception of persons: when God electeth some before they haue any beeing, and so are yet no person at all.

3. But this answer is more full and sufficient: there are three things to be considered in the accepting of persons. 1. When some externall condition is respected beside the merit of the cause. 2. And this is done contrarie to the law of equitie. 3. And not without iniury done vnto an other, when of partiall affection, that is taken from one which is his right, and adiudged to an other: But none of them are seene in Gods election. 1. He respecteth not any condition or qualitie in them, which are elected: but he maketh choice of them, of his owne good pleasure. 2. He is not tied to any law, and so transgresseth no law. 3. He doth not wrong vnto any, in exempting some from destruction, which in the rigour of his iustice is due vnto all: like as *Augustine* putteth the case of two debters: if the Creditour doe forgiue his debt vnto one, and exact it of an other, he doth no wrong:

wrong: it is free for him to doe what he will with his owne, Mat.20.15. *Parens, Faius:* ſo as *Auguſtine* well determineth, *ibi acceptio perſonarum recte dicitur, vbi ille, qui iudicat, relinquens cauſa meritum, &c.* there acception of perſons is rightly ſaid to be, when he that iudgeth leauing the merit of the cauſe, doth find ſomewhat in the perſon, for the which he giueth ſentence with one againſt an other, &c. *lib. 2. ad 2. epiſt. Pelag. c.7.* But ſo doth not God, for hee findeth no difference in the perſons, but all beeing in the ſame cauſe of damnation, he of his owne free will forgiueth his debt vnto ſome, and requireth it of others.

4. *Obiect.* But it is an accepting of perſons, as well, *cum æqualibus inæqualia tribuuntur, &c.* when vnequall things are giuen to thoſe which are equall in cauſe: as when all are guilty, and yet one is ſaued, an other condemned, as when the perſons are vnequall, as the innocent condemned, and the guiltie freed: God ſeemeth in the firſt kind to haue reſpect vnto perſons, freeing ſome from condemnation, which belongeth in the rigour of Gods iuſtice to all.

Anſw. 1. It is not ſimply an accepting of perſons to giue vnequally where the cauſe is equall: but when this is done with reſpect vnto ſome qualitie in the perſon, as becauſe he is rich, or honourable, or ſuch like, and the other is not: But God doth not ſo, he electeth ſome before other, not for any reſpect to their perſons, but of his meere grace and fauour. 2. Betweene the decree of Gods election, and the election thereof, there commeth the faith and pietie of the elect, which maketh a manifeſt difference betweene them and the reprobate, which freeth God from all partiality, who iudgeth men according to the quality of their workes. See more afterward, 3. addition to the places of doctrine.

24. Queſt. *Of the meaning of theſe words, v.12. As many as haue ſinned without the law, ſhall periſh without the law.*

1. *Ambroſe* expoſition here ſeemeth ſomewhat ſtrange, who vnderſtandeth this not of the law of nature, but of the law of Moſes, to the which the Gentiles were bound to giue aſſent: and therefore *duplici nomine fiunt rei*, they are guiltie two wayes, becauſe they did not giue aſſent vnto the law giuen by Moſes, nor receiued Chriſt, &c. *Pererius* refelleth this interpretation, becauſe the law of Moſes did onely bind the Hebrews, neither were any of the Prophets commanded to publiſh the law of Moſes to the Gentiles, as afterward the Apoſtles were commanded to preach it to the Gentiles. But *Tolet* ſomewhat qualifieth and excuſeth *Ambroſe*, making this his meaning, that he ſpeaketh onely of the Gentiles, who liued after the publiſhing and preaching of the Goſpel, who then were bound to beleeue and to receiue the writing of Moſes, and the Prophets, which propheſied of Chriſt: yet in this ſenſe, he thinketh, that *Ambroſe* expreſſeth not the Apoſtles full meaning, who ſpeaketh generally of the Gentiles, both before, and at the comming of Chriſt.

2. *Chryſoſtome*, whom *Anſelme* followeth, doth interpret, this to be iudged without a law, *leuius puniri*, to be more eaſily puniſhed: for the Gentile hauing not the law as the Iew had, is thereby ſomewhat excuſed: But the Apoſtles purpoſe is not to ſhew any inequality of puniſhment between the Iew and Gentile, but howſoeuer they are vnequall in knowledge, yet becauſe they are equall in ſinne, they ſhall both indifferently be puniſhed.

3. Some contrariwiſe, doe make the caſe of the Gentiles more grieuous: they ſhall periſh without the law, meaning the written law, but the Iewes ſhall be iudged onely, that is, not puniſhed eternally, but for a time, who afterward ſhall be ſaued: this opinion is imputed to *Origen, hom. 3. in Leuit.* and he inſinuateth as much in his commentarie vpon this place. *Auguſtine* refelleth this opinion, *concion. 25. in Pſal. 118.* And it is euidently confuted by the ſaying of our Sauiour, Matth. 11. that it ſhall be more eaſie for the Sodomites in the day of iudgement, then for the vnbeleeuing Iewes: *Perer.* and they that haue done euill (whether Iew or Gentile) ſhall goe into euerlaſting fire, Matth. 25.46. Here then iudgement is taken for condemnation, as it is vſuall in the Scripture: as Ioh. 5.29. *They that haue done euill ſhall come forth to the reſurrection κρίσεως, of iudgement*, that is, condemnation. *Tolet.*

4. *Pererius* here maketh mention of the like opinion of certaine of their Catholikes, who by *iudging*, here vnderſtand certaine tranſitorie paines in purgatorie, which ſuch ſhall endure but they ſhall not finally periſh, becauſe they hold the foundation, namely, faith in Chriſt: But *Pererius* confuteth them, becauſe the Apoſtle ſpeaketh of ſuch Iewes, as beleeued not in Chriſt, and therefore did not hold the foundation.

5. *Gregorie* hath this obſeruation vpon thoſe words: he maketh two degrees of thoſe

which shall be saued in the day of iudgement, and two likewise of them which shall be condemned: first, *alij iudicantur & regnant*, some shall be examined first for their life, and afterwards enter into Gods kingdome, such as repented them of their former sins, and did good works; such Christ shall say vnto, *For I was hungrie, and yee gaue me meate, &c. alij electorum non iudicantur & regnant*, others of the elect, should not be iudged at all, but presently raigne with Christ; such are they that are perfect, as namely the Apostles, who are promised to sit vpon twelue seates, and iudge the twelue tribes of Israel. So likewise for them that shall be condemned, some *sine iudicij examine condemnabuntur*, shall be iudged without any examination or iudgement, such are the infidels, which shall rise againe, *non ad iudicium, sed ad tormentum*, not vnto iudgement, but vnto torment: as it is said in Psal. 1. *The wicked shall not stand vp in iudgement:* and here the Apostle saith of such, *they shall perish without the law.* But they which professed the faith, and yet liued not thereafter, *redarguentur vt pereant*, shall first be iudged and reproued, and then perish: like as in a common wealth, the Prince *aliter punit ciuem delinquentem, aliter hostem rebellantem*, punisheth a citizen offending one way, examining his offence according to the law; and an enemy rebelling an other way, he vseth martial law against such, giuing sentence presently to condemne them. But this obseruation of *Gregorie* seemeth somewhat curious: the Apostle intendeth not here any such thing, to shew any difference in the processe of iudgement betweene the Iewes and Gentiles, but that they both beeing in the same cause of transgression, shall be partakers of the same punishment: And that there shall be but one manner of proceeding in iudgement, both in rewarding the righteous, and in condemning the wicked, it is euident by that description of Christs comming to iudgement: Matth. 25. 31.

6. *Augustine* here propoundeth this doubt, that whereas the Apostle saith, Rom. 4. 15. *Where there is no law, there is no transgression:* how then can the Gentiles be found to be transgressors without the law? for answer hereunto, he maketh three kind of lawes: one is the written law, which is giuen vnto the Iewes, not to the Gentiles: and of this law speaketh the Apostle here, that they sinned without the law, and so shall perish without the law, that is, the written law of Moses: there is beside the law of nature, whereof the Apostle speaketh afterward, v. 14. *They hauing not the law, are a lawe vnto themselues:* against this law the Gentiles sinned, and by this law they shall be iudged: the third law is that which was giuen vnto Adam in Paradise, by which not onely he, but all his posteritie are found to be transgressors: and in respect of this law, euen infants are found trespassers, because of originall sinne: to this purpose *Augustine* in the place before cited.

25. Quest. *Of the occasion of these words, v. 13. The hearers of the law are not righteous before God, but the doers shall be iustified.*

1. Some take this to be a new argument to conuince the Iewes, that they could not be iustified by the law, because the keeping and fulfilling of the law is required to make one iust, which no man can doe: and so consequently beeing not iustified by the law, they must seeke to be iustified by faith, *Calv. Pareus.* But as yet the Apostle is not entred into that matter, to proue iustification by faith, and not by the law: he hitherto laboureth to conuince both Iewes and Gentiles, that they are vnder sinne.

2. Some take this to be the order: that the Apostle prooueth both Iewes and Gentiles to be equall, both *quoad naturam*, in nature, for God hath no respect of person, v. 11. they are all alike by nature: and *quoad pœnam*, in their punishment they are equall, the one shal perish without the law, the other shall be iudged by the law, v. 12. then *quoad culpam*, they are equall in the fault, because neither of them are doers of the law, *Gorrhan.*

3. Some thinke, that here the Apostle meeteth with an obiection of the Iewes, who seeing the Apostle to equalize them with the Gentiles, might haue obiected, that they had the law, and so had not the Gentiles: the Apostle then answereth, that this did not help them, because they were hearers onely of the law, and not doers: *Martyr, Gryneus.*

4. *Tolet* thinketh, that this sentence is brought in as a probation of the 10. verse, *that glorie shall be to euery one that doth good:* otherwise that part should be passed ouer without proofe: and so he thinketh this clause not specially to be meant of the Iewes, but of the Gentiles also, because it is said, *the doers shall be iustified*, which was common both to the Iewes and Gentiles, not *the hearers and doers*, which was proper to the Iewes, who had the law written, which was read vnto them, and they heard it: *Faius* also thinketh this to be a proofe of the tenth verse.

Contra.

Contra. 1. But if S. Paul ſhould prooue here, that glorie ſhall be to euery one that doth good, and he immediately inferreth, that the Gentiles doe by nature the things of the lawe, it would follow that by nature they might doe good, and ſo by their naturall workes obtaine glorie, which is not to be admitted. 2. That part concerning glory to them which did good, had not ſo much neede of proofe, as the other, becauſe there were verie few found among the Gentiles, that did ſuch good workes, as ſhould be recompenced with glorie and honour: and the Apoſtles principall intendment, is to conclude both Iewes and Gentiles to be vnder ſinne. 3. And further that the Apoſtle ſpeaketh of the written law here, it is euident, becauſe that onely was heard: neither needed he againe to repeate, *hearers of the Law, and doers*, it beeing mentioned before.

5. Wherefore, this rather is the coherence of this verſe: that whereas S. Paul in the former verſe, had ſhewed firſt the Gentiles without the lawe, and the Iewes vnder the lawe, to be ſinners: he prooueth the latter part firſt, that the Iewes ſhould be iudged by the law, becauſe as long as they were hearers, and not doers, it could not helpe them, they ſhould not thereby be approoued and iuſtified: and in the next verſes following, he ſheweth how the Gentiles ſhould *periſh without the law*, becauſe although they had not the written law, yet they had the law of nature imprinted in them, which guided them to doe ſome things agreeable to the lawe, and ſo made them inexcuſable. And thus this whole diſputation of the Apoſtle hangeth well together, *Bucer*, *Aretius*.

Queſt. 26. Of the meaning of theſe words, *Not the hearers of the Lawe, &c. but the doers ſhall be iuſtified, ver.* 13.

1. There are two kind of hearers: ſome onely heare with the eare, but vnderſtand not, Matth.13.13. *They hearing heare not, neither doe vnderſtand:* and there is an hearing ioyned with vnderſtanding, ver. 15. *Leaſt they ſhould heare with their eares, and vnderſtand with their hearts:* of the firſt kind of hearing ſpeaketh the Apoſtle here.

2. *Doers of the law:* the law is fulfilled two wayes; one in *ſuppoſition*, that if a man could by his owne ſtrength keepe the law, he ſhould thereby be iuſtified: there is another fulfilling, which is by the perfect obedience of Chriſt, imputed to vs by faith: whereof the Apoſtle ſpeaketh, Phil.3.9. *Not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt:* of theſe the Apoſtle ſpeaketh here, that in part doe themſelues liue according to the law, and ſhew their faith by their fruits, ſupplying that which is wanting in them by the obedience of Chriſt by faith.

3. There are two kinds of iuſtification: one is verily and indeed before God, which is by faith in Chriſt, Rom.3.26. the other is the opinion of men, Luk.16.15. *Yee are they which iuſtifie your ſelues before men:* of the former the Apoſtle ſpeaketh here, *Grynæus:* ſee further for the expoſition of this place, controv.7.following.

Queſt. 27. *How the Gentiles which had not the lawe, did by nature the things contained in the lawe.*

This place is diuerſly expounded. 1. Some doe here vnderſtand the Gentiles conuerted to the faith of Chriſt, which doe naturally the worke of the law, that is, to beleeue in Chriſt, not that faith is naturall, but becauſe, *duce natura credunt*, they beleeue, nature ſo guiding them: and while they beleeue, *opus legis oſtendunt*, they ſhew the worke of the Lawe: to this purpoſe *Ambroſe*, whoſe meaning ſeemeth to be this, that the Gentiles which receiued the Goſpel, were mooued by the light of nature, ſeeing the great miracles which Chriſt did, to acknowledge him to be the Meſſiah. But 1. this is an improper ſpeach to ſay, that to beleeue is to doe the things of the law: neither is faith a worke of the law: for then hee that is iuſtified by faith, might be ſaid to be iuſtified by the law, which the Apoſtle euery where oppoſeth and ſetteth one againſt the other: and faith is called the worke of God, not of the law: as Ioh.6.29. *This is the worke of God, that yee beleeue, &c.* 2. Neither by the light of nature can any come to beleeue, but he hath need of ſpeciall illumination: Ioh. 6.44. *No man can come vnto me, except my Father draw him.*

2. *Auguſtine* likewiſe, *lib.de ſpirit. & liter. c.*26. vnderſtandeth this place of the Gentiles conuerted to the faith of Chriſt: and ſo alſo *lib.* 4. *contr.Iuli. c.*3. And thus hee ſeemeth to prooue it; becauſe afterward, v. 26. he ſaith, *If vncircumciſion keep the ordinances of the Law, ſhall not his vncircumciſion be counted for circumciſion?* here the Apoſtle ſpeaketh of a Gentile conuerted: for otherwiſe how could he keep the lawe? and it is like, that in all theſe places

the Apostle speaketh of the same kind of Gentiles: and they are said naturally to doe the things of the lawe, *quia vt crederint, ipsa in eis per Christi gratiam sanata est natura*, because that they might beleeue, their nature was healed by grace: to this purpose *Augustine*. But this exposition may be thus obiected against. 1. Though it be admitted that afterward the Apostle speaketh of a Gentile conuerted to the faith, it followeth not that he should so meane here: for in this place the Apostle maketh mention of such Gentiles as had no other direction but the law of nature, and their conscience, and so are said to sinne without the lawe: but in the other place, he compareth with the Iewes such vncircumcised Gentiles which kept the ordinances of the Law, and had the true circumcision of the heart, which they could not attaine vnto by the light of nature. And so *Origen*, though before he vnderstand the vnbeleeuing Gentiles, qu.21. yet there he thinketh the Apostle to meane the Gentiles conuerted: see qu.43. following. Some thinke, that the Apostle is there to be vnderstood to speak by way of supposition, *If circumcision keep the ordinances of the Law*, not that it did, but if it did, *Caluin*: but it is better referred to the conuerted Gentile, *Osiander*: see afterward question 43. 2. If *to doe by nature the things of the law*, were to doe it by *nature illuminated by grace and faith*, then were there no difference here betweene Iew and Gentile: for the Iewe also did so keep the Lawe. 3. And whereas it is said, *they hauing not the lawe*, he sheweth, that they haue no other helpe, but the law of nature: whereas the conuerted Gentiles did such things by the instinct of grace and faith, rather then by the light of nature. 4. And whereas *Augustine* thus obiecteth, that if it be the law of nature which is written in their hearts, the Gospel should haue no priuiledge more then the lawe: which the Lord is said to write in their hearts, Ierem. 31.33. It may be answeared: that the one is written in the heart, *ratione luminis naturalis*, by the meanes of the naturall light: the other is written, *ratione luminis fidei*, by the light of faith: and by the first naturall onely and morall duties are imprinted in the heart; by the other, beside these, all other mysticall points of religion, which nature cannot bring one vnto without faith: this is the priuiledge then of the Gospel, more then the lawe of nature hath, *Tolet*. And Ieremie speaketh there of a supernaturall inscription and writing in the heart by grace, the Apostle here of the naturall, *Parens dub.* 14.

3. Some doe take the Gentiles here to be vnderstood not conuerted to the Gospel, but such as liued before the times of the Gospel: but beside the light of nature, had *auxilium diuinæ gratiæ*, the helpe of Gods grace, whereby they kept the morall precepts of the law: Thus *Thomas* interpreteth, and *Vega l.6. super decret. concil. Tridentin. c.21.* so also *Tolet*: that they did the workes of the law, *non quidem sine fide & gratia*, but not without faith and grace, *annot.25*. But this opinion is confuted by *Medina lib.4. de certa fide, c.7.* and *Pererius disput. 8. numer.61.* and it may be further refelled thus: 1. If that were S. Pauls meaning, that the Gentiles by their naturall light, helped by faith did keepe the lawe, they should not in this behalfe differ from the Iewes, who did keepe the law by the same meanes also, the light of nature assisted by grace. 2. The Apostle saith, *They hauing not the law are a lawe to themselues*: but they which are aided by grace, are not a law to themselues, they are guided and directed by grace.

4. Some here vnderstand such among the Gentiles, as had the true knowledge of God, such were *Melchisedech*, *Iob*, the *Niniuites*, *Cornelius*: *Chrysost. Faius*. But these were not many among the Gentiles; the Apostle seemeth to speake more generally, of a great number among the Gentiles.

5. Some thinke that the Gentiles by the light of nature though they beleeued not in God, might doe workes of the law worthy of reward; to this purpose *Origen*, whose opinion is before confuted, qu.21. *Lyranus* seemeth also to incline hereunto, *Obseruatio legis naturalis cum fide & cultu vnius Dei, (ad quod inducit ratio naturalis) aliquo modo sufficit, &c.* the naturall obseruation of the law, with the faith and worship of one God, to the which naturall reason inuiteth, was some way sufficient to the Gentiles vnto saluation, &c. But nothing can be acceptable to God without faith; not that general faith and knowledge of one God, but the knowledge of God in Christ: for he is the way and doore, and without him is no entrance into life.

6. Wherefore the Apostle here describeth the Gentiles in generall euen before the times of the Gospel, and such as had no other direction then by the law of nature: which they had, as the Apostle sheweth by these two arguments: both by the externall workes of the lawe,

lawe, and by the inward teſtimonie of their conſcience. But the Apoſtle ſaith not they fulfilled the lawe, they onely did certaine things, preſcribed in the lawe, *Martyr:* And he ſpeaketh rather, *de notitia naturali, quam de implenda legis facultate*, of the naturall knowledge which they had, not of any power or facultie to fulfill the law, *Caluin, Beza.* And he meaneth not all the Gentiles in generall, but the wiſer ſort among them, as *Solon, Socrates, Ariſtides*, the *Scipioes, Catoes*, with other, who outwardly did ſome externall works which the law commanded, though they wanted the inward obedience, *Pareus.*

Queſt. 27. *How any thing can be ſaid to be written in the heart by nature, ſeeing the minde is commonly held to be as a bare and naked table.*

v. 15. *Which ſhew the effects of the law written in their heart:* It is the opinion of the beſt Philoſophers, as of *Plato in Philebo*, that the ſoule of man by nature is like vnto a booke wherin nothing is written, or like vnto a bare naked table, *Ariſt. l. 3. de anima. c. 4.* how then doth the Apoſtle here ſay, that the law is written in their heart?

Anſw. 1. *Plato* was of opinion, that all things were at the firſt written in the ſoule, but when it commeth into the bodie, is blotted out againe and forgotten: and vpon this ground that opinion is maintained by the *Platoniſts*, that *ſcire eſt reminiſci*, to knowe is nothing elſe but to remember. But this aſſertion preſuppoſeth that the ſoule of man had a beeing without the bodie: and that there is a certaine promptuarie or ſeminarie of ſoules, from whence the ſoules are deriued into the bodies. But this opinion is contrarie to the Scripture: which affirmeth that God formeth the ſpirit of man within him, Zach. 12. 1. the ſoule of man is created within him, in his bodie, *infundendo creatur, & creando infunditur*, it is created by infuſion into the bodie, and infuſed by creation. 2. Therefore a better anſwer is, that whereas *Ariſtotle* ſaith, μηδὲν ὑπάρχει ἐντελεχείᾳ γεγραμμένον, that nothing is written in the vnderſtanding: it muſt be vnderſtood actually: yet *potentia*, in poſſibilitie euery thing is written there: becauſe the vnderſtanding is apt, and hath a capacitie to receiue and apprehend euery thing. 3. Neither is that *axiome* of Philoſophie generally to be vnderſtood, but to be reſtrained to ſuch principles, as are not engendered in the minde without inſtruction, experience, and obſeruation, as is the knowledge of arts, otherwiſe there are ſome principles, which are by nature imprinted in the ſoule, as firſt the naturall concluſions, which the ſoule apprehendeth of it ſelfe without any other demonſtration: as that God is to be worſhipped, parents are to be honoured, that good and honeſt things are to be deſired: ſecondly, there are certaine κοιναὶ ἔννοιαι, generall notions, which are at the firſt apprehended onely by the ſenſe: as that the fire burneth, that the whole is greater then the part, and ſuch like; *ex Perer.*

Queſt. 28. *Of the Lawe of nature, what it is.*

It ſhall not be amiſſe by occaſion of theſe words of the Apoſtle, who ſpeaketh here of the law of nature written in the heart, a little to digreſſe, and briefly touch certaine queſtions of this matter: and firſt we will ſee, what this law of nature is, and of what precepts it conſiſteth.

1. It is euident by the Apoſtle here, that there is a law of nature: which he prooueth by two effects, the one externall in the performance of ſome things agreeable to the lawe, the other internall in the teſtimonie of the conſcience: But in this inward teſtimonie, there are two things to be conſidered: there is firſt that which is called συνήρησις, which is the comprehenſion of certaine practicall principles, and a naturall diſcerning betweene good and euill, iuſt and vniuſt: then there is συνείδησις, the conſcience, which either accuſeth one for doing euill, or excuſeth him in chooſing of that which is good: the *ſynthereſis* doth frame the propoſition, the *ſyneideſis* or conſcience, the aſſumption, as thus: the naturall law teacheth that parents muſt be honoured, and that they which diſobey parents are worthie of puniſhment: thus the propoſition is framed out of the principles of nature: the conſcience of the guiltie perſon ſupplyeth the aſſumption: But we *Cham, Eſau, Abſolom*, haue diſobeyed our parents, therefore we deſerue puniſhment: and the like practicall ſyllogiſmes may be made in other commandements, *Grynens.*

2. *Melanthon* thus defineth the lawe of nature: it is a knowledge of certaine principles belonging to the practiſe of life, and of the concluſions thence neceſſarily inferred, agreeable with the eternall rule of truth, which God hath planted in the mind of man, to be a teſtimo-

stimonie vnto man, that there is a God, which iudgeth and ruleth the actions of men, &c. In this description there are the former causes expressed of the law of nature: 1. The material cause, or the obiect thereof, wherein it is occupied, and whereof it consisteth: namely, of certaine practicall principles with the conclusions gathered thereupon: for the speciall scope of this naturall direction, is for the practise of life, and not for speculation: and in this naturall knowledge, are not onely contained the first principles, as *Parents are to be honoured*, but the conclusions thence diducted, as out of this principle in generall, euery one is taught by the light of nature in particular to conclude, that therefore he must honour his Parents. 2. The formall cause is the agreement with the rule of truth, and the equitie of Gods written law: for the law of nature is a summarie abridgement of the morall law. 3. Then the efficient cause, and author is God, who hath written and imprinted this law in the heart of man, as *Ambrose* thus defineth this naturall law, *Quam Deus omnium Creator singulorum hominum pectoribus infudit*, which God the Creator of all hath infused into euery mans breast, *Epist.* 71. 4. Then the end is, that it should be a testimonie of the diuine prouidence and iudgement, whereby he ruleth all things, and in the ende will iudge the actions of men. This description of the law of nature agreeth with the Apostles definition here, *It is the effect of the law written in our hearts*, the effect or worke sheweth the matter, *of the lawe*; the forme *written*; the efficient, for it is Gods writing: the ende is expressed afterward, their conscience accuseth or excuseth them.

Quest. 29. *What precepts the law of nature containeth and prescribeth.*

This may be shewed, both generally in the diuerse kinds of those things whereof these precepts consist; and in particular, by a seuerall induction and instance in the precepts of the morall lawe.

1. Man is bound to carrie himselfe vpright, both toward God that is aboue him, toward other men like himselfe, and toward such things as are inferiour vnto him, and vnder his rule and command: as within him his bodie, sense, affections; without him, honour, riches, pleasure, and such like. In all these man receiueth some direction from the lawe of nature: for the first, he is taught to loue God, and feare him aboue all, as beeing the maker of all things: for the second, there are two naturall precepts; one affirmatiue, whatsoeuer you would that men should doe vnto you, doe vnto them, Matth. 7. 12. the other negatiue, *quod tibi fieri non vis, alteri ne feceris*, that which you would not haue done to you, offer not to an other: for the third, euen *Cicero* by the light of nature could say, *Animus imperat corpori vt Rex ciuibus, ratio libidini, vt seruis dominus*, the mind ruleth the bodie as the King his citizens; reason the lust, as the master gouerneth his seruants, *lib.* 3. *de repub.* which words are cited by *Augustine*, *lib.* 4. *contr. Iulian. cap.* 12. euen by naturall reason man hath some direction to guide himselfe in the desiring and coueting of the temporall things of this life.

2. Another generall demonstration there is of these naturall precepts: for man hath some naturall inclinations common to all other things, some incident onely to things that haue life, and some peculiar to humane nature: of the first kind, is the desire which euery thing hath for it owne preseruation: and hence it is that a man naturally declineth all things which are hurtfull to his life, and is inclined by nature to preserue his body and life: as *Tullie* saith, *Generi animantium omni est à natura tributum, &c.* it is giuen by nature vnto euery liuing thing, to defend it owne bodie and life: of the second sort, is the procreation and education of children, which is by nature giuen vnto vnreasonable creatures: of the third kind are those things which specially belong vnto the nature of man, as a desire to know the truth, and to acknowledge God, and liue sociably with other men: so *Tullie* also saith, *Eadem natura vi rationis hominem conciliat homini, & adorationis & vitæ societatem, &c.* the same nature by the force of reason doth ioyne man to man, both in the societie of speach, and life, *lib.* 1. *de officijs.*

3. But more euidently shall it appeare what nature prescribeth, by particular induction in the seuerall commandements of the morall law.

1. Concerning the worship of the onely God: the heathen by nature had some knowledge thereof, as *Cyrillus lib.* 1. *cont. Iulian.* citeth *Pythagoras*: *Deus vnus est, &c.* God is one, not without the gouernment of the world, as some thinke, *sed in ipso est totus in toto orbe*, but he is in it, wholly in the whole, he considereth all generations, the beginning of

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all things, the father of all, &c. the same father sheweth how *Orpheus* recanted his error of the multitude of gods, and in the end acknowledged one onely God.

2. And as touching the adoration of images: *Strabo* writeth, that the Persians had neither altars, nor images: and when they warred against the Grecians, they ouerthrewe and burned their temples with their images: the like *Cornelius Tacit.* writeth of the Germanes, *Quod cælesti maiestati parum conuenire putauerunt*, &c. that they thought it not agreeable to the celestiall maiestie, to include the gods within walls, or to resemble them to any humane shape; *Numa Pompilius* thought it vnlawfull, to ascribe any forme either of man or beast vnto God that was inuisible.

3. Touching the abusing and profaning of the name of God: *Tullus Hostilius* was killed with lightening, and his house burned, because he attempted by certaine irreligious exorcismes to call vp *Iupiter Elicius*: *Theophrastus*, as *Plutake* writeth, noted *Pericles*, that being sicke shewed vnto his friend, certaine enchanted toyes hanging about his necke.

4. And the Gentiles also obserued their Sabbaths and daies of rest: wherein it was of their blind and corrupt nature, that they added many superstitious obseruations of their owne: yet nature taught them, that some time was to be set apart for the worshippe of their gods.

5. The Gentiles also commended the honouring of parents, and condemned disobedience vnto them: therefore *Solon* beeing asked, why he appointed no punishment for such as killed their parents, answered, because he thought none would be so wicked to attempt any such thing.

6. Such was the hatred of the detestable sinne of murther among the Romanes, that for the space of 620. yeares from the first building of Rome none was found to haue been killed within the citie wals by any priuate mans hand, as *Dion. Halicarnass.* obserueth.

7. Adulterie was odious by the light of nature among the Gentiles: as appeareth by the iudgement of *Pharaoh*, and *Abimelech* concerning Sara Abrahams wife, Gen. 12. & 20.

8. Theft by *Draco* his law was punished with death: *Solon* thought that too grieuous a punishment, & enioyned double restitution for theft: the *Indians* and *Scythians* because they had not houses to keepe their goods in, counted theft among the most grieuous offences: the like opinion they had of fraud and impostures: *Cato* beeing asked, *quod fœnerari*, what it was to be an vsurer, answered, *quid hominem occidere?* what is it to kill a man?

9. The Indians most seuerely punished those, which were taken in a lie: and generally among the heathen, they so detested falshood, and were iealous and suspitious of false testimonies: that as *Cicero* saith, it was generally received, *Vt nel amplissimi homines, ne in minimis rebus*, &c. that no not the most excellent men, euen in the smallest matters should giue testimonie in their owne cause: and for the same reason, they would not suffer any to be a witnesse against his enemie: for it was supposed he would make a lie to endanger him whom he hated.

10. The Gentiles also were not ignorant, that it was vnlawfull to couet the things of an other: as when Xerxes dealt with *Leonides* to haue reuolted, and promised to make him Monarch of Greece: he receiued this answer from him, If you had knowne, said *Leonides*, what things are honest in mans life, *abstinuisses à concupiscendis alienis*, you would haue abstained from desiring other mens things. And thus by this particular induction, it is euident, how the effect of the morall law, is naurally written in the heart of man, and that the lawe of nature, if it be not blinded, commandeth the same things which the written lawe of God: *ex Gualt.*

Quest. 20. *What the law of nature was before and after mans fall, and wherein they differ.*

In the lawe of nature, there are two principall things, first the vnderstanding and iudgement, in apprehending and conceiuing these naturall principles touching our dutie toward God and our neighbour: the other is in the will and affection, in giuing assent and approbation vnto those things so by the vnderstanding conceiued: In both these there was greater perfection in the naturall light which Adam was created with, and that which is now remaining in his posteritie.

1. Concerning the vnderstanding: whereas the obiect thereof is either touching mysticall and diuine things appertaining vnto God, or morall and ciuill duties. 1. In both these the mind of man is naturally obscured, that it doth not so clearely see, what is good or euill

uill in morall duties, much lesse in spirituall, as Adam did in the creation: for there are some mysteries concerning the Godhead, as of the Trinitie, of the creation of the world, and of the end thereof, of the power and omnipotencie of God, and such like, which Adam in his creation had a perfect knowledge of: but now such things by the light of nature cannot be attained vnto: they are reuealed by grace: as our Blessed Sauiour saith, *This is life eternall, that they knowe thee to bee the onely verie God.* 2. As some things we knowe not at all, by nature, which were infused to Adam: so these principles that remaine, are but darkely and obscurely now reuealed in nature, which were manifest to Adam, both in spirituall things and morall duties: that as the *Apostle* saith, by this light of nature, they could but grope after God, Act. 17.27. 3. An other defect in the vnderstanding is, that men by great difficultie and labour now attaine vnto these things, which Adam had infused without labour, whereof the Preacher speaketh, when he saith, *Hee that encreaseth knowledge, encreaseth sorrow*, Eccles. 1.18. 4. Curiositie is an other fault in the vnderstanding, when men are carried away from seeking after things profitable, and are tickled with a desire, to search out hid and mysticall things, too high aboue their reach; as our parent Eue, when she began to listen to the serpents suggestion, was tempted to desire some accession and encrease of knowledge more then they had: therefore the Apostle would haue euery one vnderstand according to sobrietie, Rom. 12.4. 5. Now our vnderstanding is ouercast with a vanitie of mind, which breaketh out into idle, vaine, and vnprofitable thoughts, which was not in Adam: who before his fall, should haue been occupied in nothing els, but in the meditation of God, and good things: according to which patterne, Dauid desireth that the meditations of his heart might be acceptable vnto God, Psal. 19.14. 6. Adam had the knowledge of good by experience, of euill by contemplation: but after his fall, hee had the experimentall knowledge of euill, which now remaineth in his posteritie. And these differences there are betweene Adams naturall vnderstanding and ours.

2. In the will of man by nature, there are these defects and infirmities which Adam had not. 1. In spirituall and morall good things, the will hath no inclination at all, saving in some ciuill things: but to will that which is good, it hath no free will or power at all without grace: as the Apostle saith, 2. Cor. 3.5. *We are not sufficient of our selues to thinke any thing.* 2. In generall the will consenteth to that which is good, but it faileth in particulars: as by nature man knoweth that it is euill to steale, murther, commit adulterie, and yet when it commeth to a particular act, he approueth and followeth the contrarie: as S. Paul saith, Rom. 7.19. *I doe not the good thing which I would, but the euill which I would not, that doe I.* But Adam both in generall and particular did know what was good, and might if he would himselfe, haue giuen consent thereunto. 3. Mans will is so froward by nature and peruerse, that when as naturally euerie one desireth to be happy, yet he willingly committeth those things against his intendment, which make him vnhappie: as a theife stealeth to keepe himselfe from famine, and so from miserie: and thus, *ne miser fit, malus fit, & ideo miserior est, quia malus est*, least he should be miserable, he becommeth euill, becing so much the more miserable, because he is euill: and by this meanes, it falleth out, that he becommeth that which he intended not. 4. Further, whereas the law of nature is, that a man should not offer that to another, which he would not haue done to himselfe: yet now this naturall light is obscured with selfeloue, that a man will not haue wrong done to himselfe, yet hee will wrong another. 5. The law of nature is, that the reason should gouerne, and the affections should bee subiected to reason: thus was it in Adam, so is it not now: for the lust and concupiscence often preuaileth, and swayeth against reason. 6. The law is constant and vnchangeable; and the will following the light of nature alreth not, but now the will of man is mutable & changeable. 7. And whereas by the light of nature, onely that which is good should bee desired: now the will is carried to follow things apparently euill, as most notorious vices, of adulterie, drunkennes, pride, and such like: which by custome men delight in, as *Augustin* saith, *Peccata, quanto magnora horrenda, tanto ea consuetudinem veniunt, qui perna, aut nulla esse reputantur*: sinnes, though great and horrible, when they are growne into customes, are thought either to be no sinnes, or very small, *Enchirid.* 80. And in these particulars it is euident, how farre the naturall light now remaining, is declined from that perfection, which it had in the first creation of man.

Question.

31. Queſt. *Whether the light of nature, though much obſcured, can altogether be blotted out of the minde of man.*

Though the light of nature may be, and is much dimmed and ouercaſt by the corruption of mans prepoſterous affections, yet that is moſt true, which *Auguſtine* reſolueth vpon, *legem ſcriptam in cordibus hominum, ne ipſa quidem delet iniquitas*, the law written in the hearts of men, no not iniquity and ſinne it ſelfe can blot out: *lib.2.confeſſ. c.4.* this concluſion may be further thus ſtrengthened, and confirmed.

1. There are certaine generall principles and rules of nature, which doe reuiue and remaine in moſt wicked men: as euery one deſireth to be happie: neither is there any ſo careleſſe of himſelfe, but would attaine vnto this ende, though he may be deceiued in the means: againe, euery one by nature knoweth, that euill is to be auoided, and therefore he would not haue any wrong offered vnto him by an other, becauſe he taketh it to be euill: and he likewiſe knoweth, that good is to be deſired, and therefore that which he would haue an other to doe vnto him, he deſireth ſo to be done, becauſe he thinketh it to be good. Theſe generall rules and principles of nature, none are ignorant of: but when they come to draw out particular concluſions, out of theſe generall rules, there they faile, either beeing blinded in their iudgement, or corrupted by euill manners and cuſtome: whereupon it commeth that men take thoſe things in their practiſe to be good and commendable, which are euill: as among the Germanes, as *Cæſar* writeth, *lib.6.de bell. Gall.* robberie was counted no fault: neither was the vnnaturall loue of boyes, among the Grecians and Romanes, held to be vnlawfull, and infamous. 2. An other proofe hereof, that the light of nature is not vtterly extinguiſhed, is by the force and working of the conſcience, which is readie to accuſe the offendor, and to prick and ſting his ſoule: as Cain by the light of his conſcience was driuen to confeſſe, that his ſinne was greater then could be forgiuen. 3. An other argument hereof, which the Apoſtle alſo toucheth here, is the praiſe of naturall men, who did performe diuers commendable things by the light of nature, agreeable to equitie: as appeareth by diuers politike lawes, and poſitiue conſtitutions of the Gentiles: by the which theſe two aſſertions and concluſions of *Plato* are found to be true: *legem eſſe inuentionem veritatis*, that the law is the inuention of truth: that is, the law of nature: and, *legem eſſe imitationem veritatis*, the law is the imitation of truth: that is, poſitiue laws grounded vpon the law of nature.

32. Qu. *Whether ignorance of the law of nature in man doth make any way excuſable.*

1. Firſt, though the light of nature be now much darkned and obſcured, yet thereby a man, notwithſtanding this naturall darknes and ignorance, is left without excuſe: as the Apoſtle ſaith, c.1.20. *to the intent, that they ſhould be without excuſe:* and the equity thereof thus further appeareth: the Prophet Dauid ſaith, Pſal. 79. 6. *Powre out thy wrath vpon the heathen, that haue not knowne thee:* and S. Paul, 2. Theſſ. 1.8. *In flaming fire rendring vengeance vnto them that doe not know God:* But Gods iudgement is moſt iuſt, he would not puniſh men without their fault: ſeeing then, that euen they which know not God, ſhall be iudged, it remaineth, that their ignorance is not without their owne fault: that is an excellent ſaying of *Auguſtine, inexcuſabilis eſt omnis peccator, vel reatu originis, &c.* euery ſinner is inexcuſable, either by originall guilt, or by voluntary additament, whether we know, or be ignorant: for ignorance in them that would not vnderſtand, is ſin without doubt; in them that could not, it is the puniſhment of ſinne: and ſo in both, *non eſt iuſta excuſatio, ſed iuſta damnatio*, there is no iuſt excuſe, but damnation is iuſt, &c. *epiſtol.* 105. So both waies is the ignorant man left without excuſe: for that perfect light of nature, which was giuen at the firſt to man, was loſt by his ſinne, ſo that this ignorance is the iuſt puniſhment of ſinne: and that light of nature which remaineth, was by the Gentiles abuſed, that they would not vnderſtand that, which nature reuealed.

2. Yet although the ignorance of the law altogether excuſe not, as it ſerueth not the malefactours turne, to ſay he knew not the law of the Prince, againſt the which he hath offended; yet it doth ſomewhat extenuate the offence: for the faults committed by the ignorant, are leſſe then thoſe, which ſuch fall into that haue knowledge: according to that ſaying of our Bleſſed Sauiour, Luk. 12.47. *The ſeruant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many (ſtripes:) but he that knew it not, and did commit things worthie of ſtripes, ſhall be beaten with few (ſtripes:)* for vnto him that is ignorant are wanting two things, knowledge, and a good will: but he that ſinneth wittingly hath but one want, onely good will and inclination: and the one hath both *vo-*

Iuntatem facti & peccati, the will of the deed, and the sinne: but he that faileth of ignorance, hath onely a will to the deed, not to the sinne, though the deede be sinne: see further of this matter 4. chap. 1. quest. 57.

33. Quest. *That the light of nature is not sufficient of it selfe to direct a man to bring forth any vertuous act, without the grace of Christ.*

It was the common opinion of the Philosophers, that there were the seedes of all vertues graft in the minde of man by nature: which seedes growing to ripenes were able to bring forth right vertuous actions. But the contrary is euident, that this naturall seede is imperfect, and of it selfe vtterly vnable to bring forth any such fruit.

1. The Apostle saith, that he *which soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life euerlasting*: it is then the seede of the spirit, that sanctifieth to life euerlasting: he that is lead onely by the light of nature, soweth to the flesh, and the fruit thereof is corruptible: S. Iohn also saith, *He that is borne of God sinneth not, for his seede remaineth in him*, 1. Ioh. 3. 9. he then that is onely borne of nature, hath not this seede remaining in him, and therefore cannot chuse but sinne.

2. If the morall law, without the grace of Christ, were of no efficacie to bring a man to righteousnes, but rather serued to reueale sinne, as the Apostle saith, Rom. 4. 13. *That the law causeth wrath:* and Rom. 7. 11. *Sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me:* much lesse is the law of nature availeable, to direct one vnto vertuous acts, but rather, it is an occasion to the wicked, that abuse it, of further stumbling: like as a light suddenly flashing vpon ones eyes walking in darknes, doth dazle them the more, and causeth him to stumble.

3. This further appeareth how vnsufficient this naturall light is, because in many thorough custome and continuance in sinne, their very conscience is corrupt, that they are not touched with any remorse for euill: but as the Prophet saith, Ier. 3. 3. *Thou hadst a whores forehead, thou wouldest not be ashamed:* so they grew to be impudent, and shameles in their euill doing; and as their conscience was seared as with an hoat yron, so their iudgement was blinded, taking good for euill, and euill for good, Isa. 5. 20.

4. If it be obiected, that the Gentiles did many commendable things: there are found among them many worthie examples of iustice, temperance, fortitude, yet these were farre from true vertues: for both these semblable vertues were obscured with many other vices, which raigned in them, and they aimed in doing such things at a wrong end: they referred all this their endeauour, either to their owne profit, or els to get praise thereby: so that they did ouercome other inferiour lusts & desires, with the predominant humour of couetousnes and ambition: like as in a body full of diseases and infirmities, there may be one, which may exceed the rest, & draw the other vnto it; which body notwithstanding is farre from perfect health, though the smaller infirmities are not felt, where a greater disease hath take possessiō.

5. Now if our nature be vnsufficient to produce any good morall worke, much lesse is it able to direct a man vnto godly liuing: for the truth onely maketh one free, Ioh. 8. 32. vnto such godly works, we had need to haue the grace of God to direct vs; Psal. 4. 6. *Many say, who will shew vs any good, but Lord lift thou vp the light of thy countenance vpon vs.*

34. Qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*

v. 16. *Their conscience also bearing witnes, and their thoughts, &c.* 1. *Faius* thinketh that three effects of the conscience are here expressed, the first to testifie, that is, to propose the things done vnto the minde; then to accuse, and thereby to defend or excuse. But rather the first is the generall, to testifie and beare witnes, which is expressed afterward in these two particulars, that according as the things committed are good or euill, so the conscience beareth witnesse by accusing, or defending; *Gorrhan, Pareus.* 2. Their thoughts are said to accuse one an other, 1. *non cogitationibus inter se digladiantibus*, not as though the thoughts did at the same time striue together about the same fact, that some thoughts accused, and other excused. 2. nor yet is it meant of diuers men, as that the thoughts accused the vnbeleeuers, and excused the beleeuers, *gloss. interlin. Gorrh.* or the accusing thoughts concerned *puniendos*, such as were to be punished; the excusing *seruandos*, such as were to be saued, *Graca caten.* 3. but in one and the same man, as his facts were euill, his conscience accused, and as they were wel done, his conscience excused him: *Par. Tol.* 4. Some think that whereas in euery iudgement there must be three, *actor, reus, iudex*, the actuarie, the guilty person, and the iudge: that in diuers respects the conscience is all these: the conscience accusing is the actor,

actor, the conscience accused, is the guilty party, and the iudge also is the conscience, *Paius:* But the party accused, is rather the man himselfe, whom his conscience accuseth or excuseth, and the conscience is the witnes: the iudge supreame is God sitting in the conscience: and the subalternate iudge is the light of nature imprinted in the heart: which *Lyranus* calleth *naturale iudicatorium hominis*, the naturall iudgement place of man: All these are here expressed by the Apostle, he saith, *the effect of the law is written in their heart*: the iudgement seate is the heart, the iudge, the naturall law there written, then the party accused or defended are themselues: and the witnesse and giuer of euidence is the conscience. 5. *Photius ex Oecumen.* here noteth, that the conscience is not said to iustifie or condemne, but onely to accuse or excuse: *sententiam iudex ipse fert*, the sentence the iudge himselfe giueth, &c. which is now for the present the euidence of naturall light in the soule: but the superiour iudge is God himselfe in the day of iudgement. 6. Here *Origen* disputeth very curiously, what this conscience should be: and he resolueth that the spirit of the conscience, is an other thing beside the soule, beeing ioyned vnto it as an inseparable companion in the body: but if the soule of man be not ruled by it, it shall be separated from the soule afterward, and the spirit shall returne to God, and the soule shall goe to torment: to this purpose he expoundeth these words of the vnfaithfull seruant, Matth. 24. 51. *He will separate him, and giue him his portion with hypocrites:* as though the soule and the spirit should be separated a sunder. *Contr.* True it is, that there are two faculties in the soule; there is in the minde the notion and apprehension of the naturall principles, which are graft in vs by nature, and then the conscience in the heart, *Parens*: but that these should be diuers in substance; and that one may be separated from the other, is a strange conceit: for the very spirits and soules of the wicked shall be tormented in hell, not their soules onely: as S. Peter speaketh of the spirits in prison which were disobedient in the dayes of Noah, 1. Pet. 3. 19. and by separating in that place our Sauiour meaneth, the cutting such off, and separating of them from the liuing.

35. Qu. *Why the Apostle maketh mention of the day of iudgement*, v. 16.

1. Some ioyne this verse with the 13. *Not the hearers of the law, but the doers shall be iustified, in the day, &c.* & all the rest comming between they enclose in a parenthesis: so *Beza*, *Parens*, and the Greeke *catena*: Beza giueth this reason, because if it should be referred to the next words before, *their thoughts accusing one an other, or excusing*, which is spoken onely of the Gentiles, this generall iudgement should be supposed to be onely for the Gentiles: But the same inconuenience will follow, if it be ioyned to the 13. v. which is specially meant of the Iewes, that the day of iudgement would be thought onely to concerne them: it is therefore no good consequent, because the Gentiles are mentioned before, that this iudgement should be onely for them: for how followeth it? the conscience of the Gentiles shall in that day accuse or excuse them, therefore no mans conscience els.

2. Wherefore this verse is better annexed to the next words before, then to the other words so farre off: to the which they can not well be ioyned without great diuulsion of the sentence, and suspending of the sense: the meaning then is this, not that the conscience accuseth not, or excuseth none, till that generall day of iudgement: but 1. It is felt now, *sed tum maxime omnium sentietur*, but then it shall be felt most of all, *Osiand.* so also *Lyran.* 2. And now many men beeing carried away with the delights of this life present, *cogitationes accusatrices non audiunt*, doe not heare or regard their thoughts accusing them: but in that day they shall be brought to light, euery mans conscience shall touch him. *Mart.* 3. *Latet-nus occultus est testis*, hitherto the conscience is but a secret witnes, only knowne to him that hath it; but then *omnibus apparebunt*, they shall be made manifest and apparent to all. *Tolet.* 4. And by this the Apostle sheweth, *ne morte eas extingui*, that such accusing or excusing thoughts are not extinguished, no not by death: And *Origen* here well noteth, that the thoughts shall accuse or excuse them in the day of iudgement: not which they shall haue then, but which they haue now: for *cogitationum malarum quaedam notae*, certaine marks of euill thoughts doe remaine in the soule, which shall be manifested then: *Origen. sicut stilo in cera nota imprimitur*, as a seale leaueth a print in the waxe. *Haymo.*

36. Qu. *Why it is called* the day, *and of the application of other words*, v. 16.

1. *At the day.* *Gorrhan* is here somewhat curious: it is called *the day*, *propter occultarum manifestationem*, for the manifesting of things secret: and the night, *propter improuisionem*, for the suddennes of his comming: as Matth. 25. 6. *At midnight there was a crie made:* it is called *the euen*, Matth. 20. 8. *propter terminum temporis*, for the ending of time: and *the*

morning, propter initium eternitatis, for the beginning of eternity: Zeph. 3. 5. *In the morning doth he bring his iudgement:* But here day is generally vnderstood for time, as it is taken in other places of Scripture. *Faius.*

2. *Shall iudge.* In this world the Lord sheweth sometime speciall iudgements, as he did vpon the old world, vpon Sodom and Gomorrha: but this shall be a day of generall iudgement, *Faius:* and he shall iudge the secrets of men, *non demonum*, not of deuills, they haue their iudgement already. *Gorrhan.*

3. *According to my Gospel.* S. Paul calleth it his Gospel, in respect of his ministry: it was the Gospel of Christ, *tanquam autoris*, as the author, and *Apostoli, vt prædicatoris*, the Apostles, as the preacher, *Lyr. my Gospel, quod annuntio*, which I preach, *Haym.* so Ioh. 17. 20. our Sauiour calleth his word, *their word*, that is the Apostles, because they were preachers of it.

4. *According.* 1. Which some vnderstand of the manner of iudgement: that Christ shall giue sentence according to the doctrine of the Gospel: as *he that beleeueth in the Sonne of God hath eternall life, he that beleeueth not is damned: Pareus: Gryneus* referreth it to that doctrine of the Apostle, Gal. 5. 20. *They that doe such things, &c. as idolatrie, witchcraft, and the like, shall not inherit the kingdome of God:* so he shall iudge beleeuers, both according to the Gospel of faith, and the wicked according to their works. *Pareus, dub.* 15. 2. Some giue this sense, *according to my Gospel:* because the day of iudgement calleth men to repentance, and so belongeth to the Gospel, *Mart.* 3. But it is better applied to the certentie of the day of iudgment, that it shall certenly come, as Paul had preached, and that the world shall be iudged by Iesus Christ: for this is *portio Euangelij*, a portion of the Gospel, to beleeue that the world shal be iudged by Iesus Christ: *Caluin.* See more afterward of other things belonging to the day of iudgement among the places of doctrine.

37. Quest. *Whence the Iewes were so called*, v. 17. *Behold, thou art called a Iew.*

1. *Iustinus* imagineth, that the Iewes were so called vpon this occasion; he thus writeth, that there was one Israel a certaine king, that had two sonnes, to whome he distributed ten kingdomes, who after that diuision were all called Iewes, by the name of one *Iudas*, who died presently after that diuision was made. *lib.* 36.

2. *Cornelius Tacitus* writeth, that the Iewes came out of Creta, where was the hill *Ida*, or *Idæus*, as *Virg. l.* 3, *mons Idæus ibi*, there is the mountaine *Idæus:* whence he thinketh they were called *Idæi*, and by some corruption of speach, *Iudæi. Tacit. lib.* 5. *histor.* But the falsitie of both these fabulous reports, euidently appeareth out of the Scriptures: for they were thus named of *Iudas* one of the twelue Patriarks.

3. Some Christian writers were of opinion, that they were so called of *Iudas Macchabeus: Thomas* maketh mention of this opinion, but nameth not the author: *Catharinus* ascribeth it to *Iosephus:* but indeede *Ambrose*, if he be the author of the commentary vpon this epistle, so affirmeth: their conceit is euidently controlled by the Scriptures: for mention is made of the Iewes in the story of Esther in diuers places, and Nehemiah 4. which were long before the times of *Iudas Macchabeus.*

4. But the originall of the name indeede was this: first this people, now called Iewes, were called Hebrewes of Heber, in whose time the languages were confounded, and the Hebrew speach was continued in his family: after this they were called Israelites, of Israel their father, whose name was before called Iaakob, Gen. 32. And after Salomons time, the tribes were diuided into two kingdomes, tenne were vnder Ieroboam, and two with an halfe vnder Rehoboam: the tenne tribes went into captiuity, and neuer returned againe: after that diuision, all they which were vnder the kingdome of Rehoboam, and his successors were called Iewes: these also went into captiuity into Babylon, but after 70. yeares they returned: after which returne, not onely they which were of the tribe of Iudah, but all other of that nation, which returned with them, were called Iewes, because it was the more noble tribe: and that part of Palestina, which they inhabited, did belong vnto Iudahs lot: *Iosephus* thinketh, that this name was giuen vnto them, and to that region, *quando à Babylonia sunt reuersi*, when they returned from Babylon, *lib.* 11. *antiquit. c.* 5. But indeed they were so called before, but not so generally, as afterward. Thus they had three names: they were called Hebrewes, that is, *transeuntes, passers, propter susceptionem præceptorum terrenorum*, for the receiuing terrene precepts: Israelites, that is, seeing God, *propter contemplationem cœlestium*, for the contemplation of heauenly things: and *Iudæi*, that is, confessing, *propter confessionem diuinæ laudis*, for the confession of the diuine praise. *Gorrhan.*

5. It

5. It was the opinion of some that the Iewes were the same people, who were called *Solymi*, whom *Homer* mentioneth in his verses, of whom the citie Hierusalem should be so called: *Tacit. lib. 5. historiar.* and *Iosephus* citeth the auncient Poet *Cherillus*, who saith that these Iewes called *Solymi*, did serue *Xerxes* in his warres against Greece. *lib. 1. contr. Apion. Contra.* But these are meere coniectures: for these *Solymi*, as *Strabo* writeth, *lib. 1.* inhabited about the mountaine *Taurus*, who were in times past called *Mylues: Herodotus lib. 1.* thinketh they were a people of Asia, called the *Lysians: Plinie lib. 5. c. 27.* doth number them among other people in Asia, that were long agoe extinguished, whose countrey was next vnto *Isauria, Pamphilia, Lycania. Pererius.*

6. Now whereas the name of a Iew was then a noble man, as now is the name Christian, let it be obserued, that S. Paul saith not, thou art a Iew, but rather, thou art called a Iew: they were so in name, rather then true Iewes in deede. *Chrysost.*

38. Quest. *Of the priuiledges of the Iewes here recited by the Apostle.*

The Apostle reckoneth vp seuen seuerall priuiledges of the Iewes. 1. Their name and profession, to be called Iewes. 2. They rested in the law, placing all perfection therein, and admitting of no other doctrine; wherein they were deceiued: for so long as they were hearers onely of the law, and not doers, they were vnder the curse. 3. They gloried in God, not truly, as they doe, which doe ascribe the glory and praise of their saluation to God in Christ: but their boasting was vain-glorious, such as was that of the Pharisie, Luk. 18. *I thanke thee God, &c.* 4. They knew the will of God, reuealed in the law: but they were so much the more inexcusable, because they knew their masters will, and did it not. 5. *Thou alloweſt, or trieſt the things that are excellent:* they had a discerning iudgement by the knowledge of the law, to know good from euill, iust things from vniust. 6. Then that which was the cause of this their discerning, they were instructed in the law, and trained vp in the precepts thereof. 7. Then follow their titles, which they tooke vpon them: to be masters, and teachers of others: a guide to the blind, a light of them which were in darknes: both of the Gentiles, which were blind in respect of other nations, and the more simple and ignorant Iewes. But these priuiledges did nothing profit them, because that followed not that, which they taught others. *Parens.*

39. Quest. *How the Iewes are said to commit sacriledge*, v. 22.

1. They were not guilty of sacriledge in giuing the diuine worship vnto idols, as *Gorrh.* for the Iewes after their returne out of captiuity, excepting some in the time of the Machabees, who for feare were compelled to worship idols, were free from idolatry: and if it had been so, S. Paul would haue directly charged them with idolatry, as he did before with adulterie. 2. Neither, is hereby vnderstood *contemptus diuinæ maiestatis*, the contempt of the diuine maiesty: *Calv. Piscat.* for that is afterward touched by the Apostle, v. 23. *Thorough breaking of the lawe, dishonoureſt thou God?* 3. Nor with *Origen*, is the meaning, *Christum verum templum Dei violas*, thou dost violate Christ the true temple of God: for in ioyning sacriledge with idolatry, he meaneth some externall sinne: and the violence offered to the name of Christ is comprehended vnder blasphemy, which is obiected, v. 24. 4. *Gryneus* vnderstandeth it, of arrogating to their owne merits, that which was peculiar to the grace of God; *Parens* of the polluting of Gods seruice with their inuentions: but some externall sacriledge is signified, as is said. 5. Some referre it to that particular sinne of robbing and spoiling the house of God, as the sonnes of Eli appropriated to themselues the things offered to God: *Martyr.* but S. Paul seemeth specially to touch the sinnes of that age present: *thou art called a Iew.* 6. Some take this sacriledge to be meant of buying and selling the Priests office, *Osiand.* and in taking to their owne vse, things ordained for the temple, *Lyran. Syriack interpret. Haymo:* But the Iewes which were at Rome, were not guilty of those abuses committed against the Temple at Ierusalem. 7. Therefore this sacriledge was rather the couetousnes of the Iewes, who *attrectabant idolathyta*, did handle things offered to idols, and so committed sacriledge, in vsing those things to their priuate commodity, which were consecrate to idolatry, which by the law of God should haue beene destroied: *Chrysost. Theophyl.* as the manner of the Iewes is at this day, to buy chalices and other implements, which are stolne out of the idolatrous Churches of the Romanists: this is called sacriledge, because such things as were dedicate to idolatry, no man was to conuert to his owne vse: *Gualt.* and *Caluin* misliketh not this sense.

40. Quest. *How the name of God was blasphemed by the Iewes, and whether this testimonie be rightly alleadged by the Apostle.*

v. 24. *The name of God is blasphemed among the Gentiles through you, as it is written.* 1. There are two kinds of blasphemy, one is in word, where the name of God is taken in vaine, whereof we haue an example, Leuit. 24. when the blasphemer was stoned to death: *Gryn.* and here there is great difference between these two, *blasphemare, & blasphemiam dicere*, to blaspheme, and to say a blasphemy: he blasphemeth, which of set purpose profaneth and abuseth the name of God: but one may through infirmity and perturbation of mind speake that which is blasphemy, and yet not blaspheme: as *Iob*, that complained, that God had peruerted or ouerthrowne him, Iob. 18.6. the other kind of blasphemy is, when that is giuen vnto God, which appertaineth vnto him, as that he is cruell, vniust: or that is denied vnto him, which is due vnto him, as if any deny his prouidence, mercy, wisdome. *Faius.*

2. Here the Iewes are said to blaspheme God diuers waies. 1. They did both themselues *contumelia Deum afficere*, offer contumely vnto the name of God, in blaspheming Christ, & *ad id alios inducunt*, and they teach others to doe so likewise, *Theoph. Gorrh.* 2. They blasphemed God in the contempt of his law, for he that willingly transgresseth the law, contemneth it, and the author of it: *Basil. reg. brev. resp.* 4. 3. And they did not onely blaspheme God themselues, *male viuendo*, in euill liuing, but *occasionem præbendo*, in giuing occasion to the Gentiles to speake euill of God, and of his religion, because he had chosen such a wicked and disobedient people: *Lyran.* and of this latter kind of dishonouring and blaspheming God, speaketh the Apostle here.

3. Now for the allegation it selfe. 1. Some thinke that the Apostle borroweth this testimony from the Prophet Isa. 52. 5. *They that rule ouer them, make them to houle, saith the Lord, and my name all the day continually is blasphemed:* so *Origen, Theophyl. Tolet:* but then two things will be here alleadged: 1. That the Apostle neither followeth the Prophets words: for here are neither *thorough you*, nor *among the Gentiles.* 2. Nor yet keepeth his sense, for he speaketh of the blasphemy of the Chaldeans, who insulted against God, as though he were not able to deliuer his people. *Ans.* 1. First of all those words are in the translation of the Septuagint, which the Apostle followeth, as beeing best known vnto the Grecians and Romanes: and because there is *eadem sententia*, the same sentence and sense. *Lyran.* 2. And in that the Chaldeans blasphemed God, as though he either would not or could not deliuer his people, the occasion was ministred by themselues, who for their sinnes were carried into captiuity, vpon which occasion their enemies blasphemed. 2. Some referre vs to that place, Ezek. 36.23. *And I will sanctifie my great name, which was polluted among the heathen, among whom ye haue polluted it: Hierome, Osiand. Calvin.* where it is euident, that the Iewes by their euill life caused the name of God to be polluted among the heathen. 3. But the Apostle rather hath reference to both those places, not so much alleadging a testimony, as shewing the agreement of that propheſie to those times then present: that the Iewes by their euill life caused the name of God to be blasphemed and euill spoken of among the Gentiles. *Mart. Paræus.*

41. Quest. *In what sense the Apostle saith, Circumcision is profitable,* v. 25.

Seeing the Apostle in other places vtterly reiecteth circumcision, as Gal. 5. 2. *If ye be circumcised, Christ shall not profit you any thing:* and, v. 5. *for in Iesus Christ neither doth circumcision auaile any thing, &c.* hence two doubts arise. 1. How the Apostle saith here, *Circumcision is profitable, if thou doe the law.* 2. Seeing none could keep the law, how could circumcision profit them.

Ans. 1. In those places the Apostle speaketh of circumcision then abrogated in the times of the Gospel: but here he hath respect vnto the time of the law, while circumcision was an ordinary sacrament of the old Testament.

2. Circumcision was profitable, because *ex parte Dei*, on Gods behalfe, it was a seale of all his gratious promises, if on their part, they did performe the condition, which was to walke in obedience: this condition was added, to meete with their hypocrisie, which stood vpon the outward ceremony, thinking it sufficient for them to be circumcised in the flesh; whereas circumcision without obedience, was no better then vncircumcision: and to stirre vp the faithfull to expresse their faith by their obedience, and to looke vnto Christ, in whom

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their diſobedience was pardoned, and their imperfect obedience by his righteouſnes ſupplied, *Pareus.*

3. Thus *Auguſtine* diſſolueth this doubt, ſhewing that there were two kind of precepts giuen the Iewes: the morall, and ceremoniall: the morall were perpetuall, not onely concerning thoſe times, but they do bind alſo now vnder the new Teſtament: the ceremonies were onely for thoſe times: *Si obſeruabantur & intelligebantur, non modo nihil oberant, ſed proderant, tanquam & illi tempori, & illi genti congruentia*, if they were obſerued, and vnderſtood, they did not onely not hurt, but they were profitable, as agreeable to thoſe times, and to that people: to this purpoſe *Auguſt. expoſ. inchoat. ad Galat.* this ſolution follow *Hugo Cardinal. diſtingue tempora, & ſaluatur Scriptura*, diſtinguiſh the times, and the Scripture is reconciled: here the Apoſtle ſpeaketh of the times before the manifeſtation of the Goſpel: ſo alſo *Gorrhan: hic loquitur pro tempore aduentus Chriſti*, here he ſpeaketh of the time before the comming of Chriſt, there of the time after.

4. Some giue this ſolution further, that in thoſe times, *profuit circumciſio, ſed non ad ſalutem*, circumciſion profited, but not vnto ſaluation without the ſpirituall obſeruation of the law: *gloſſ. ordinar.* as *Hierome* in his Commentarie vpon this place, (if he were the author) ſheweth that circumciſion was profitable to theſe ends: 1. *vt agnoſceretur populus Dei inter gentes*, that the people of God hereby might be diſcerned among the Gentiles: and therefore the people were not circumciſed in the deſert, becauſe they onely were there: (though other reaſons may be giuen thereof, *Mart.*) *deinde vt corpora tum agnoſcerentur in bello*, that the circumciſed bodies of the Iewes might be diſcerned in warre: further, it ſignified their chaſtitie: and thereby Chriſt was ſignified, to come of the ſeede of Abraham, who ſhould make an ende of carnall circumciſion. Theſe and other ſuch profitable vſes of circumciſion may be alleadged. But the Apoſtle meaneth onely, the profitable vſe thereof, as furthering their ſaluation, as it was a ſeale of the righteouſneſſe of faith, and brought with it the circumciſion of the heart in the obedience of the Law: *ſi Chriſto credat, & ſpiritualiter obſeruet*, if thou beleeue in Chriſt, and ſpiritually keepe the Law: *gloſſ. interlinear.*

5. *Origen* hath two other expoſitions: the firſt is, that the Apoſtle ſpeaketh not here of carnall circumciſion, but of the ſpirituall circumciſion of the heart: which the Apoſtle ſpeaketh on afterward: and this circumciſion conſiſteth in ceaſing from ſinne, which is not ſufficient, vnleſſe alſo we doe the workes of righteouſnes in keeping of the law: and his reaſon is, becauſe the Apoſtle ſaith, *If thou be a breaker of the law, thy circumciſion is made vncircumciſion: Non eſt poſſibile carnalem circumciſionem in præputium verti*, it is not poſſible for carnall circumciſion to be turned to vncircumciſion: therfore ſuch vncircumciſion the Apoſtle ſpeaketh not of. *Contra.* 1. The Apoſtle in this place ſpeaketh euidently of two circumciſions, the one carnall, which of it ſelfe is not profitable without the keeping of the lawe; and the other ſpirituall, which is the circumciſion of the heart: of the former he ſpeaketh here, becauſe he ſaith to the Iew, *thy circumciſion*, which was the circumciſion of the fleſh wherein they gloried: and the circumciſion of the heart, conſiſted not onely in ceaſing from ſinne, but in keeping alſo the law: it is in the ſpirit, and is acceptable to God, v. 29. but a ceſſation from ſinne onely without obedience, is not accepted of God. 2. The meaning of the other words is, that ſuch circumciſion *facta eſt abominabilis Deo, &c.* is become abominable vnto God, as if it were vncircumciſion, *Lyran. non plus valet, quam præputium*, it auaileth no more then vncircumciſion, *Gorrhan*: yea and *Origen* himſelfe ſo expoundeth afterward, *his circumciſion*, ſhall be turned into vncircumciſion, that is, *nihil profuturam*, it ſhall not profit him at all.

6. *Origen* hath an other expoſition: he thinketh that the Apoſtle may alſo ſpeake of ſuch circumciſion, as remained a while among the faithfull after the comming of Chriſt: that although the Apoſtle allowed not the Gentiles to be circumciſed, to whom he ſaith, Galat. 5. *That if they were circumciſed, Chriſt ſhould not profit them*: yet he beareth with the Iewes, to whom he ſpeaketh here, to be circumciſed, leaſt they might haue been hindered from comming vnto Chriſt; ſo their circumciſion he maketh like, to Peters diſcerning of meats, which were ſome cleane, ſome vncleane by the Law, and to Pauls purifying himſelfe.

Contra. There is great difference betweene theſe ſpeaches, *circumciſion is profitable*, and circumciſion hindreth or hurteth not. After the Goſpel was preached, and ſome ceremonies of the Law yet in fact remained, beeing in right aboliſhed, the toleration of ſuch things

for a time, was no impediment to the beleeuing Iewes, but yet it furthered them not: no more then Timothy his circūcision did profit him, or Pauls purifying, which both were done not for any benefit to themselues, but least they might haue giuen offence, and so hindered others: But the Apostle speaketh here of the profit which circumcision brought: which was onely during the continuance of such legall Sacraments, which were profitable vnto them then, as beeing seales vnto them of the righteousnesse of faith in Christ: so then circumcision, with other legall rites, was profitable vnder the lawe: but after the ceremonies were abolished, they became vnprofitable in the meane time between both: as they profited not such as beleeued of the circumcision; so they hindered not, if they did not repose their trust and confidence in them. Therefore of all these Expositions I resolue of the first, that the Apostle here speaketh of circumcision, as it was an ordinarie Sacrament vnder the Law, not yet abolished.

Quest. 42. *How circumcision was anaileable for Infants.*

Obiect. If circumcision did not profit, except they kept the law: this doubt will be made, That then it was not profitable at all vnto Infants, who could not keepe the law.

Answ. 1. *Hugo* answereth, that circumcision did not profit infants *ex virtute sua, sed ex virtute & fide parentium*, by it owne vertue, but by the vertue and faith of the parents: But although the beleeuing parents may obtaine graces by their faith for others, yet formally none are iustified before God, but by their owne faith, or some grace infused by the spirit of God: for as the parents sinnes cannot condemne the child, so the parents faith cannot saue the Infant.

2. *Gorrhan* thinketh, that circumcision herein was anaileable, *quia peccatum originale delebat*, because it blotted out originall sinne: But it is euident by this place, that the circumcision of the flesh did not outwardly conferre grace: for then circumcision could neuer bee turned to vncircumcision: that is, to be of no more force without keeping of the law, then if they had not beene circumcised at all.

3. *Augustine*, as *Pet. Mart.* alleadgeth him, not citing the place, reporteth the opinion of some, which affirmed, that a man beeing once baptized, though he were an euill liuer, yet in the end should be saued, but should suffer many things in this life: the like opinion the Iewes might haue of their circumcision: and so it might be profitable to infants, but more profitable to those that also kept the law: But the Apostle denieth circumcision to be profitable at all without keeping the law, because it turned into vncircumcision: it is no more anaileable, then if they were not circumcised at all.

4. Wherefore the best solution is, that the Apostle speaketh not here of infants, *sed de adultis*, but of those which were of yeares and discretion; that circumcision did not profit them, vnlesse they kept the law; as baptisme now is not any helpe vnto saluation to Christians, that lead an euill life. As for infants, they were then saued by the couenant of grace sealed in circumcision, as now in baptisme.

43. Quest. *What vncircumcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the law he meaneth.*

1. *Caluin* thinketh, that the Apostle saying, v. 26. *If the vncircumcision keepe the ordinances of the Law*, speaketh *ex hypothesi*, by way of supposition, if any such could be found, that did keepe the law, which no man could: so also *Pareus, de obedientia plena loquitur, ad quam obligabat circumcisio*, he speaketh of the full and perfect obedience of the lawe, vnto the which circumcision did bind: and he speaketh *ex hypothesi*, by supposition, *If the vncircumcision keep.* But it is euident, that the Apostle speaketh not by way of supposition, as of a thing impossible to be done, but supposing, if it were done: for then it would follow, that circumcision were not profitable at all, because he saith, *Circumcision is profitable, if thou keepe the Lawe*: if the Apostle should speake of the perfect keeping of the lawe, which is impossible, then all profitable vse is denied to circumcision: but he would not so much detract from that holy institution of God: circumcision indeed did bind them to keepe the whole law lawe; but it did profit them, if there were an endeauour in them, and care to keepe the law, though they perfectly keepe it not.

2. But *Lyranus* here hath a verie vnsound assertion, that the Apostle should here speake of such vncircumcised Gentiles, which did the workes of the Lawe, *ex rationis naturalis dicta-*

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diſtamine, & erant Deo accepti, by the direction onely of naturall reaſon, and were acceptable to God: which cannot bee, that any not hauing faith by the light onely of nature, ſhould be accepted of God: for without faith it is impoſſible to pleaſe him, Heb.11.6.

3. The *interlinearie gloſſ.* hath an other expoſition, by the ordinances of the law, vnderſtanding, *fidem Chriſti*, the faith of Chriſt, whom the law did foretell ſhould come for our iuſtification: but faith in Chriſt is no worke or ordinance of the law, for the Apoſtle concludeth, that a man is iuſtified by faith without the workes of the lawe, Rom.3.28. which were no good concluſion, if faith in Chriſt were a worke of the lawe; yet I denie not, but the Apoſtle ſpeaketh of ſuch keeping of the law, as proceeded from faith.

4. Wherefore the Apoſtle here vnderſtandeth ſuch Gentiles as were conuerted to the faith, as *Origen* expoundeth, *qui ex præputio ad Chriſti fidem venerunt*, which came vnto the faith of Chriſt from vncircumciſion: for the idolaters among the Gentiles, beeing not conuerted vnto Chriſt, could not doe the workes of the law; fayling in the firſt commaundement, which forbiddeth idolatrie: ſuch faithfull therefore among the Gentiles are vnderſtood, which had the knowledge of God, *Faius:* ſuch as Iob was: and to fulfill or keepe the law here, is taken *pro legis ſeruandæ ſtudio*, for the ſtudie and endeauour to keepe the law, *Faius:* ſo alſo *Gryneus*, he ſaith in effect, *ſi Ethnicus aliquis fidei obedientiam præſtaret*, if any Ethnicke or Gentile ſhould performe the obedience of faith, he ſhould condemne a Chriſtian that onely is baptized, and performeth not ſuch obedience. But here it will bee thus obiected on the contrarie:

1. *Obiect.* The Apoſtle ſaith, v.27. *If vncircumciſion by nature keep the law, ſhall it not iudge thee?* the Apoſtle then meaneth thoſe, which by the light of nature onely keepe the law.

Anſ. 1. Some doe thus expound, *ex natura per gratiam reparata*, by nature repaired by grace, *gloſſ.interlin.* ſo alſo *Gerrhan* ſaith, that this keeping of the law is vnderſtood to be by faith: which is of nature, *preparatiuè*, by way of preparation, but of grace *completiuè*, by way of perfection; for the illumination of the ſoule is of grace, the conſent is of the will reformed by grace. *Contra.* 1. It is an erroneous aſſertion, that faith is partly nature, partly of grace: it is wholly the worke of the ſpirit, 1.Cor.12.9. the will indeed conſenteth, yet not by it owne naturall power: God, as *Auguſtine* ſaith, *ex nolentibus volentes facit*, of nilling maketh vs willing; and the will concurreth not actiuely, in any good worke, or formally; but paſſiuely and materially, as not working, but beeing wrought vpon. 2. If nature ſhould here be ſo taken, reſtored by grace; there ſhould be no difference in this behalfe betweene the Gentile and the Iew: for euen the Iew alſo by grace illuminating his nature, was enabled to keep the Law, though imperfectly: but the Apoſtle ſeemeth here to ſpeake of ſomewhat peculiar to the vncircumciſed Gentiles.

2. The Syriake interpreter in his annotations, thinketh that by *nature* is here onely oppoſed to *the law*, and *the letter:* not excluding all other helpes, beſide nature, but onely the helpe of the written law: but then, one that worketh by grace may be ſaid to worke by nature: which are oppoſite the one to the other, c.11.6. *If by grace, then not of workes*, that is naturally done without the helpe of grace.

3. Wherefore the words are thus rather to be placed, *and that which is by nature vncircumciſion, keeping the Law*, as the words ſtand in the originall: not thus, *vncircumciſion, which by nature keepeth the lawe:* as the Syrian tranſlator placeth them, ſo, *by nature*, muſt be ioyned to *vncircumciſion*, not to keeping *the lawe:* and it is a deſcription of the Gentiles, which haue vncircumciſion by nature, *Pareus.*

2. *Obiect.* The words of the Apoſtle are, τὸν νόμον τελοῦσα, *conſummans*, as the Latine interpreter readeth, perfecting the law; which praſe *Origen* thus diſtinguiſheth, from the former word φυλάττειν, to keep the law, which the Apoſtle vſeth, v.26. he that liueth according to the letter of the law is ſaid to keepe it, but he that keepeth it according to the ſpiritual ſenſe, is ſaid to perfect or accompliſh it. *Contra.* But *Beza* here well obſerueth, that both theſe are here taken for one: that the perfect keeping of the law is not here oppoſed to the imperfect keeping, but the keeping and obſeruing of the law, is ſet againſt the not hauing care to keep it, but to reſt onely in the outward ſigne and ceremonie.

Queſt. 44. *Of the explanation of certaine termes here vſed by the Apoſtle: and of the letter and the ſpirit.*

1. v.26. Where the Apoſtle ſaith, *If vncircumciſion keepe the law*, by a *Metonymie* hee

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vnderstandeth the vncircumcised: the signe is taken for the thing signified: but afterward it is taken for the signe it selfe.

2. *His vncircumcision shall be counted for circumcision:* that is, it shall be as no circumcision: *Chrysostome* readeth, it *shall be turned into circumcision:* it shall be all one as if he were circumcised.

3. By the ordinances of the law, *δικαιώματα*, some vnderstand the ceremonies and rites of the law: But rather the morall duties of the law are thereby signified, which the Gentiles performed, hauing not the written law: otherwise the rites and ceremonies of the law they could not obserue without the knowledge of the written law.

4. *Shall iudge thee:* To iudge is taken three wayes. 1. *Personally*, as it is said, the Saints shall iudge the world, 1. Cor. 6. shall personally stand against them in iudgement. 2. *Actually*, as to iudge may be taken to accuse, or testifie against: as it is said, v. 15. their thoughts accusing them. 3. Or by example, as it is said the Ninevites and the Queene of the South, shall iudge the Israelites: so it is taken here; the Gentiles going beyond the Iewes in example of life, shall condemne them, that is, shewe them to be worthy of iudgement, for their euill life, *Mart. Caluin, Pareus.*

5. What is meant by the letter and spirit, there are diuerse expositions. 1. Sometime *Augustine*, by the letter vnderstandeth the litterall sense of the Law; by the spirit, the spirituall sense, *Expos. in Epist. ad Roman.* so also *Origen*, he transgresseth the Law, *qui spiritualem eius non tenet sensum*, who keepeth not the spirituall sense: but euen the spirituall sense of the Law, if it were apprehended onely, and the heart not thereby circumcised and reformed, was in the Apostles sense but litterall. 2. Some by the letter vnderstand *legem scriptam*, the law written, as separate from the grace of Christ: as the Syrian interpreter readeth, *Scripturam*, the Scripture: which is so called, because it was written in tables of stone, *gloss. interlin.* 3. But it is better here more specially applyed to circumcision; so that the *letter and circumcision*, are here taken, *pro literali circumcisione*, for litterall circumcision, *Calvin, Pareus:* that is, the externall signe and ceremonie of circumcision onely according to the letter of the lawe, which was made *literalibus cultris*, with *literall*, that is, externall knives, *Gorrhan:* and by the spirit is not vnderstood the soule, as *Tolet* following *Chrysostome:* but the efficacie of grace, wrought in the soule by the spirit of God: and so *Augustine* taketh it elsewhere, thus describing the circumcision of the heart, *Quam facit non litera legis docens & minans, sed spiritus Dei sanans & adiuvans:* which not the letter of the law teaching and threatning, but the spirit of God worketh, healing and helping, *lib. de spirit. & liter. cap.* 8. so then there is no difference, *quoad rem*, in respect of the thing which is propounded, betweene the spirit and the letter, *sed quoad animi affectum*, but in respect of the affection of the mind, and the inward operation of the spirit, *Martyr:* for euen hee that heareth the Gospel, but beleeueth it not, may bee said to be a Gospeller according to the letter, not after the spirit.

6. By transgressing the law is meant, the voluntarie breaking thereof, not the fayling therein, through ignorance or infirmitie, *Mart.* as *Origen* noteth, Paul himselfe did not alwayes keepe the lawe: *non tamen fuit prævaricator legis*, yet hee was not a prevaricator or transgressor of the law.

7. v. 28. *He is not a Iew, which is a Iew outward:* here must be vnderstood the word *onely*, he was not a Iew indeed, that was onely so outwardly. And in this sense the Apostle saith els where, he was not sent to baptize, that is, onely, *Mart.*

Quest. 45. *Of two kinds of Iewes, and two kinds of circumcision, v. 28.*

v. 28. *He is not a Iew, which is one outwardly, &c.* 1. The Apostle here maketh a double comparison; both of the persons, setting a circumcised Iew not keeping the law, against an vncircumcised Gentile keeping of the law: and of the things betweene inward circumcision of the heart, and outward in the flesh onely, *Mart.*

2. And here there is a sowrefold *antithesis* or exposition. 1. From the formes, the one is within, the other without in outward appearance onely. 2. from the subiect, one is in the heart, the other in the flesh. 3. from the efficient, one is wrought by the spirit, the other is in the letter, it consisteth in literall and ceremoniall obseruations. 4. from the ende, the one hath praise of God, the other is commended onely of men, *Gryneus.*

3. Hence the Apostle prooueth by three arguments, that the spirituall circumcision is

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better then the carnall: 1. That is best, which is in secret and in truth, then that which is openly and in shew onely: 2. and that which is wrought by the spirit, is more excellent then that which is in the letter: 3. and that hath the preheminence, whose praise is of God.

4. This distinction of spirituall and carnall circumcision, S. Paul hath out of Moses, Deu. 10.16. *Circumcise the foreskinne of your heart:* Deut. 30.6. *The Lord thy God will circumcise thine heart:* which the Apostle further describeth thus, Colos. 2.11. *In whom ye are also circumcised with circumcision made without hands, by putting off the sinfull bodie of the flesh, through the circumcision of Christ.* And as there are two kinds of circumcision, so there is also a twofold vncircumcision, as *Burgens.* noteth *addition* 1. out of the Prophet Ieremie, c.9.26. *All the nations are vncircumcised, and all the house of Israel are vncircumcised in the heart*: there is then an vncircumcision of the heart, and an other of the flesh.

5. Yet this must not be so vnderstood, as though there were two kinds of circumcisions, rather then two parts of one and the same circumcision: which are sometime ioyned together, both the inward and outward, as they were in *Abraham*: sometime separate one from the other; and this separation is of two sorts; it is either *salutaris*, healthfull, or not: for when the inward circumcision is without the outward, it is profitable, as in Noah: but when the outward is, and not the inward, it is vnprofitable, as in Iudas Iscariot.

6. *Origens* obseruation seemeth here to be somewhat curious, thus distinguishing the circumcision of the flesh: that becausse there is some part of the flesh cut off and lost, some part remaineth still; the lost and cut off part (saith he) hath a resemblance of that flesh, whereof it is said, *all flesh is grasse:* the other part that remaineth is a figure of that flesh, whereof the Scripture speaketh, *all flesh shall see the saluation of God:* But thus *Origen* confoundeth the circumcision of the flesh and the spirit, making them all one: Further, to shew these two circumcisions of the heart and spirit, he alledgeth how the Israelites were circumcised againe by Iosuah, (who was a type of Christ that circumciseth the heart) who were circumcised by Moses in the desert: wherein *Origen* is greatly deceiued: for it is euident by the text, Ios. 5.5. that they which were circumcised by Iosuah, had not beene circumcised before.

4. *Places of doctrine.*

1. Doct. vers. 1. *In that thou iudgest another, thou condemnest thy selfe:* hee which doth giue sentence vpon another for that wherein he is guilty, therein is a iudge against himselfe; so Iuda did iudge Thamar for her incontinencie, beeing in greater fault himselfe: and *Dauid* pronouncing sentence of death against him, that had taking away his poore neighbours sheepe, did by his owne mouth condemne himselfe, *Piscator:* see further *addition* 1. following. He that is guilty of the same sinnes, cannot condemne another, but therein he also iudgeth himselfe.

2. Doct. v. 11. *There is no respect of persons with God, &c.* In that God freely without respect vnto any workes, electeth some vnto eternall life, it is done without respect of persons: for though God decree vnequall things vnto those, that are in equall case: for all by nature are the children of wrath: yet it followeth not, that God hath respect of persons: for he doth it not either against any law, for God is not tied vnto any law: nor yet vpon any sinister cause, either for feare, for there is none greater then God, to be feared of him: or fauour, for there are no merits or deserts which God respecteth in his election: And when God commeth to giue the reward, then he distributeth vnto euery man according to their workes: see further, *addit.* 3. following. No respect of persons with God in the election of his.

3. Doct. v. 16. *At the day when God shall iudge:* here the certaintie of the day of iudgement is expressed, with the manner thereof. 1. who shall iudge, God. 2. whom, *men*, and what, not their open and manifest workes onely, but their secret things. 3. by whom, *by Iesus Christ*, in his humane shape. 4. according to what rule, namely, the Gospell, as he saith, Ioh. 12. that his word shall iudge them, *Gualter.* Of the manner of the last iudgement.

4. Doct. v. 21. *Thou which teachest another, &c.* the carnall Iew, though he did not himselfe, as he taught, yet was not his teaching and doctrine therefore to be refused: so our Sauiour saith, Matth. 23.3. *Whatsoeuer they bid you, obserue and doe, but after their workes doe yee not, Mart.* True doctrin not to bee condemned for euill life.

5. Doct. v. 25. *Circumcision is profitable, &c.* Baptisme succeedeth in the place of circumcision: as the Apostle sheweth, Colos. 2.11. *In whom yee are circumcised, &c. through the* Of the baptisme of infants.

the circumcision of Christ, in that yee are bound in him through baptisme, &c. then like as infants were circumcised, so are they now to be baptized: but baptisme is not now tied vnto the eight day, as it was then: for by the libertie of the Gospel are we deliuered from the obseruation of the circumstances of the time and place.

Of the baptisme of the flesh and of the spirit.

6. Doct. v.28. *Neither is that circumcision which is outward in the flesh:* as these were not two diuerse circumcisions, but two acts of one and the same circumcision, the internall and externall; so there are two acts in one and the same baptisme: there is the baptisme of the spirit, and the baptisme of water; which both are ioyned together in the lawfull vse: they haue the baptisme of the spirit to whom the Sacrament is vpon vrgent necessitie denied; but infidels, vnbeleeuers, and euill liuers haue onely the baptisme of water: for hee that beleeueth not shall be condemned, *Pareus.*

7. So likewise in the Eucharist, there is an externall act of eating, and an internall; the vnworthy receiuers haue onely the latter, the faithfull, when they communicate haue both: and in case the Sacrament be denied, they may spiritually eat Christ without the Sacrament: our Sauiour saith, Ioh.6.54. *Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life:* And though they doe spiritually eate Christ, before they receiue the Sacrament, for otherwise they would not desire it, yet the Sacrament also must bee celebrated for their further comfort, and strengthening, and the testifying of their faith, *Gryneus.*

Certaine additions to the former Doctrines.

Addit. 1. Concerning the iudgement which a man giueth against himselfe, which is called αὐτοκατακρίσις, thus much may further be obserued out of the 1. verse: 1. *What it is:* namely, the testimonie of ones conscience, of his owne guiltines before God. 2. *Whence it is:* partly by the prouidence of God, which striketh into a mans conscience this sense of sin, partly by the force of the conscience it selfe, conuincing one of sinne. 3. *Of whom it is:* namely, of all men. 4. It is necessary and profitable to diuerse ends. 1. to humble vs in respect of Gods iudgement: for if our conscience condemne vs, God can much more, who is greater then our conscience, 1. Ioh.3.20. 2. It is for our comfort, working in vs boldnesse, if our hearts condemne vs not, 1.Ioh.3,21. 3. It will make vs not to be too seuere in iudging of others, our owne heart condemning vs.

Addit. 2. Out of the 5. vers. concerning σκληροκαρδία, the hardnes of the heart: we are to consider, 1. *What it is:* namely, the contumacie and rebellion of the heart against the law of God. 2. *Whence it is:* originally by the corruption of mans nature: Sathan concurreth as the efficient: the occasion are the externall obiects: and God by his secret iudgement, yet most iust, hath an ouerruling hand herein. 3. The effect, is the treasuring vp of the wrath of God. 4. It is curable, not by a mans freewill, *for it is not subiect to the law of God, neither can be, Rom.*8.8. but the grace of Gods spirit, as Dauid prayeth, Psal.51.12. *Create in mee a new heart.*

Addit. 3. The accepting or respect of persons, called προσωποληψία, is when things equal are giuen to them which are vnequall; or contrariwise things vnequall to them which are equall, onely for their person: and the *person*, is the state, condition, or qualitie of a thing: now to know whether all accepting of the person be vnlawfull: first the diuerse kinds of persons and qualities must be considered, whereof there are 3. sorts. 1. Some personall conditions there are which are annexed, to promises or comminations diuine and humane: as faith, obedience in the elect, impenitencie, impietie, vnbeleefe in the wicked, this accepting of persons is not vniust: as Abraham was respected of God for his faith, so also Dauid, and Saul reiected for his hypocrisie. 2. Some personall respects are so annexed to the cause, as thereby it is aggrauated or extenuated: as he that striketh a Magistrate is worthie of greater punishment, then he, that striketh an other; and this respect of persons is also iust. 3. Some personall respects are beside the cause: as riches, pouertie, in the case of adulterie, theft, and such like: and such accepting of the person is vniust: Secondly, the accepting of persons, is either in iudgement, when it is in the two first senses lawful: but not in the third: or *extra iudicium*, out of iudgement: and it is of three sorts: 1. *dilectionis*, of loue, which in common duties is vnlawfull, as when a rich man is preferred before a poore man for his riches: which is condemned by S. Iames, c. 2.v.2. 3. But in speciall and proper duties it is lawfull: as in preferring the loue of our parents before others. 2. *electionis*, of election or

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choice, as when men of qualitie and gifts, are aduanced to places of office, before them, which are not so qualified: this respect of persons is lawfull, as beeing agreeable both vnto nature and to positiue lawes. 3. *donationis*, in matter of gift and donation; as one forgiueth his debt to one, not to another: this also is lawfull, because here is no wrong done: a man may dispose of his owne, as it pleaseth him: see more hereof before, quest. 23.

5. Places of controuersie.

Controv. 1. *Against the power of free will in good things.*

v. 5. *Thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath, &c. Pererius* out of this place inferreth, that it is *in potestate hominis bene vel male agere*, in the power of man to doe well or euill, for it should otherwise be vniust to punish a man for doing euill, and for want of repentance, whereas he can doe no other, *disput. 2. in c. 2. numer. 23.*

Answ. 1. That man hath free will to doe euill without any compulsion, violence, or constraint, it is confessed of all: but this is a freedome *à coactione*, from compulsion or enforcing, not *à necessitate*, from necessitie: a man cannot now chuse but sinne, because his nature is enthralled by the fall of man; yet he sinneth willingly, no man compelleth him: But vnto that which is good, man hath no will or inclination of himselfe, but by the grace of God: as the Prophet saith, Ierem. 4.22. *They are wise to doe euill, but to doe well they haue no knowledge:* and our Blessed Sauiour saith, Ioh. 15.5. *Without me ye can doe nothing.* 2. Yet though man cannot repent of himselfe, nor yet doe any good thing, he is worthily punished: because man by his voluntarie transgression, when it was in his power not to haue transgressed, did abuse his free will giuen in the creation, vnto sinne, and so enthralled him selfe and his posteritie: Once therefore man had free will if he could haue kept it: but now that is become necessarie, to doe euill, which was before free: man therefore is iustly punished, notwithstanding this necessitie of sinning, because he lost this libertie and freedome by his owne default. 3. And let it here further be obserued, how *Pererius* beside the falsitie of his assertion, is become a falsarie, in charging vs with vntrue opinions, such as Protestants hold not: as first, that we should say, *hominem ad vtrumq; impelli à Deo, &c.* that man whether to doe good or euill is compelled and forced of God: whereas we abhorre and detest that as a most wicked heresie, that God is the author of any euill, or the mouer, stirrer, or prouoker thereunto: Againe, he obiecteth that we hold that mans free will, is, *velut quoddam inanime, &c.* as a certaine dead thing without life, that it doth nothing of it selfe, but is a bare title without any matter: whereas we affirme, that man is not as a stocke, or stone, but hath a naturall power, to will, to elect, to desire: but to will or doe that which is good, it hath no power: man willeth, desireth, chooseth, but to doe these tings well it is of grace: in respect of the generall inclination of the will vnto the obiect it is actiue, but in respect of the goodnesse of the will, in beeing mooued vnto that which is good, it is meerely passiue: see *Synop. pag.* 858.

Controv. 2. *Of iustification by the imputatiue iustice of faith.*

Whereas the Apostle saith, v. 2. *We know that the iudgement of God is according to truth:* *Bellarmine* hence thus reasoneth against imputatiue iustice: Gods iudgement is according to truth, but so it not imputed iustice, it is not verily and in deed, and according to truth, but the habituall, infused, and inherent iustice is according to truth, *lib. 2. de iustificatione. c. 3.*

Contra. 1. *Bellarmine* doth mistake the Apostles meaning; *for according to the truth*, is not *secundum realem existentiam*, according to the reall existence of a thing, but *secundum equitatem*, according to equitie.

2. So then, the iustice of Christ imputed by faith, is according to truth, that is, the rule of iustice, because thereby full satisfaction is made for sinne by faith in Christ: but that habituall and inherent iustice, is not according to the rule of iustice, because it is imperfect, and thereby Gods iustice cannot be satisfied, *Pareus.*

3. Controv. *Against the merit of workes.*

v. 6. *Who will reward euery man according to his workes:* out of this place the Romanists contend for the merit of good workes: the *Rhemists* vpon this place affirme, that life euerlasting is giuen for, and according to their good workes: there reasons and arguments are these.

1. The Apostle vseth the word ἀποδώσει, *shall render*, which signifieth a iust retribution, and so it is taken, Matth. 20.8. *Bellar. l. 5. de iustificat. c. 2.*

2. *Tolet. annotat. 6.* vrgeth that place, Matth. 25.34. *Inherit ye the kingdome prepared for you, &c. for I was an hungred, and ye gaue me meate, &c.*

3. Likewise it thus obiected: God shall reward the wicked according to the merit of their euill workes, *Ergo* the righteous shall bee rewarded according to the merit of their good workes.

Ans. 1. *Tolet. annot. 6.* rehearseth fiue seuerall answers, which he supposeth to be vsed by the Protestants. 1. Some, he saith, by *his workes*, vnderstand Christs workes, according to the which God should reward the righteous. 2. Some thus, he shall render vnto euery man according to their faith, which sheweth it selfe by their works. 3. Some, he saith, thus interpret; he shall render *according to their workes*, that is, *post opera sua*, after their works. 4. Some, say they shal be rewarded according to their works, but with the temporall blessings in this world, not with life eternall. 5. Some graunt, that the righteous shall be rewarded according to their workes, if any could be found, that had such workes, which are worthie of reward: the like answers *Pererius* imagineth to be made by the Protestants, *numer. 36.* but neither of them name what Protestants they are, that thus answer: we insist vpon none of these solutions.

2. But we can otherwise satisfie all these reasons obiected.

1. The word ἀποδοῦναι, to render, signifieth not onely a iust retribution, but a gift of fauour, as in that place giuen in instance, Mat. 20.8. the reward is said to be rendred, not onely to them which had laboured first, which might seeme to haue deserued it, but vnto those that came at the last houre, to whom it was giuen of fauour: and therefore simply v. 14. it is expressed by the word δοῦναι, to giue.

2. In that place, Matth. 25. it is shewed, to whom, not for what the reward shall be giuen: good workes are required as a condition in those, which are to be saued, not as a meritorious cause of their saluation: *Parens:* for in the same place our Sauiour sheweth the originall and fountaine of their saluation, *Come ye blessed of my father, inherit the kingdome prepared for you, from the foundation of the world:* their saluation then dependeth vpon the free and gratious election of God, not vpon their works. *Faius.*

3. The argument followeth not from the merit of euill workes, to the merit of good workes: for there is great difference in the way of meriting betweene them. 1. Good workes are the gifts of God, and proceede from him: but euill workes haue their beginning from man. 2. Good workes are imperfect, and therefore merit not: euill workes are perfectly euill, and therefore are worthie of punishment. 3. Good workes are commanded, and so it is our duty to doe them: and therefore thereby wee doe not merit: but euill workes are forbidden, and there is no dutie but rather the transgression of dutie in doing them: *Grynæus.*

4. And concerning this place, it prooueth no merit of workes: the Apostle saith, κατὰ τὰ ἔργα, *according to workes*, not διὰ τὰ ἔργα, *propter opera*, *for workes:* so that this sheweth the measure rather then the merit of workes: As this phrase is taken, Matth. 9. 29. *According to your faith be it vnto you:* and, Matth. 23. 3. *According to their workes doe not.* And this phrase is thus expounded, Reuel. 22. 12. *My reward is with me to render vnto euery one,* ὡς τὸ ἔργον ἐστὶν αὐτοῦ, *according as his worke is: Parens:* so then, *according to their workes*, noteth the quality, not the merit of their worke: that is, good workes shall be recompensed with reward, and euill workes with punishment. *Faius.* And mention is made here of works, that God shall iudge according as he findeth mens workes, to shew that he is no accepter of persons, neither regardeth the outward appearance, but that which is in truth. *Gualter.*

And that it is not one and the same thing to reward for works, and according to works,

Gregorius

Gregorie well ſheweth, *in Pſal.149.v.9. aliud eſt ſecundum opera reddere, aliud propter ipſa opera reddere: in eo enim quod ſecundum opera dicitur, ipſa operum qualitas intelligitur, &c.* it is one thing to render according vnto workes, an other, for workes, for in that it is ſaid according vnto works, the quality of the worke is vnderſtood, that whoſe workes appeare to be good, his recompence ſhould be glorious, &c. *Pererius* thus anſwereth to this place of *Gregorie*, that he ſpeaketh of the ſubſtance, quantity, and quality of works in themſelues, which beeing compared with the celeſtiall glory, and not worthy thereof, but as they are conſidered in Chriſt, by whoſe vertue and merit they are made meritorious, ſo are they worthy of that euerlaſting reward: to the ſame purpoſe alſo, *Tolet. annotat.6.*

Contra. But *Gregorie* muſt be vnderſtood to ſpeake of the workes of the faithfull, which receiue all their actiuity, worthines, and acceptance from Chriſt: and the Apoſtle likewiſe ſpeaketh of the faithfull, Rom.8.18. *I account that the afflictions of this preſent time, are not worthie of the glorie, which ſhall be ſhewed vs:* euen then the works and ſuffrings of the faithfull are excluded from meriting. *Faius.*

3. Now further that no works of the Saints are meritorious, it may further be ſhewed by theſe reaſons: 1. There muſt be a proportion betweene the merit and the reward: but betweene our works, and the euerlaſting reward, there is no proportion: the reward by many degrees exceeding the worthines of the beſt works. 2. There are no good works without faith: for without faith it is impoſſible to pleaſe God, Heb.11.6. wherefore whatſoeuer is promiſed to workes, *per fidem conſequimur*, we doe obtaine by faith. 3. That which a man meriteth muſt be of his owne, not of his, of whom he meriteth: now our good works are of God, they are not of our ſelues: and therefore by them we can not merit at Gods hand. 4. That wherein men are endebted vnto God, can not merit: for then he ſhould be endebted vnto vs, not we vnto him: for the wages is not of fauour, but of debt, Rom. 4.4. But all which we can doe, is no more but our dutie, we owe our beſt ſeruice vnto God: as our bleſſed Sauiour ſaith, *When ye haue done all thoſe things which are commaunded you, ſay wee are vnprofitable ſeruants, we haue done that, which was our dutie to doe*, Luk.17.10. But here ſome will anſwer, that we are ſaid to be vnprofitable ſeruants, onely in reſpect of God, becauſe he is not profited, or furthered by our ſeruice: but yet good works are profitable to our ſelues. *Contra.* True it is, that good workes are profitable, becauſe thereby we teſtifie our faith, we doe good vnto others, and make our own ſaluation ſure, but it followeth not, becauſe they are profitable, that therefore they merit eternall life: *Martyr.* they are as *Bernard* ſaith, *via regni, non cauſa regnandi*, the way vnto the kingdome, not the cauſe of the kingdome.

4. Controv. *Which are counted to be good workes.*

v.7. *Which by continuance in good workes ſeeke, &c.* The Romaniſts did not hold thoſe only to be good workes, which are commaunded by God, but ſuch alſo as are enioyned by the Church, and the gouernours thereof. *Concil. Tridentin. ſeſſ.6.c.10.* And according to this rule they count the ſaying and hearing of Maſſe, going in pilgrimage, inuocating of Saints, praying for the dead, offering vnto images, good workes.

Contra. There are two euident rules to examine good workes by: 1. Becauſe God onely is good, and the fountaine and author of goodnes, therefore nothing can be good, but that which is according to his will, which is no where reuealed but in his word: then no worke can be good, vnles it be wrought according to the preſcript of Gods word. 2. There can come no good worke from man, who is prone to euil, and to nothing but euil by nature: vnleſſe then a man be regenerate and borne a new, which is by faith in Chriſt, he can doe no acceptable worke. Both theſe are euident out of Scripture, 1. that without faith it is impoſſible to pleaſe God, Heb.11.6. and whatſoeuer is not of faith, is ſinne, Rom. 14.23. 2. and that by faith we are regenerate and made the ſonnes of God, Ioh.1.12. *As many as receiued him, to them he gaue power to be the ſonnes of God, euen to them, that beleeue in his name:* All ſuch workes then, as haue neither warrant out of Gods word, nor yet proceede from faith, ſuch as all ſuperſtitious works are, ſo much commended and commaunded in Poperie, are not to be counted good workes. *Gualter.*

5. Controv. *Whether any good workes of the faithfull be perfect.*

1. The Romaniſts doe hold that ſome workes of the righteous are ſo perfect, that they doe not ſinne ſo much as venially in them: they haue no blemiſh at all. *Concil. Tridentin.*

can.25.de Iustificat.

Pererius vrgeth that act of Abrahams obedience in sacrificing his sonne, which was not onely *omnis peccati vacuum, &c.* void of all sinne, but it was perfectly good, as appeareth by that excellent promise, which the Lord made thereupon to Abraham: so is it said of Dauid, that he was a man according to Gods owne heart. *disput.4.in c.2.numer.33.*

Contra. 1. That act of Abrahams obedience was not rewarded for the perfection of the worke, but because it proceeded from faith: he beleeued God, and therefore it was counted vnto him for righteousnes. 2. And it is hard to say, whether Abraham did not cast some doubts in his mind, when he was first commanded of God to sacrifice his only sonne: there might be some naturall reasoning within him, which notwithstanding he did ouercome by faith. *Ambrose* thinketh, *lib.1.de Abrah.c.8.* yet when Abraham said to his seruants, *Tarie you here with the asse, for I and the child will goe yonder, and worship, and come againe to you: captiose loquebatur, &c.* speake cunningly, or captiously, least his seruants should perceiue whereabout he went. 3. And, as for Dauid, he had many infirmities and imperfections, from some of which euen his best works might be free: he was said to be according to Gods owne heart, both comparatiuely in respect of Saul, and others; and because he sought God vnfainedly, not in shew and hypocrisie as Saul did: otherwise that he was not simply according to Gods heart, the great sinnes, wherein he fell, doe declare.

2. But that there is some blemish, imperfection, and defect, euen in the best works of the Saints, (though we affirme not, as *Pererius* slandereth Luther, that all the works of the regenerate are sinne) it is thus made euident out of the Scripture.

1. The Prophet Isai saith, c.64.6. *All our righteousnes is stained as clouts*, euen their best actions were defiled and polluted: to this place diuers answers are found. 1. *Pererius* out of *Augustine* thus interpreteth; that *iustitia nostra diuina comparata iustitiæ, &c.* our righteousnes beeing compared to the diuine iustice, is like vnto a filthie and menstruous cloath: this is then spoken comparatiuely: to this purpose *August. serm.43. Contra.* And we herein concurre with *Augustine*, that although the worke of the Saints seeme very perfect and excellent before men, yet in regard of that perfection which God requireth of vs, they are found to come farre short: so that if they be compared with the iustice of God, not which he hath in himselfe, but which he commaundeth and requireth of vs, our best works will appeare to be imperfect, and full of wants. 2. He vrgeth *Hieromes* exposition, who applieth this place to the incredulous Iewes after the comming of the Messiah, whose fained legall holines was as vncleane thing in the sight of God, because they beleeued not in Christ exhibited to the world. *Contra.* It is euident by the text it selfe, that the Prophet speaketh of that age then present, v.10. *Zion is a wilderneſſe, Ieruſalem is a deſert.* 3. Therefore *Pererius* insisteth vpon this third interpretation: that the Prophet speaketh of the hypocrites among the Iewes, and of the legall righteousnes, which was an vncleane thing beeing not sanctified by the spirit of God: and the Prophet speaketh in the first person, as including himselfe, as the manner of the Prophets is, for humility sake condescending vnto the infirmity of the people, and therein also shewing his charitable affection and compassion toward them. *Contra.* It is euident, 1. That the Prophet speaketh not onely of their legall obseruations, but of all their morall obedience whatsoeuer: for the words are generall, *All our righteousnes is as a stained clout.* 2. Neither doth he meane the hypocrites only, but he comprehendeth all the people, excluding no not the better sort: as he saith, v.8. *But now, O Lord, thou art our father*: and v.9. *Lo we beseech thee behold, we are all thy people*: but the wicked and hypocrits are not alone Gods people, neither is God said to be their father: for the godly and faithfulls sake among them, they may be so counted, but not alone by themselues.

2. To this purpose may be vrged that place, Psal.143.2. *Enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustified, &c.* Hence it is euident, that no not the iust in their best works are iustified in the sight of God: but the Lord can find sufficient matter against them euen in their most perfect works: as Iob saith, c.9.30. *If I wash my selfe with snow water, &c. yet shalt thou plunge me in the pit, &c.*

Pererius here sheweth fiue reasons, why the iust desire, that God would not enter into iudgement with them: 1. Because of the vncertenty of their election, and present iustice. 2. Many of them may fall into deadly and great sinnes, which they are not sure, whether they be remitted. 3. Yea and the best men haue their veniall faults, which can not altoge-

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ther be taken heed of in this life. 4. And euen in their beſt works, *plures negligentia immiſcentur*, many negligences, and ſcapes are intermingled. 5. Their good workes are of God, and not of themſelues, and therefore they can not in the rigour of iuſtice expect a reward at Gods hand. *Perer. diſput. 4. numer. 37.*

Contra. 1. Of theſe fiue cauſes, ſome are falſe, ſome are impertinent, and ſome directly make againſt him.

1. That the righteous and faithfull are not certaine of their election, nor of remiſſion of ſinnes, is falſe, and contrary to the Scriptures: for S. Paul was both ſure of his election, *deſiring to be diſſolued, and to be with Chriſt*, Phil. 1. 23. and of the remiſſion of his ſinnes, ſaying, *I was receiued to mercie*, 1. Tim. 1. 3. 2. That the righteous may at other times fall into other ſinnes, is not the point in queſtion, but whether they may faile in their beſt workes; neither is it to the matter, whether the goodnes of their worke be from God, or themſelues: for no not from God haue they receiued any perfection of goodnes in this life. 3. And in that he confeſſeth many negligences to be intermingled in the good works of the faithfull, he granteth as much as we deſire, that the faithfull are defectiue euen in their good workes.

6. Controv. *Whether men ought to doe well for hope of recompence or reward.*

v. 7. *Which by continuance in well doing ſeeke glory.* It is not to be doubted but that the faithfull may encourage themſelues in their well doing, by looking vnto the reward ſet before them, as it is ſaid of Moſes, Heb. 11. 26. *He had reſpect to the recompence of reward:* and S. Paul ſaith, *I follow hard toward the marke for the price of the high calling of God in Chriſt*, Phil. 3. 14. and the ſame Apoſtle thus ſtirreth vp ſeruants to doe their duties to their maſters, *Knowing that of the Lord ye ſhall receiue the reward of inheritance*, Coloſſ. 3. 29. But here two things are to be conſidered: firſt, that men doe not onely or cheifly looke toward the reward, but the principall ende of their well doing, which they muſt propound vnto themſelues, muſt be the glory of God: ſecondly, they muſt haue an eye vnto the reward, not as wages deſerued, but as a gift of fauour. Thus to expect a reward, as a due and deſerued recompence, is mercinary: which ſeemeth to be the opinion of the Tridentine Synod, *ſeſſ. 6. c. 11.* and *can. 31.* and of *Bellarm. lib. 5. de iuſtificat. c. 8.* and of the Rhemiſts, *annot. Heb. 11. 26.* though *Pererius* would diſtinguiſh here betweene *amor mercedis*, *& amor mercenarius*, the loue of the reward, and a mercenary loue: But if they propound vnto themſelues the reward, as merited and deſerued by their works, it is a mercinary loue, and ſo derogatorie to the glory of God, who crowneth our good workes in mercy in himſelfe, not of merit in them: *Chryſoſtome* here ſaith, *oportebat omnia propter Chriſtum facere, non propter mercedem*, we ought to doe all things for Chriſts ſake, not for the reward. *ſerm. 5.* See more of this queſtion, *Synopſ. Centur. 4. err. 66.*

7. Controv. *Againſt iuſtification by works, vpon theſe words, v. 13. Not the hearers of the law, but the doers ſhall be iuſtified.*

This place becauſe it ſeemeth in ſhew to be contrary to theſe places, Gal. 2. 16. *That a man is not iuſtified by the workes of the law:* and, Gal. 3. 11. *No man is iuſtified by the law:* diuers expoſitions are framed of theſe words, which are much vrged by the Romaniſts to proue their iuſtification by workes.

1. *Ambroſe* thus interpreteth theſe words: *the doers of the law ſhall be iuſtified*, that is, they which beleeue in Chriſt, whome the law of Moſes promiſed, and in whom it commanded them to beleeue: for *nemo facit legem, niſi qui credit legi*, no man doth the law, but he which beleeueth the law: and therefore our Sauiour ſaith, Ioh. 5. *If ye had beleeued Moſes, you would haue beleeued me, for he wrote of me.* But againſt this expoſition it may be thus excepted: 1. The Scripture vſeth not to ſpeake, *to doe the law*, that is, *to beleeue in Chriſt*: for by this meanes the law of faith and beleefe, and the law of works ſhould be confounded, whereas the one is oppoſite to the other. 2. The Apoſtle is not yet entred into the diſputation of faith. 3. And he ſpeaketh generally of keeping the whole law, not of that part only, which propheſied of Chriſt.

2. *Tolet* here maketh mention of an other expoſition of ſome of their Catholikes, that the Apoſtle here meaneth, a certaine morall, or ciuill iuſtice in keeping of the law, which may be found in an vnbeleeuer: But he reiecteth this, by the Apoſtles words, *righteous before God:* which ſheweth that he ſpeaketh of true and perfect iuſtice in the ſight of God.

3. Now whereas iuſtification, and to iuſtifie, may be taken three waies, either when a

man before vniust is made iust: or when he is made more iust; or declared to be iust: as it is said, *Wisedome is iustified of her children*, that is, declared to be iust: *Augustine* taketh it here in the first sense, and he maketh this to be the meaning: not that men are made iust by keeping of the law, but first beeing iustified by God, then they are enabled, and made fit to keepe the law: as he maketh it to be like vnto this speach, *homines creantur*, men are created, not that they were first men, and then created; but they are created to be men: so for the doers of the law to be iustified, what is it els, but they that are iust by faith, are iustified and made able to keepe the law? to this purpose *Augustine*, whom *Anselme* and *Thomas* followeth. But this exposition seemeth not to be agreeable vnto the scope of the Apostle, who goeth not about to proove, that men must first be iust, before they can keep the law: but that they are approoued before God, in doing according to the law: in not professing, but practising it.

4. In the second sense, the *Rhemists* in their annotation here, doe take it for the encrease of iustice, which they call the second iustification: the first iustification is by faith without works, the second is by workes: But *Pererius* reiecteth this glosse, as beeing not consonant vnto the scope of the Apostle here: for he speaketh not of the encrease of iustification, but simply of iustification: But beside this is a new deuise of the first and second iustification: the Scripture acknowledgeth but one iustification, Rom. 8. 30. *Whom he iustifieth, he glorifieth*: after iustification followeth glorification; that iustification then, which glorification followeth, is one whole and sufficient iustification, there commeth none other betweene.

5. Some take iustifying in the third sense, for declaring to be iust; as the word is sometime taken, as Prov. 17. 15. *He that iustifieth the wicked, and condemneth the iust, euen they both are an abomination to the Lord:* to iustifie the wicked here, is to declare him to be iust: so the doers of the law shall be iustified, that is, declared and pronounced iust in the day of the Lord, in the presence of God, and all his holy Angels: thus *Perer. num.* 52. *Tollet. annot.* 13. so also *Bellarmine, in diuino iudicio iusti iudicabuntur*, they shall be adiudged to be iust in the diuine iudgement: *lib. 2. de iustificat. c.* 15. *Contra.* 1. Let it be obserued here, that the Romanists approoue that interpretation of this word, which is vrged by Protestants, where S. Iames saith, c. 2. that Abraham was iustified through workes, that is, declared to be iust. 2. But yet this acception of the word hath no place here: for this declaration of one to be iust, by works is before men; before God, there neede no such declaration, for he knoweth what is in man: but this iustification is before God, which the Apostle here speaketh of: it is therefore iustification in deed, and not the declaration of it onely.

6. Some thinke that the Apostle speaketh of the legall iustification, which is by workes, which if any could doe, they should be iustified thereby: but it is impossible for any to keep the law; *Calv. Parens, Beza annotat.* But it is euident, that the Apostle speaketh not here of a thing impossible to be done, and of iustification vpon that supposall, if any could be doers of the law, but he setteth this downe affirmatiuely and positiuely, that they which liued according to the law, should be iustified: as he said before, v. 6. *that God will reward euery one according to his workes.* And as the hearers of the law onely are not iustified, so the hearers and doers are iustified: but some heare the law in fact, verily, and in deede, therefore some also were verily and in deede doers of the law.

7. The meaning then of this sentence is the same with that, v. 6. God will approoue, iustifie, reward them that doe the works of the law, whether Iew or Gentile; yet it followeth not, that a man is therefore iustified by the works of the law: But God approoueth and rewardeth the workers, not the hearers or professors; so here the Apostle treateth not of the cause of iustification, which is faith without the works of the law: but of the difference betweene such as shall be iustified, and such as are not, *Faius:* they onely, which haue a liuely faith, which worketh and keepeth the law in part, and supplieth the rest, which is wanting in themselues by the perfect obedience of Christ; they shall be iustified, not those which onely professe the law, and keep it not: the Apostle then here sheweth, who shall be iustified, not for what.

8. But this place maketh nothing at all for iustification by works: 1. If a man is iustified by doing the works of the law, either he is iust before he doe the works, or not iust; if he be iust, then he is iustified before he doe those workes, then is he not iustified by those workes: if he be not iust, then can he doe no good workes whereby he is made iust: for the workes done before faith, as *Tolet* himselfe confesseth, *non possunt infirmum afficere*, can not

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make one iust. Here the Romanists haue no better answer, then to confesse, *fidem sine operibus primam efficere iustificationem*, that faith without works doth effect the first iustification: which is encreased by workes, which they call the second iustification, *Tolet. ibid.* And thus they are driuen to consent with Protestants, that iustification is by faith, without works: as for that distinction of the first and second iustification, the vanitie of it is shewed before. 2. If workes did iustifie, then it would follow, that the iustice whereby wee are made iust, should be an actuall iustice, not habituall: because that is actuall which worketh, the contrary whereof is maintained by *Bellarmine*, who prooueth by sundry reasons, that one is formally made iust, not by an actuall, but an habituall iustice, wherewith the minde is endued: *lib.2. de iustif. c.15.*

Controv. 8. *That it is not possible in this life to keepe the lawe.*

1. *Pererius disput.7. numer.55.* taketh vpon him to proone against *Caluin*, *legem diuinam impleri posse*, that the lawe of God may be kept in this life, he meaneth by a man in the state of grace.

1. Otherwise *Dauid* had not said true, Psal.18.21. *I kept the wayes of the Lord, and did not wickedly against my God.*

2. S. Paul saith, *He that loueth his brother, hath fulfilled the law*, Rom.13.

3. What wisedome were there in God to command things impossible vnto man: or what iustice to punish him for not keeping of that which was not in his power?

2. *Contra.* 1. Dauids keeping of the wayes of God, must be vnderstood either of some particular act of his obedience, wherein he behaued himselfe vprightly: as Psalm.7.3. *If I haue done this thing, or if there be any wickednesse in mine hands:* or els it may be vnderstood, of his faithfull endeauour, as farre as he was enabled by grace: for Dauids sinnes, which are mentioned in the Scripture doe euidently shew, that hee did not keepe all the wayes of God.

2. If a man could perfectly loue his brother, as he ought, he might fulfill the law; but so can no man doe; and there is, as *Hierome* distinguisheth, two kinds of iustice, or fulfilling the law: there is a perfect iustice, which was onely in Christ, and an other iustice *quæ nostræ competit fragilitati*, which agreeth vnto our frailtie, *dialog. 1. contr. Pelagian.* and thus may the law be fulfilled.

3. The commandements are not simply impossible: for man in his creation had power to keepe them if he would: Gods wisedome is seene in giuing his law vnto man, being vnable in himselfe to keepe it, that it might be a schoolemaster to bring him vnto Christ, Gal.3. 19. and his iustice appeareth in punishing man for transgressing that law, which sometime he was able as he was created of God to keepe: and now may perfectly performe it by faith, in the obedience of Christ, who hath deliuered vs from the curse of the law.

3. Now, that it is not possible for a man no not in the state of grace to keepe the lawe of God, it is thus shewed out of the Scripture.

1. S. Paul saith, Rom.7.19. *To will is present with me, but I finde no meanes to performe that which is good:* a man regenerate now can doe no more, then S. Paul could, who confesseth that he was vnable to doe that which was good and agreeable to the law.

2. If a man by grace could keepe the law, by grace he hath power to redeeme himselfe from the curse of the Law: for as he which keepeth not euery thing contained in the law, is vnder the curse: so he that keepeth all things which the law commandeth, is free from the curse: but no man can redeeme himselfe from the curse of the lawe: for *Christ hath redeemed vs from the curse of the Law*, Gal.3.13.

3. Further, *The law is not of faith*, Gal. 3. 12. but if the law might be kept by grace and faith, then should it be of faith.

4. And if a man regenerate were able to keepe the law, then it were possible for a man in this life to be without sinne: for where no transgression of the law is, there should bee no sinne: for sinne is the transgression of the law, 1.Ioh.3.4. See more hereof, *Synops. Centur. 4. err.63. pag.916.*

Controv. 9. *Whether by the light of nature onely a man may doe any thing morally good.*

Bellarmine hath this position, that a man, if no tentation doe vrge him, without faith, or any speciall assistance from God, may by his owne strength doe something morally good,

ita vt nullum peccatum in eo admittat, so that therein he shall not commit any sinne, *lib. 5. iustificat. c. 5.*

That the falsitie of this assertion may the better appeare, 1. We must distinguish of the light that is giuen vnto man, which is threefold: 1. There is the light of nature, which Christ giueth vnto euery one, that commeth into the world, as he is their Creator, Ioh. 1. 9. this is giuen vnto all by nature: they are endued with a reasonable soule, and in the same by nature is imprinted this light. 2. There is beside this naturall light, an other special light and direction concurring with that naturall light, which though it be not so generall as the other, yet it is common to many vnregenerate men, that haue not the knowledge of God, as the Lord saith to Abimelech, Gen. 20. 6. *I kept thee that thou shouldst not sinne against me:* this common grace many of the heathen had, whereby they were preserued from many notorious crimes, which other did fall into. 3. There is beside these the grace of Christ, whereby we are regenerate, and enabled to do that which is acceptable vnto God through Christ: of this grace we meane, that without it the light of nature is not sufficient to bring forth any good worke.

2. Secondly, we graunt, that this light of nature, beeing illuminated by the grace of Gods spirit, and lightened and perfected by faith, is able to bring men to performe good works agreeable to the law: As is euident in the fathers before the flood, and after the flood in Noah, Sem, Abraham, and other of the faithful, when as the Law and Scriptures were yet vnwritten, that by the grace of God, which lightened their naturall vnderstanding, they wrought righteousnes and pleased God.

3. But this must be receiued withall, that Gods grace and the light of nature do not concurre together as cooperators and fellow workers: but it is grace onely that worketh, the nature of man is wrought vpon: the spirit of God is onely actiue, the power of nature is passiue in all good workes: and therefore in this sense, we mislike that position of *Pererius*, *Legem naturalem Christi gratia illustratam valere ad piè viuendum*, that the law of nature lightened by the grace of Christ auaileth to liue well: for thus the law of nature is made a ioynt worker with grace vnto godlinesse of life: we say it is wrought vpon by grace, it worketh not, but onely as a naturall faculty and agent: the spirituall goodnesse is all of grace.

4. But that no vertuous act or morall good worke can be performed by the light of nature onely without grace, it is euident out of these and such other places of Scripture, Gen. 6. 5. *The imaginations of the thoughts of mans heart, are onely euill continually:* Ioh. 3. 6. *That which is borne of the flesh is flesh*: Ioh. 15. 5. *Without me yee can doe nothing:* Rom. 14. 23. *Whatsoeuer is not of faith is sinne:* All these places euidently shew, that there is no actiuitie, power, ability, or inclination to any thing by nature without grace. See further, *Synops. Centur. 4. err. 43. pag. 845.*

Controv. 10. *Of the imperfection of the vulgar Latine translation.*

v. 15. *Erasmus* noteth a great defect of the Latine translation in the reading of this verse: for whereas in the Greeke text, it is put absolutely in the genitiue case, *their thoughts accusing one another or excusing*, which is expressed by the genitiue case, λογισμῶν, in the originall, because they want the ablatiue; the Latine translator putteth it in the genitiue; *cogitationum*, of their thoughts accusing or excusing.

Gorrhan would thus helpe this matter; that it must be referred to the word *conscience*, going before; their conscience bearing witnes, that is, not onely the conscience of their works, but euen of their thoughts: but the word (καὶ, *and*) comming between them, sheweth that these words doe not hang one vpon another; he saith this is *more Graecorum*, after the manner of the Greekes, which vse the genitiue for the ablatiue; but seeing the Latines haue their ablatiue cases, wherein things absolutely spoken vse to be put, the Latine interpreter should haue followed the vse of the Latine tongue: therefore I say and conclude with *Erasmus* here, they which thinke the Latine interpreter did not erre, *vnum hunc locum, si possint, expediant*, let them free this place, if they can.

Controv. 11. *That the Sacraments doe not conferre grace.*

v. 25. *Circumcision auaileth if thou keepe the Law*: the opinion of the Romanists is, that circumcision did actually conferre vpon Infants remission of sinnes, & *mundabat eos à pec-*

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cato originali, and did cleanſe them from originall ſinne, *Perer.diſput.17.c.2.numer.105.* ſo alſo *Gorrhan.*

Contra. 1. But the contrarie is euident here: for the Apoſtle ſaith, *If thou be a breaker of the Law, by circumciſion is made vncircumciſion*, it was no more auaileable, thē if they had no circumciſion at all: But if they had actually receiued remiſſion of ſinnes in circumciſion, it muſt needs be better then vncircumciſion, whatſoeuer deſert followed afterward. 2. That which cleanſeth the ſoule, hath praiſe with God, v.19. now the circumciſion of the fleſh, hath no praiſe with God, but the circumciſion of the ſpirit; the circumciſion then of the fleſh doth not cleanſe or purge the ſoule: to this purpoſe *Hierome, inviſibilia non indigent viſibilibus, viſibilia indigent inviſibilibus, eo quod viſibilia ſunt imago inviſibilium, & inviſibilia ſunt veritas viſibilium*, inviſible things doe not need viſible, but the viſible haue need of the inuiſible: becauſe the viſible are the image of the inuiſible, but the inuiſible are the veritie of the viſible: the circumciſion then of the fleſh, needeth the circumciſion of the heart; but the circumciſion of the heart, needeth not the circumciſion of the fleſh: for the truth hath no need of the image, but the image hath need of the truth, &c. remiſſion of ſinnes then is not tied to the Sacrament, it may be conferred without it; but the Sacrament needeth the inward operation of the ſpirit to make it effectuall: as the Apoſtle ſaith, *Cleanſing it by the lauer of the water in the word*: the water is the inſtrument of cleanſing, but the efficient and working cauſe is the word: the Sacraments then conferre not grace, but the ſpirit in and with the Sacrament, and alſo without it worketh grace.

Controv. 12. *That the Sacaaments depend not vpon the worthineſſe of the Miniſter or receiuer.*

This may be obſerued againſt that paradox of the old Donatiſts, who meaſured the Sacraments by the worthineſſe of the Miniſter; vpon which ground they refuſed baptiſme miniſtred by heretikes, or euill liuers, and after ſuch baptiſme they baptized againe; the Donatiſts held baptiſme miniſtred by ſchiſmatikes or heretikes to be no baptiſme, *Auguſt.lib.2. de baptiſ.c.6.* and the heretikes called *Apoſtolici*, denied, that wicked men could miniſter the Sacraments, *Bernard.ſerm.66. in Cant.*

Contra. 1. This place of the Apoſtle, *that circumciſion profiteth, if one keepe the law*, doth not fauour any ſuch opinion: for the Apoſtle ſpeaketh not of the dignitie and worthineſſe of the Sacraments, which dependeth vpon the inſtitution, *ſed de fructu*, but of the fruit therof, *Mart. Gualt.* 2. Neither the vnworthineſſe of the Miniſter, maketh the Sacrament void, for Iudas baptized with the reſt of the Apoſtles; nor yet of the receiuer, for he that eateth and drinketh vnworthily, *ſhall be guiltie of the bodie and blood of the Lord*: if his vnworthines made it no Sacrament, he ſhould not be guilty of ſo great a ſinne: But the vnworthineſſe both of the one and the other maketh the Sacrament voide, and without fruite vnto themſelues.

Controv. 13. *Againſt the Marcionites, and other, which condemned the old Teſtament, and the ceremonies thereof.*

The Marcionites among the Chriſtians reiected circumciſion, and condemned the author of the old Teſtament for the ſame; and the Stoiks among the heathen denied the ſame as being an inuention not beſeeming God, who thus obiected as *Origen* ſheweth in this place. 1. It was not a thing anſwerable to the clemencie and goodneſſe of God, to command infants ſo to be wounded and cruelly handled in their infancie. 2. If the foreskinne of the fleſh be a ſuperfluous part, why was it made; if it be not, why ſhould it be cut off. 3. By this means many were terrified from taking vpon them that religion, which God deſired to be propagated, both for the ſhame and painfulneſſe of circumciſion; and ſo it fell out, to be *impedimentum religionis, non inſigne*, an impediment rather, then an argument, and cognizance of religion.

Theſe obiections are thus ſufficiently anſwered by *Origen*. 1. He ſheweth againſt the Gentiles, that circumciſion was had in honour euen amongſt them, and therefore they had no reaſon to ſcorne and deride that, as a thing diſhoneſt among the people of God, which was in great eſtimation among them; for among the Egyptians, who were moſt addicted of all other people to ſuperſtitious rites, and from whom all other nations borrowed their ceremonies, there was none giuen to the ſtudy of Aſtrologie, Geometry, but was circumciſed; ſo were all their Prieſts and Miniſters of ſacred things.

2. Againſt thoſe which profeſſed Chriſt, and yet refuſed the old Teſtament with all the

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rites thereof: he sheweth the conueniencie of circumcision, that seeing we were to bee redeemed by the blood of Christ, before that price was paid for our redemption, it was necessarie for them, which were instructed in the Law, *Vnumquemq; pro se velut ad imitationem quandam futuræ redemptionis sanguinem suum dare*, euerie one for himselfe to giue his blood, in imitation of the redemption to come: but now seeing the blood of Christ hath been offered for vs, it is not now necessarie that euerie one for himselfe should offer the blood of circumcision.

3. Then he commeth to answer the particular obiections. 1. If you blame God, for imposing so hard a thing vpon infants, why also doe ye not find fault, that Christ was circumcised the 8. day, *vulnera passionis excepit*, was wounded in his passion, and shed his blood. 2. And if this bloodie Sacrament terrified men from their religion, then *exempla martyrum prohibebant homines accedere ad fidem*, by the same reason the example of martyrs much more should haue hindered men, from comming to the faith. 3. And though there had been no other mysterie in circumcision, it was fit, that the people of God should carrie some badge and cognizance to discerne them from other people: and if the amputation or cutting off some part of the bodie were requisite, what part was more fit then that, *quæ obscœna videbatur*, which seemed to be obscene? And whereas they obiect, if it be not a necessarie part, it should not haue been created; if necessarie, it should not be cut off: they may be answeared by the like; they will not deny, but that the procreation of children is necessarie; then by this reason, virgins and all vnmarried persons, and such as haue made themselues chast for the kingdome of God, should be blamed, *quia necessarijs naturæ officijs non ministrant*, because they doe not giue their seruice to the necessarie offices of nature. 5. And so he concludeth thus: As there were many washings and baptismes in the law, before the baptisme of Christ: many purifyings, before the purifying by the spirit: many sacrifices, before that alone sufficient sacrifice was offered vpon the crosse: so *multorum sanguinis effusio processit*, the shedding of the blood of many went before, vntill the redemption of all came by the blood of one: And here the Apostle stoppeth their mouthes, saying, that circumcision was profitable: how then doe they reiect it, as a thing vaine and vnprofitable? to this purpose *Origen* vpon this place.

Controv. 14. *Against the Anabaptists, which reiect the Sacraments of the new Testament.*

Whereas the Apostle saith, v. 28. *Neither is that circumcision, which is outward in the flesh:* the Anabaptists take occasion by these and such like words, to condemne all the Sacraments of the new Testament, and the outward ministerie thereof, in like manner S. Paul saith, 1. Cor. 7. 19. *Circumcision is nothing, nor vncircumcision, but the keeping of the commaundements.*

But their obiection may be answered out of this place, where the Apostle had said a little before, v. 25. *Circumcision is profitable, if thou doe the Law:* The Apostle then condemneth not outward circumcision simply, but if it be externall onely, and not ioyned with the inward circumcision, *Mart.*

Controv. 13. *That the want of baptisme condemneth not.*

ver. 29. Seeing the Apostle saith, that the outward circumcision is not that which hath praise of God, but the inward in the spirit, and the like may be said of baptisme which succeedeth in the place of circumcision: then it followeth, that like as many circumcised in heart were saued, without the circumcision of the flesh, so also many hauing the spirituall baptisme of the soule by faith in Christs blood may be saued, the outward Sacrament being not by them contemned or neglected, but by some vrgent necessitie denied: as *Ambrose* saith, concerning *Valentinian* the younger, Emperour, who deceased without baptime, *Christus te baptizauit, quia humana officia defuerunt*, Christ baptized thee, where other humane offices were wanting, &c. and againe, *deterſa labe peccati ablutus ascendit, quem sua fides lauit*, he is ascended to heauen beeing washed from his sinne, whom his owne faith washed; *Ambros. tom. 5. de obit. Valent.* The like may be affirmed of infants the seed of the faithfull, that they dying without baptisme, Christ baptizeth them; they are within the couenant of grace, and so stand according to Gods promise, *I will be thy God, and the God of thy seed*, Gen. 17. 7. Like as then the want of circumcision was no barre vnto infants vnder the lawe, no more is the want of baptisme in infants now.

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Controv. 16. *That the wicked and vnbeleeuers eate not the bodie of Chriſt in the Sacrament.*

It is the receiued opinion of the Romaniſts, to iuſtifie their groſſe error of Chriſts carnall preſence in the Sacrament, that euen the wicked are partakers of the bodie of Chriſt: But they may be conuinced here: for as circumciſion, and ſo alſo baptiſme outward in the fleſh, is not profitable: ſo neither is the outward participation in the Euchariſt; vnleſſe the receiuer doe alſo ſpiritually eate and drinke Chriſt. And further our Sauiours owne words confute them, Ioh. 6.54. whoſoeuer eateth Chriſts fleſh, hath eternall life: But the wicked and vnbeleeuers haue not eternal life: therefore they cannot eat Chriſts body. So *Cyprian* ſaith, *qui verba tenus, &c. they which in word onely, beeing drie in heart, and withered in ſoule, are partakers of the gifts: lambunt quidem petram, ſed inde mel non ſugunt*, doe indeed, as it were, licke vpon the rocke (with their tongue,) but they ſucke no hony out of it: *ſerm. de cœna Dom.* See further of this controuerſie, *Synopſ. Centur. 3. err. 28. p. 564.*

6. Morall obſeruations.

Obſerv. 1. *Thou art inexcuſable that iudgeſt an other:* this teacheth vs that we ſhould not be too curious and ſtrict examiners of other mens faults, but looke into our ſelues: *Auguſtine* hath an excellent place concerning this matter, *lib. 2. de ſerm. Domini, c. 30.* to this effect; *When neceſſitie driueth vs to reprehend an other, we muſt bethinke our ſelues, whether it be ſuch a vice, which we neuer had, or now haue not: if we neuer had it; cogitemus & nos homines eſſe, &c. let vs conſider that we are men, and might haue had it. But if we had it, and haue it not now, tangat memoriam communis fragilitas, &c. let vs remember the common frailtie of man, and ſo let compaſſion goe before our reprehenſion, &c. if we find that we are in the ſame fault, non obiurgemus, ſed congemiſcamus, let vs not rebuke him, but mourne together with him, &c.* This counſell of *Auguſtine* agreeth notably with that ſaying of S. Paul, Gal. 6.1. *Brethren, if any man be fallen by occaſion into a fault, &c. reſtore ſuch an one with the ſpirit of meekeneſſe, conſidering thy ſelfe leaſt thou alſo be tempted.*

Obſerv. 2. v. 2. *Know that the iudgement of God is according to truth:* this maketh againſt ſecuritie, that men doe not flatter themſelues, as though they ſhould eſcape vnpuniſhed, committing things worthy of puniſhment, ſeeing the iudgement of God is true. *Parem.*

Obſerv. 3. v. 4. *The bountifulneſſe of God leadeth thee to repentance:* let licentious perſons take heed, that they abuſe not Gods long ſuffering and patience, which is ſhewed to them to bring them to repentance: for as *Valerius Maxim. lib. 1. c. 1. Deum tarditatem ſupplicij granitate recompenſat*, God will recompence the ſlowneſſe of his puniſhment with the greatnes of it. *Piſcator.*

Obſerv. 4. v. 6. *Who will reward euery man according to his workes:* let vs ſtudie then to approoue our faith by our workes, that the Lord may iudge vs worthy to bee rewarded in Chriſt, when he commeth to iudgement.

Obſerv. 5. v. 15. *Their thoughts accuſing or excuſing:* it is euident then, that no not in the moſt wicked, *excuti poſſe conſcientiam*, that the conſcience can be ſhaken off, as appeared in *Saul, Iudas, Caligula, Iulian*, though the conſcience may lie aſleepe for a time, yet in the end it will be awaked: let vs therefore alwaies ſtudie for the peace of conſcience: as S. Paul did, who ſaith, Act. 24.16. *And herein I endeauour my ſelfe alwaies to haue a cleare conſcience, toward God, and toward men. Olevian.*

Obſerv. 6. v. 16. In that Chriſt Ieſus ſhall iudge the ſecret actions of men, it teacheth vs, that no man ſhould be encouraged to ſinne, becauſe of the ſecrecie of the place, or ſilence of the night: for all things are manifeſt in Gods eyes, Heb. 4.13. *Piſcator.*

Obſerv. 7. And ſeeing Chriſt ſhall be our Iudge, who was iudged for vs, and redeemed vs by his blood; and ſhall iudge according to his Goſpel, which ſaith, that whoſoeuer beleeueth in him ſhall be ſaued: the faithfull may be of good comfort, wiſh for that day, and loue the appearing of Chriſt, which ſhall be a day of refreſhing vnto them. *Gualter.*

Obſerv. 8. v. 24. As the Iewes through their euill life cauſed the name of God to bee blaſphemed among the Gentiles; ſo now carnall Chriſtians giue occaſion to Turkes, Iewes, Papiſts, and other aduerſaries to ſpeake euill of their profeſſion: It is the part therefore of all that profeſſe the Goſpel of Chriſt, ſpecially of thoſe which are by office teachers, that they giue no offence by their euill example of life, but both in doctrine and conuerſation ſet forth the word of God.

The

The third Chapter.

1. *The text with the diuerse readings.*

v. 1. What is then the preferment *(or excellencie)* of the Iew? *(what preferment hath the Iew. L.V. but then it should be put in the datiue, whereas it is in the genetiue in the originall)* or what is the profit of circumcision?

2 Much euery manner of way: the first (or cheife) *is* becauſe *Be. V.* (not, *first surely because, L.B.G. for then the word* ὅτι, *because, should seeme to be superfluous*) vnto them were credited *Be.* (rather then, *committed, B. G. R. the word is* ἐπιστεύθησαν, *credita, credited,*) the oracles of God. *V. Be. G. (the words of God. L. R. B. T. but* λόγια *signifieth more then words: the words of God became faithfull. T. but the Greeke word is put passiuely, were credited, and therefore it is not of an actiue signification.)*

3 For what if ſome (*though some, B.G. some of them. L. B. but the word is* εἰ, *if, and of them, is not in the originall*) did not beleeue? ſhall their vnbeleefe make the faith of God without effect? (not *hath their incredulitie made, &c. for the Greeke word* καταργήσει, *is in the future tense*)

4 God forbid: *(or farre be it off,* μὴ γένοιτο, *absit. B.V.T.)* yea, let God be true, *(not, but God is true. L. R. the word is in the imperatiue,* γινέσθω) and euery man, (*the sonne of man. T.*) a lyar, as it is written, That thou mighteſt be iuſtified in thy words, and ouercome, *(be pure, T. but the Greeke word* νικήσεις, *signifieth to ouercome*) when thou iudgeſt. *B. Par.* (*not iudged, B.L.V. when they iudge thee. T. but the word* κρίνεσθαι *beeing of the meane voice, may as well bee translated actiuely as passiuely, and the rather becauſe hee ſpeaketh afterward of Gods iudging the world. Beza.*)

5 But if our vnrighteouſneſſe commend the righteouſneſſe of God, what ſhall we ſay? is God vnrighteous, which inflicteth wrath? *(executeth wrath, L. taketh vengeance, B. which puniſheth, G. inferreth puniſhment. B. Par. immittit iram, ſendeth his wrath. T. inducit iram, bringeth in his wrath, that is, puniſhment)* I ſpeake according to man. *V. L. Or. (as a man G. as the ſonne of man. T. after the manner of man. B. Be.)*

6 God forbid: *(farre be it, or let it not be, Or.)* els how ſhall God iudge the world? *Or.* (*this world. L. R.*)

7 For if the veritie of God hath (*more, B.*) abounded thorough my lie (*in my lie. L. ſo is the originall, but the preposition* in, *is taken for through*) why am I yet condemned as a ſinner?

8 And not rather, as we are blaſphemed, *orig.* (*as ſome ſpeake euill of vs. Be. V. but the word in the orig. is in the paſſiue, as we are ſlanderouſly reputed. B.*) and ſome affirme that we ſay, let vs doe euill, that there may come good? whoſe damnation is iuſt. *or.* (*whoſe damnation is reſerued for iuſtice. T.*)

9. What then? are we more excellent? no, in no wiſe: for we haue alreadie (*or before*) prooued, *G.* (*or pronounced. T.* not *before accuſed. Be. B. L. ſhewed by rendring the cauſe. V. the word properly ſo ſignifieth, to giue a reaſon, or ſhew the cauſe*) all both Iewes and Gentiles to bee vnder ſinne.

10 As it is written, There is none righteous, no not one. (*there is not any iuſt. L. R. but the word* εἷς, *one, is here omitted*)

11 There is none that vnderſtandeth: there is none that ſeeketh (*after. B.*) God.

12 They haue all gone out of the way: they are together become vnprofitable: there is none that doth good, no not one. (*vnto one. Or.*)

13 Their throat is in an open ſepulchre: with their tongues they haue deceiued: *B. Or.* (*vſed their tongues to deceit. Be. G.*) the poiſon of aſpes is vnder their lippes:

14 Whoſe mouth is full of curſing and bitterneſſe:

15 Their feet are ſwift to ſhed blood:

16 Deſtruction (not *hearts griefe B. the word is* σύντριμμα, *contrition, deſtruction*) and calamitie *V.B.G.* (*miſerie, B. vnhappines. L. griefe. T.*) are in their wayes,

17 And the way of peace they haue not knowne.

18 The feare of God is not before their eyes. *Or.* (not, *there is no feare of God before their eyes. for the Greeke word* οὐκ, *not, is an aduerb.*)

19 Now we know, that whatſoeuer the Law ſaith, it ſaith to them which are vnder the Law,

Law, (*in the Law, Or.*) that euery mouth may be ſtopped, and all the world may be culpable *G.* (*obnoxious. V. Be. ſubiect. L. R. endamaged. B. ſubiect to condemnation. B. the word is* ὑπόδικος, *which ſignifieth to be vnder the ſentence, that is, guiltie*) vnto God.

20 Therefore (not, *becauſe, L. B. becauſe that, V. for it is a concluſion inferred out of the former words*) by the works of the Law ſhall no fleſh be iuſtified in his ſight: (or *before him. L.*) for by the Law *commeth* the knowledge of ſinne: (*by the Law is ſinne knowne. T.*)

21 But now is the righteouſnes of God made manifeſt without the Law, hauing witnes of the Law and the Prophets:

22 *To wit*, the righteouſnes of God by the faith of Ieſus Chriſt toward all (*vnto all. B. G. but the word is* εἰς πάντας, *in omnes, toward all*) and vpon all that beleeue: (*the righteouſnes of God by faith, &c. L. V. T. but it is better to ioyne it by way of expoſition to the former verſe: for this righteouſnes by faith is the ſame which in the former verſe he called the righteouſnes of God*) for there is no difference (*theſe words ſome make part of the next verſe the 23. Geneu. but in the originall they ende the 22. verſe.*)

23 For all haue ſinned, and are depriued of the glory of God. *G. Be.* (or *come ſhort, as of the marke*, not, *haue neede of the glorie of God. L. B.* or *are deſtitute, V. T. for that doth not ſufficiently expreſſe the meaning of the word* ὑστεροῦνται, *which is (to come ſhort.)*

24 But are iuſtified (*beeing iuſtified. L. Or. but the participle muſt be reſolued into the verbe*) freely by his grace, through the redemption that is in Chriſt Ieſus:

25 Whome God hath ſet forth *to be* a propitiation thorough faith in his blood, for the ſhewing of his righteouſnes, by the forgiuenes of ſinnes which were paſt before,

26 Through the patience of God (*by the ſpace which God gaue vs by his long ſuffering. T. but this is interpreted, rather then tranſlated*) for the ſhewing of his righteouſnes in this preſent time (*at this time. G. B. L. T. but in the originall there is* νῦν *nunc, now, that is, this preſent*) that he might be iuſt, and a iuſtifier of him, which is of the faith of Ieſus. *Or.* (*of Ieſus Chriſt. L. of our Lord Ieſus Chriſt. T.*)

27 Where is then the boaſting? (*reioycing. G.*) it is excluded: by what law? of works? nay but by the law of faith.

28 Therefore we conclude *G.* (*or collect or gather. B. V. as by reaſon and argument, ſo the word* συλλογίζομαι *ſignifieth*, not, *we thinke. L. or hold. B.*) that a man is iuſtified by faith without the works of the Law.

29 Is he God of the Iewes onely, and not of the Gentiles alſo? yes euen of the Gentiles alſo:

30 For it is one God, which ſhall iuſtifie (*iuſtifieth. L. T. but the word in the originall is in the future tenſe*) the circumciſion of faith (*through faith. T.*) *but the prepoſition here is* ἐκ, *of*) and the vncircumciſion through faith.

31 Doe we then make the law of none effect through faith? (not, *deſtroy the law through faith. L. B. for the ſame word was vſed before, v. 3. ſhall their vnbeleefe make the faith of God without effect*, not, *deſtroy it*) God forbid: yea we eſtabliſh the Law.

2. *The Argument, Methode, and parts.*

IN this Chapter the Apoſtle proceedeth to proue, that the Iewes notwithſtanding certaine priuiledges which they had, yet becauſe of their vnbeleefe were no better then the Gentiles, and ſo he concludeth all vnder ſinne, and vnable to be iuſtified by their workes; whereupon it followeth, that they muſt be iuſtified by faith. This chapter hath three parts:

The 1. from v. 1. to v. 9. wherein he remooueth certaine obiections which might be mooued by the Iewes, which are three in number.

1. *Obiection* is propounded, v. 1. in making the caſe of the Iewes and Gentiles alike, he ſhould ſeeme to take away all priuiledge from the Iewes: the anſwer followeth, in graunting their priuiledge, v. 2. and confirming the ſame by the conſtancie of Gods promiſes, v. 3. which he prooueth by certaine teſtimonies out of the Pſalmes, v. 4.

2. *Obiection* is propounded, v. 5. and it ariſeth out of the teſtimonie before alleadged; that if God be declared to be iuſt, when he iudgeth and puniſheth mens ſinnes, then he ſhould not do well to puniſh that, whereby his iuſtice is ſet forth, v. 5. the anſwer followeth,

v.6. taken frō the iustice of God, he can not be but most iust, seeing he shal iudge the world.

3. *Obiect.* v. 7. Which ariseth likewise out of the former testimony cited out of the Psalme: if by mens lies Gods truth is commended, then the liar is vniustly punished: the answer followeth, v.9. the Apostle calleth it a blasphemy, and worthy of iust damnation, if any shall iustifie themselues in their euill doing, and of purpose doe euill, to set forth the iustice of God, v.8.

The second part is from v.9. to 21. where he prooueth the Iewes and Gentiles both to be vnder sinne, which is propounded, v.9. prooued by particular induction of their sinnes grounded vpon some testimonies of Scripture, v.10. to 19. then applied to the Iew, as well as to the Gentile, by three arguments, v.19. 1. from the relation which the law hath to those which are vnder the law: 2. then from two ends, that euery mouth may be stopped, all occasion of boasting may be taken away: 3. and that all the world may be found culpable.

The third part followeth, wherein the Apostle prooueth that all must be iustified by faith in Christ: which he prooueth by a distribution, either by the workes of the law, or by faith: not by the law by the contrary effect, v.20.

Then he confirmeth the other part, that we are iustified by faith without the law, which proposition is contained, v.1. 22, 23. by shewing the causes of iustification, and who are iustified, euen all that beleeue, and why, v.23.

Then this proposition is confirmed, 1. by shewing all the causes, the efficient principall the grace of God, then Christ by his blood, the instrument is faith, the formall cause remission of sinnes, the ende the setting forth of Gods iustice, v.24, 25, 26. 2. by the effects, in excluding all boasting, v.27. 3. the conclusion followeth, v. 28. 4. which is confirmed, 1. by remouing an absurdity, because God otherwise should seeme to be God onely of the Iewes, v.29. 30. 2. by preuenting an obiection, v.31.

2. *The questions and doubts discussed.*

1. Quest. *Of the priuiledges of the Iewes, and their preheminence before the Gentiles.*

v.1. *What is the preferment of the Iew? &c.* Whereas the Apostle seemed in the ende of the former chapter to make the Iewes and Gentiles equall, and had extenuated the circumcision of the flesh; now it might be obiected by the Iew that by this meanes, they should haue no preheminence or preferment more then the Gentile had: the Apostle then meeteth with that secret obiection, and sheweth, wherein consisted the excellencie of the Iew.

1. The Iewes had many priuiledges, which the Gentiles had not: As 1. they were called to be the peculiar people of God, and the Lord professed himselfe to be their God. 2. In that nation continued the true knowledge of God, euen vnto the comming of Christ. 3. Of them came many holy Patriarks and Prophets, that were in high fauour, and acceptance with God. 4. Among them, and for their sakes, the Lord wrought many miracles and wonders. 5. They had many visions, prophesies, and dreames. 6. God gaue vnto them the Sacraments and sacrifices, as circumcision, the Paschal lamb. 7. The Messiah was promised to descend of that nation. 8. But the Apostle omitteth these, and specially insisteth vpon this, that the law and oracles of God were committed vnto them.

2. *Chiefly, or first, because vnto them were credited, &c.* This word πρῶτον, *Erasmus* taketh for to signifie the order of the Apostles speach, as before c.1.8. but there the Apostle beginneth his Epistle, which he doth not here. 2. Some referre it to the number of the priuiledges rehearsed by the Apostle, whereof this was the first, and the rest follow in the Epistle: But the Apostle maketh mention of no other priuiledge but this. 3. *Origen*, whom *Sedulius* followeth, hath here reference to the Gentiles, that vnto the Iewes first were commitaed the oracles, then to the Gentiles: but the promises here spoken of, were onely made vnto the Iewes. 4. Therefore this word *first*, here signifieth *chiefe*: that this was the chiefe priuiledge and immunity which the Iewes had.

3. And the Apostle giueth instance of this, that they had the Scriptures, 1. Because it was most generall, *& multa concludit*, and concuded many things beside: *Tolet.* 2. Herein consisted a chiefe difference betweene the Gentiles, which had but the law of nature to direct them: and the Iewes, which had also the written law of God: *Perer.* 3. And the Apostle omitteth their temporall priuiledges, insisting vpon a spirituall, as beeing more pretious and durable. *Gorrhan.*

4. By

4. By oracles, τὰ λόγια, ſome ſeeme to vnderſtand onely the law, which was giuen by Moſes, as *Chryſoſtome*, *Theodoret*: but thereby are ſignified all the propheticall writings, which the Iewes had, both the law and the Prophets: *gloſſ. interlin.* though ſpeciall reference be made to the law: as S. Steuen ſaith, that Moſes receiued *the liuely oracles*, Act. 8.38. *Par.*

5. But it will be obiected, that God alſo to others communicated his oracles, as to Pharaoh, Nabuchadnezzer, which were not of Iſrael: it may be anſwered, that 1. God did impart thoſe things not to many of the Gentiles, but to a few: 2. and that of ſome particular things: 3. neither were ſuch oracles and viſions committed to their truſt, but onely for a time reuealed: 4. and that for his peoples ſake, rather then their owne.

6. In that the Apoſtle ſaith, ἐπιστεύθησαν, the oracles of God were committed to their credit, or credited vnto them: 1. The *Syrian* interpreter is deceiued, who maketh it the nominatiue, that the oracles of God were credited or beleeued. 2. And *Origens* obſeruation is much like, that the oracles of God were committed vnto them, which did vnderſtand and beleeue them; but the letter of the law, was giuen to all: for by the words following, v. 3. *What though ſome did not beleeue*, it is euident, that the Apoſtle here ſpeaketh of a generall priuiledge, which was not made void, by ſome mens vnbeleefe. 3. *Eraſmus* ſaith, that thoſe oracles were committed vnto them, *aliis magis profutura, quam ipſis*, to profit other rather then themſelues: as though they were committed vnto them to keepe for others vſe: But *Beza* noteth better, that they had thoſe things committed vnto them, *non vt aliena rei depoſitum*, not as an other mans thing laid to pledge, but as their owne proper treaſure, if they could haue vſed it well. 4. And indeed, they were faithfull keepers of the Scriptures, preſeruing them from falſitie and corruption, and are to this day, though they vnderſtand them not: and in the daies of our Sauiour, when many other corruptions both of life and doctrine were obiected againſt them, yet they were not charged to be falſifiers of Scripture. *Faius.* 5. *Chryſoſtome* hath here a good note, *nuſquam illorum virtutes, ſed Dei beneficia in illos enumerat*, the Apoſtle doth not reckon vp their owne vertues among their priuiledges, but he counteth the benefits of God toward them. 6. And this word, *is credited*, (which the Apoſtle vſeth els where, as 1.Cor.9.17. *The diſpenſation is credited*, or *committed vnto me*) maketh for the credit of thoſe, to whoſe fidelity theſe oracles were committed: *facit ad honorem perſonæ, cui confidimus*, it maketh for the honour of the perſon, which we truſt: as *Ambroſe* ſaith, *maximam fuiſſe laudem Iudæorum, &c.* it was a great praiſe for the Iewes, that they were counted worthy to receiue the law. 7. And this word of *crediting*, ſheweth that what was committed vnto them, *exigendum cum vſuris*, was to be exacted with vſurie: *Gorrhan.* God would require an account of them of his law, which he had credited, & committed vnto them, as is ſhewed in the parable of the talents. *Hugo.* 8. This then was the priuiledge and preheminence of the Iewes; that they were firſt *depoſitarij*, *tum œconomi*, firſt keepers of Gods oracles committed vnto them, and afterward ſtewards and diſpenſers of them: *Calv.* for the Apoſtles preached the word of God vnto the Gentiles, as it is propheſied, Iſa.2.3. *The Law ſhall goe forth of Sion, and the word of God from Ieruſalem:* and ſo our bleſſed Sauiour ſaith, Ioh.4.22. that *ſaluation is of the Iewes.*

9. But this further here is to be obſerued, that whereas v.1. the Apoſtle propounded two queſtions, one of the preheminence of the Iewes, the other of the profit of circumciſion; he inſiſteth onely vpon the firſt, and omitteth the other: both becauſe he had anſwered before, concerning circumciſion that it is profitable, if one keep the law, c.2.25. and he haſting to other things, reſerueth that matter to a fitter place, c.4. *Pareus.*

2. Queſt. *How mens vnbeleefe can not make the faith of God without effect.*

1. By the word ἀπιστία, here is rather vnderſtood their perfidiouſnes, rebellion, and falling away from God, then the not beleeuing of his promiſes, *Beza:* and by the faith of God, is meant his veritie and conſtancie in keeping his promiſes: as Pſal.33.4. *All his workes are faithfull: Par.* the Apoſtle then vnderſtandeth, *fidem datam*, faith giuen by God, *Beza.* and the truth of his promiſes, *Bucer:* now, as the former obiection might be made by the Iews, that if their caſe were no better then the Gentiles, then they ſhould haue no preheminence at all: ſo this ſecond obiection might be mooued by the Gentiles, that although God for his part had made vnto the Iewes many gracious promiſes, yet they by their default, had depriued themſelues of the benefit thereof: to this obiection then the Apoſtle maketh this anſwer, that their vnbeleefe could not make the faith and promiſe of God of no effect.

2. This some expound of the absolute promises of God: for some of his promises are absolute, as those made to the fathers, of the giuing of the lawe, and of the comming of Christ: some were conditionall, as that they should for euer inherite the land of Canaan, if they walked in Gods commandements: the first is called by the schoolemen, *prophetia prædestinationis*, the propheſie of *predestination*, the other the propheſie *comminationis*, of commination: and diuerse will haue the first kind to be here vnderstood, as *Lyranus, Caietan. Perer. Faius. Pareus* reiecteth this interpretation, because all the promises of the Law and Gospel haue annexed the condition of obedience or faith.

3. Some giue this sense, by faith, vnderstanding the beleefe of the faithfull reposed in Gods promises; that the infidelity of some could not euacuate the faith of others: *Origen.* but by the words following, *let God be true*, shew that the faith of God, that is, made by him, not faith reposed in him, is here signified.

4. Some thus expouud, *quantum ad Deum*, that God for his part is ready to keepe his promises, if men performe the condition; but if they by their infidelity depriue themselues of the promise, the fayling is in themselues and not in God, *Pareus dub.* 1. But this doth not fully satisfie, for if the promises of God should haue been altogether evacuated, though not by any inconstancie in God, but their infidelity, yet they should haue been without effect; which the Apostle denieth.

5. *Chrysostome* thus inferreth; that their incredulity is so farre from laying any fault vpon God, *vt maiorem illius ostendat bonitatem*, that it more commendeth his goodnes, when he seemed to honour those which dishonoured him: So also *Beza*, the goodnes of God is so much the more commendable, *quanto indigniores sunt, quorum miseretur*, the more vnworthy they are, that he hath mercy on: But to the incredulous the promises of God were of no effect; they were depriued, Heb.4.1.

6. Therefore it must be obserued, that the Apostle saith not *all*, but, *some, what though some did not beleeue, Gualter.* they then which beleeued not *non præiudicabant cæteris*, did not hinder or were preiudiciall to those which beleeued, *gloss. ordinar.* he signifieth, *semper mansisse quosdam, &c.* that there were alwayes found among them in that nation, that beleeued in Gods promises, and therefore the promises of God are not evacuate, *Caluin.* like as, though the Sunne seeme not to rise vnto those, which are blind, yet he doth rise vnto those, that are of perfect sight, *Gryneus.* as then the Sunne should rise, though no man could see it; yet God hath ordained, both that the Sunne should giue light, and some should enioy it: So God would shew himselfe true and stedfast in his promises, though all men should fall away from him: yet he hath ordained, that as he keepeth truth in his promises, so there should be alwaies some in the Church, which should beleeue them.

Quest. 3. *How God is said to be true.*

1. The vulgar Latine readeth, *God is true*, and so some of the fathers haue followed that reading, as *Cyprian epist.* 55 *ad Cornel.* and *Ambrose lib.* 3 *de fide, c.* 3. and so the Syrian interpreter: but in the originall Greeke, it is in the imparatiue, γινέσθω, let God be true: which *Origen* thinketh must be vnderstood, not *præceptiuè*, by way of precept, but *pronuntiatiuè*, as pronouncing that God is true: And here it is taken in the same sense, as when we say in the Lords prayer, *let thy name be hallowed:* then *fiat, let him be*, is here all one, as *manifestetur*, let him be manifested to be true: *sit nobis verax, intelligatur*, let him be true to vs, that is, be so taken and vnderstood to be: *Photius*, so also *Basil lib.* 4 *cont. Eunom.*

2. Now this difference is betweene *veracitie* and *fidelitie*; the first is *circa verba*, about words, that no vntruth be vttered; the other is *circa pacta*, concerning couenants and promises, in keeping and performing them: faithfulnes and fidelity alwaies includeth verity: but there may be *veritie* in speaking, without fidelity, when as truth is onely vttered without any promise to performe any thing: But here veracity is taken for fidelitie: as Psal. 86.15. the Lord is said to be great in kindnes and truth. *Tolet.*

3. Now the Lord is said to be true: 1. not onely *effectiuè*, because he effecteth his promises, which he made to Abraham, as concerning the land of promise, and concerning Christ, *Haymo*: but *essentialiter*, he is essentially true and constant in himselfe, he can not lie. Man is saide to be true, because he will not sometime lie, though he may and can lie: But God is so true, that he can not lie; neither doth this argue an impotencie of nature in God: for as in a man *posse mentiri*, to can, or be able to lie, argueth an infirmity, rather then power; so in God it sheweth his power, that he can not lie, because it is contrary to his nature, *Faius.*

4. It

4. It will be obiected, that God sent a lying spirit into the mouthes of Ahabs false prophets: how then is God true, that sendeth forth a lying spirit? *Ans.* Sathan was indeede the author of that lying and offered himselfe to goe: God onely permitted and suffred him, *& efficaciam erroris dedit*, and gaue way, and efficacie of errour, and by his iust iudgement deliuered Ahab ouer to be deceiued, and deluded by them: God was no way accessarie vnto the act of lying, *Faius.*

5. This saying of the Apostle, *God is true*, though it be not cited out of any speciall text of Scripture; yet it may be collected out of diuers places, vnto the which it is agreeable: as Numb.23.18. *God is not as man, that he should lie.* Psal.85.15. *God is great in kindnes and truth.* Psal.36.6. *Thy truth reacheth vnto the clouds.* Psal.89.33. *I will not falsifie my truth.* Ier.10.10. *The Lord is the God of truth, he is the liuing God, and an euerlasting king:* Out of all these places, or any of them may this sentence be alleadged, *Parens. Perer.*

4. Quest. *How euery man is said to be a lyar.*

1. Foure waies is a man giuing to lying. 1. By the circumstance of his nature, because he is mutable and ready to alter and change his purpose. 2. By the prauity and peruersnes of his will, in not keeping that which he hath promised. 3. In the vanity of his minde, in delighting in lies, and giuing eare vnto fables. 4. In his malice, inuenting and deuising lies many times to beguile and deceiue, *Grynens, Martyr.*

2. *Hugo* thus distinguisheth these kinds of lying: there is *triplex vanitas*, a threefold vanity, which a threefold lying followeth: there is *vanitas essentiæ*, the vanity of mans nature and essence, which is to be mutable and changeable: and this is common to man with all other creatures, and hence is the first kind before spoken of: then there is *vanitas miseriæ*, the vanity of misery and wretchednes, which is incident to all liuing things; such is the misery of mans nature, that neither he can doe what he would, neither yet often will doe that which he can: hence is the peruersnes of the will, in not performing and keeping that which is promised, which is the second kind before spoken of: the third is *vanitas culpæ*, the vanity of sinne; which is proper onely to the reasonable creature: hence are the two last kinds before spoken of, either to giue eare vnto lies, or to deuise them.

3. But there is great difference between *mentiri, & mendacium dicere*, between lying, and telling of a lie: one is said to lie, when he doth it *animo fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himselfe; when he reporteth that which is false: as many such false and fabulous things, are found in *Herodotus* and *Plinie. Faius.*

4. *Augustine* distinguisheth a lie into three kinds: there is *perniciosum*, *officiosum*, *iocosum*, a pernicious lie, which is to deceiue, and doe hurt; an officious lie, which is made to preserue an others life; and a lie made in merriment in sport: none of these lies can be iustified, but the first is the worst. But here is no place at large to handle these things: I referre the Reader to the questions vpon the 9. Commandement in *Hexapla vpon Exodus, chap.* 20.

5. Quest. *Whether euery man can be said to be a liar.*

Origen here mooueth this doubt, if euery man be a liar, then Paul also was a liar, and Dauid, for they were men.

1. *Hierome* vpon this place would haue this generall particle, *all*, to be restrained, and to be taken for the most part: as when S. Paul saith, *All seeke their owne:* and Psal.145. *All are gone out of the way.* But it is euident v.12. of this chapter, that the Apostle vnderstandeth all, without any exception.

2. Some by *omnis*, euery one, vnderstand the Iew, or such as were incredulous: *glossa ordinar.* But *Beza* well maketh a difference between ἄπιστος, disobedient, vnfaithfull, which he affirmed onely of some, and ψεύστης, a liar, which he ascribeth to all without exception.

3. Another answer is, that in respect of God, all men are said to be liars, because God onely is immutable: But in this sense, not onely men but Angels should be said to be liars, for they also are mutable and changeable beeing compared with the Creator.

4. There are then two answers, which will fully satisfie: 1. The Apostle speaketh of men, as they are in themselues by nature, so euery one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and speake by the spirit of God, as Dauid, and Paul did: *Parens:* this solution followeth *Augustine* in his commentarie vpon the 116. Psalme, *Enc-*

ry man is a lyar, if man be considered in himselfe, *sed gratia Dei verax efficitur*, *but by the grace of God he is made true:* and againe, he alleadgeth that place in the Psalme, *I said, ye are gods, &c. in tantum non erit homo mendax, in quantum homines erunt dij*, as men are gods, so they are not liars: So before him *Origen* vrging those words of our Sauiour, Ioh. 10.35. *If he called them gods, to whom the word of God was, &c.* but the word of God came vnto Dauid, and vnto Paul, *non vtriq; homines erant, sed dij:* therefore they herein were not men, but gods. 2. This must be vnderstood, of a generall proneues and inclination by nature vnto lying, not of the very act it selfe of lying: It followeth, because euery man is naturally a liar, that therefore morally he should be a lyar in act: *Pareus:* so then euery man is said to be a liar, *quia mentri potest, quamuis non mentiatur*, because he may and can lie, though alwaies he doe not lie, *Tolet.*

6. Quest. *How the Prophet Dauid is to be vnderstood saying, Euery man is a lyar, Psal.116.11.*

1. Some doe thus interpret, *nihil est firmum vel stabile in rebus humanis*, nothing is firme or stable in humane matters, *Theodoret*: to the same purpose also *Euthymius, fallax est humana vita facilitas*, the happines of mans life here is deceitfull: But this beeing a most true position, how could the Prophet say, *I said in my hast*, as correcting his hastie and vnaduised speach, in thus saying.

2. Some preferre this sense: that Dauid beeing much troubled and perplexed with his manifold afflictions, and sometime tempted with diffidence, doth correct himselfe, and confesseth, that God notwithstanding was true, though all men were liars: *Perer.* but it is euident by the Prophets words, that this is not a correcting, but a corrected speach, which he spake in his hast.

3. *Origen* deliuereth a third sense: that Dauid hauing reuealed vnto him the truth by faith, saying a little before, *I beleeued, and therefore I spake*, doth thankfully acknowledge, that he had receiued the reuelation of the truth from God; wheras al other men, as Philosophers, and the wise among the heathen, were liars: their writings were full of errour, and falsehood: But that by all, he vnderstandeth not onely the vnbeleeuing Gentiles, but all men in generall, is euident, v.12. following, as hath beene shewed before.

4. *Caluin*, whome the *Geneuens.* follow, thus expoundeth, *nihil esse certi neque ab homine, neque in homine*, that there is no certentie, neither from man to be looked, nor yet in man: but this beeing a most true and aduised assertion, why then should the Prophet there say hee spake it in hast: for so the word there signifieth, as likewise Psal.31.22. *I said in my hast, I am cast out of thy sight.*

5. *Vatablus* thinketh that Dauid meaneth those, which said, when Saul persecuted him, that he should neuer enioy the kingdome, and therefore he trusting to Gods promises, saith they were all liers: But why then should Dauid say, *I said in my hast:* as confessing that hee thus spake in his heat and hast?

6. Wherefore the meaning of the Prophet Dauid there is this, that beeing oppressed with his manifold and great afflictions, he had some distrustfull thoughts, in so much, that he began to thinke, that euen Samuel and Nathan, which had made vnto him such promises concerning the kingdome, were but men, and had spoken as men vnto him: And this sense may be confirmed by the like place, Psal.31.22. cited before, *I said in my hast: Iun. Caietan. Iansenius.*

But two obiections will be made against this interpretation. 1. If Dauid be thus vnderstood, this allegation should seeme to be impertinent: for the Apostle groundeth vpon that saying of Dauid, as a certen and vndoubted axiome, which Dauid their vttered in hast. *Ans.* 1. It is not necessary to graunt, that S. Paul citeth this place out of that Psalme: the like saying is found, Psal.39.5. *Euery man is altogether vanitie.* 2. But it may safely be admitted, that the Apostle hath reference to this very place, Psal.116. and yet he keepeth the Prophets sense: for though Dauid were deceiued in the particular application to Samuel, and other Prophets; yet the speach was true in generall, *euery man is a liar*: here was Dauids errour, that he tooke them to speake as other men: this generall ground of Dauids speach the Apostle followeth.

2. *Obiect.* The word there vsed *bechaphzi*, *Vatablus* translateth, *in precipiti mea fuga*, in my hastie flight: the vulgar latine, *in excessu meo*, when I was beside my selfe for feare: it needs not be translated, *in my hast.* *Ans.* 1. The word *chapaz*, signifieth indeede all these, to

make

make haſt, to be aſtoniſhed, to moue for feare, to precipitate: but the more vſuall and proper ſignification, is to make haſt: as Exod.12.10. *Ye ſhall eate it in haſt:* Pſal.104.7. *They haſt away.* 2. And whether it be tranſlated in my haſt, or in my feare, the ſenſe is all one: that Dauid ſpake thus in his heat and paſſion. 3. And that it is not meant of his externall flight of bodie, but rather of the acceleration and haſt of his affections, is euident by the like place, Pſal.31.22. *I ſaid in my haſt, I am caſt out of thy ſight.*

Queſt. 7. *Of the occaſion of theſe words, cited out of the* 51. *Pſalme, that thou mighteſt be iuſtified, &c. againſt thee only haue I ſinned.*

The words in the 51. Pſalme immediately going before are theſe, v.4. *Againſt thee onely haue I ſinned, and committed euill in thy ſight:* how Dauid is ſaid to haue ſinned onely againſt God, it is diuerſly ſcanned.

1. *Gregorie* thus expoundeth: *tibi ſoli peccaui*, againſt thee onely haue I ſinned, *quia tu ſolus es ſine peccato*, becauſe thou onely art without ſinne: man is not ſaid to ſinne againſt man, *quia eum aut par, aut grauior culpa inquinat*, becauſe either he is defiled with the ſame, or a greater ſinne: But though euery man be a ſinner, this is no reaſon, but that one man may treſpaſſe againſt another.

2. *Origen* thus expoundeth Dauid by theſe words of S. Paul, 1. Cor.2.15. *The ſpirituall man diſcerneth all things, yet he is iudged of none:* therefore *againſt thee onely haue I ſinned:* becauſe others cannot iudge me, *quia ſpiritualis ſum*, becauſe I am ſpirituall, &c. But Dauid in this act, was not ſpirituall, but carnall.

3. *Caietan* thinketh that Dauid ſo ſpeaketh, becauſe he was King, and had no ſuperiour iudge, to whom he was ſubiect; and therefore he is ſaid onely to ſinne againſt God: becauſe he onely was his ſuperiour Iudge: But Dauid ſtandeth not here vpon any perſonall prerogatiue, he ſetteth forth the qualitie of his offence.

4. An other expoſition which *P. Martyr* mentioneth is, he ſaith he ſinned onely againſt God, becauſe he ſinned againſt his law: for although he had treſpaſſed againſt Vrias, and Bathſheba his wife, yet thoſe were ſinnes none otherwiſe, then as they were prohibited by Gods law: But in this ſenſe not onely Dauid, but euerie one beſide ſhould be ſaid to ſinne againſt God.

5. Some giue this ſenſe: *againſt thee onely*, that is, cheifly: he had ſo profaned Gods couenant, abuſed his benefits, cauſed the name of God by this his fall to be blaſphemed, that he had offended God moſt of all, *Mart. Gualter.* But they are two diuerſe things, to ſinne onely againſt God, and cheifely to offend him.

6. Wherefore, Dauid here hath relation to the ſecreſie of his ſinne, which was carried ſo politikely, that the world perceiued it not: yea Ioab, though he was priuy to Vrias death, yet knew not the cauſe, *Vatab. Iun.* and thus before them *D. Kimhi*: this ſenſe is warranted, 2. Sam.12.12. where the Lord ſaith, *Thou didſt it ſecretly, but I will doe this thing before all Iſrael.*

Queſt. 8. *Of the diuerſe acceptions of this word, iuſtified.*

1. *Iuſtice*, is taken diuerſe wayes. 1. It is vſed to ſignifie a generall conſent and concurrence of all vertues, which we call righteouſneſſe: in this ſenſe Iob is called an vpright and iuſt man, Iob 1.8. 2. It properly ſignifieth that ſpeciall vertue, which is ſeene in giuing vnto euery one their owne, as Luk.18.3. *Doe me iuſtice againſt mine aduerſarie.* 3. It is taken for the goodneſſe of God, in performing vnto vs though vnworthy, that which he hath promiſed: as S. Paul ſaith, 2. Timoth. 4. 8. *Which the Lord the iuſt Iudge ſhall giue mee at that day, &c.*

2. So likewiſe to *iuſtifie* is vſed in a diuerſe ſenſe. 1. It ſignifieth to declare or manifeſt one to be iuſt: as it is ſaid, Matth.11.19. *Wiſedome is iuſtified of her children.* 2. to abſolue or pronounce innocent, Rom.8.33. *It is God that iuſtifieth, who ſhall condemne?* 3. we are ſaid to be iuſtified by faith, that is, to be reputed and counted iuſt by the righteouſneſſe of Chriſt, applyed and imputed vnto vs by faith. 4. and it is alſo vſed of that inchoate and imperfect righteouſneſſe, which is in the regenerate: as Reuel.22.12. *He that is iuſt, iuſtificetur adhuc, let him be iuſtified ſtill, Beza, Gryneus*: here it is taken in the firſt ſenſe, God is ſaid to be iuſtified, that is, declared, acknowledged to be iuſt.

Quest. 9. Of the meaning of these words, *That thou mightest be iustified in thy words, and ouercome when thou iudgest.*

1. Some doe specially apply these words vnto Christ: as *Augustine, vidit futurum iudicem iudicandum*, he saw that the Iudge to come should be iudged, *tract. in Psal.* &c. to the same purpose *Gregorie* expoundeth, that Christ was iustified in his words, and ouercame when he was iudged of Pilate and the Iewes, there was no guile found in his mouth: *Hugo* addeth, that he ouercame when he iudged and triumphed ouer Sathan, and all the infernall powers vpon the crosse: But in this sense there should be small coherence in Dauids words: for hee confessing his sinne, saying, *against thee onely haue I sinned*, adding further, *that thou mayest be iustified, &c.* hath relation to his present state, how God should be iustified in forgiuing his sinne: and the Hebrew word is taken actiuely, *when thou iudgest*, not when thou art iudged, so that it cannot fitly be applyed to Christ beeing iudged.

2. Some giue this sense, *Against thee onely haue I sinned, vt dum ego & omnes peccamus, &c.* that while I and all other sinne, thou onely maiest appeare to be iust, *gloss. ordinar.* so also *Osiander, Agnosco me nihil agere sine peccato*, I confesse, that I doe nothing without sinne, to thee onely belongeth the praise of all goodnes: But Dauid speaketh not of other mens sinnes here but of his owne, and not of all his, but this speciall sinne, which he had committed; neither doth he meditate of the iustice and goodnes of God in generall onely, but as he had experience of his goodnesse, in the particular remission of his sinne.

3. Some by *words* here vnderstand Gods promises, which he had made to Dauid, touching the continuance of the kingdome in his seed, and the comming of the Messiah: which promises some might think God would reuoke because of Dauids sinne, and therefore God, though men so iudged of him, that he would alter his promises, yet he would shew himselfe iust in keeping his word with Dauid: *Thomas, Lyranus, Tolet, Perer.* But Dauid maketh not mention here of any such particular promises: but such, as other sinners also vpon their repentance, might haue comfort in, as he saith, v. 13, *I will teach thy way vnto the wicked, and sinners shall be conuerted vnto thee.*

4. *Calvin* and *Pareus* thus interpret; that Dauid confessing his sinne, acknowledgeth God therein to be iust, what soeuer he should lay vpon him for his sinne, that howsoeuer men might murmure against God, and so iudge him vniust, yet his iudgements were most vpright: and so God should be pure when he was iudged of men, or to reade it actiuely, when he iudged sinners for their sinne: But in this sense it should not seeme to be much pertinent to S. Pauls purpose; who would proue by this place, that the Lord is true and iust of his promises, though men doe faile in their obedience.

5. *Theodoret* and *Euthymius* thinke, and so likewise *Iunius*, that Dauid hath speciall relation to that conference, that Nathan had with Dauid, 2. Sam. 12. and the punishment there denounced: confessing it was iustly inflicted vpon him: & so God was iustified in his words and speaches, which Nathan had in his name with Dauid.

6. Yet further, as I denie not, but that Dauid hath speciall reference vnto that iudiciall proceeding, which the Lord had with Dauid, when he sent his Prophet Nathan: it is more agreeable to the Apostles purpose, to vnderstand this of Gods promise made to Dauid by Nathan, that his sinne was forgiuen him, then of the iudgement there inflicted: that God notwithstanding Dauids sinne, yet would keepe his promise toward the elect for the remission of their sinnes: and so *Vatablus* will haue it depend vpon the 2. verse, *Wash me from mine iniquitie, that thou mayest be iustified, &c.* or *Lyranus* immediately after these words, *Against thee onely haue I sinned*, vnderstandeth to bee supplyed, *remitte mihi*, forgiue me: Thus *Beza* also referreth it to Gods gracious promise of remission of sinnes: And so it is best agreeable to the Apostles purpose, who sheweth by this testimony, that the vnbeleefe of some maketh not the faith of Gods promises of no effect: and as before the Apostle set the truth of God, against mans lying; so here in this sentence, mans frailty appeareth on the one side, in Dauids sinne, and Gods truth and constancie in forgiuing the same, *Tolet.*

7. Now whereas the Apostle followeth the Septuagint, *and ouercome when thou art iudged:* but out of the Hebrewe it is thus interpreted, *and mayst be pure when thou iudgest*, first the Apostle retaineth the receiued translation which was much accounted of, specially seeing it kept the sense of the originall; for he which is pure and blamelesse, ouercommeth in right iudgement, *Faius.* and God beeing pure and free from the accusations of the wicked, there-

therein ouercommeth their murmurings, againſt his iudgements, *Parens:* ſecondly, the other word ἐν τῷ κρίνεσθαι, in iudging, may as well be in the meane voice as the paſſiue: and ſo may be taken actiuely, *when thou iudgeſt*, as ſome read paſſiuely, *when thou art iudged, Beza, Parens.*

Queſt. 10. *Whether a man may doe euill, and commit ſinne to that ende to ſet forth Gods iuſtice.*

This doubt is mooued by occaſion of the Prophets words: becauſe after he had ſaid, *I haue done euill in thy ſight*, it followeth, *that thou maieſt be iuſtified:* to the which theſe anſwers may be made, 1. Dauid when he ſinned did not propound this as the ende to himſelfe thereby to ſet forth Gods iuſtice, but this euent followed: this word *that*, doth not then ſhewe the cauſe, but the order rather and euent of the thing, *Perer.* where is not relation to Dauid, that he did it to this end, but vnto God, who turned this euill vnto good. 2. Or theſe words, *that thou mayeſt be iuſtified*, are not to be referred, to the words immediately going before, but to the 3. verſe, *I knowe mine iniquities:* Dauid therefore ſheweth not, *quo fine prius fecerit malum*, with what intent he did euill before, *ſed quo fine nunc faciat bonum*, but with what end he now did well in confeſſing his ſinne, namely, that God might receiue glorie thereby. 3. *Vatablus* alſo referreth theſe words vnto the 2. verſe, where he ſaith, *waſh me throughly from my ſinnes*, and then theſe words in ſenſe are to be annexed, that *thou mayeſt be iuſtified, &c.* this was not then *finis peccati, ſed precationis*, not the ende of Dauids ſinne, but of his prayer; that God in forgiuing his ſinne might appeare to be iuſt and true in his promiſes in forgiuing the ſinnes of the elect.

Queſt. 11. *Of the meaning of the 5, 6, 7, 8. verſes.*

1. Now followeth the third obiection, iſſuing out of the former: for if Gods iuſtice and truth in keeping his promiſes, doe appeare in remitting the ſinnes of the faithfull; that notwithſtanding their ſinnes, yet he is faithfull in performing his promiſes: then it would follow, that our vnrighteouſnes commendeth the iuſtice of God: and hereupon enſue three other inconueniences. 1. That God ſhould be vnrighteous in puniſhing that which maketh for his glorie. 2. Nay, he ſhould not be ſaid to be ſo much as a ſinner, by whom the glory of God is promoted, v. 7. *Why am I yet condemned as a ſinner?* 3. And it would follow, that if by our ſinnes the iuſtice of God were ſet forth, we ſhould ſtill commit ſinne and doe euill, that good might come thereof, the ſetting forth of Gods glory, *Gorrhan.*

2. Whereas the Apoſtle ſaith according to the Greeke text, I ſpeake κατ' ἄνθρωπον, according to man, *Origen* ſeemeth to approoue and follow an other reading: as though it ſhould bee κατ' ἀνθρώπου, againſt man: for the Greeke prepoſition κατὰ, with an accuſatiue caſe ſignifieth *according*, but with a genitiue, *againſt:* and ſo hee would ioyne it to the former words, *is God vnrighteous, which inferreth*, or *inflicteth puniſhment againſt man.* But there is an other word λέγω, I ſpeake, which ſhould bee quite cut off in this ſenſe: beſide this phraſe, *I ſpeake according to man*, is vſuall with the Apoſtle: which he vſeth vpon diuerſe occaſions: 1. To decline enuie, when he is forced to ſpeake of himſelfe, and his owne doings, he thus ſpeaketh according to the wiſedome of men, 1. Cor. 15. 31. 2. Cor. 11. 16. 2. Sometime he vſeth this forme of ſpeach, when he taketh ſomewhat from the common vſe of men, for a more liuely demonſtration of that, which he hath in hand, Rom. 6. 19. 1. Corin. 8. 9. 3. Sometime according to man, is as much as according to the fleſh, and after the guiſe of carnall men: and ſo the Apoſtle here ſpeaketh in the perſon of a carnall man, *Beza annotat.*

3. But whereas, v. 7. the Apoſtle ſaith, *Why am I yet condemned as a ſinner*, the moſt interpreters agree to make it a part of the ſame obiection: that God ſhould ſeeme vniuſt in puniing ſinners by whom his glorie is ſet forth: *Tolet* maketh it rather an anſwer to the obiection: that S. Paul prooueth by two arguments, that God is not vnrighteous, one by his office, that he is iudge of the world; the other by the execution of his iuſtice, that if God were not iuſt, *I ſhould not be puniſhed as a ſinner:* but the former words going immediately before, *If the veritie of God, hath more abounded through my lie vnto his glorie:* ſheweth that it is part of the obiection, which alſo is continued ſtill in the verſe following; *And, &c. why doe we not euill, &c.*

4. By veritie here, v. 7. is not vnderſtood, the verity of doctrine; and by a lie, erroneous and falſe doctrine; as *Origen* here ſheweth by diuerſe particular inſtances, of the falſe poſitions

tions of the Philosophers, how the veritie and truth of God, hath thereby more manifestly appeared: But by veritie rather the iustice of God and constancie in keeping his promises is vnderstood; and by a lie, the perfidiousnesse of men, whereof the Apostle spake before, v. 3.

5. Now to this obiection the Apostle maketh 4. answers. 1. He reiecteth this impious calumniation, as blasphemous, and absurd, thinking it worthy of no better answer, saying, *God forbid.* 2. He addeth a reason taken from Gods office; he is the iudge of the world both present and to come, who doth both gouerne the world in equitie, and shall as the supream Iudge giue vnto euery man according to his workes; he therefore cannot be vniust. 3. To the last part of the obiection he saith, first, that they doe blaspheme the Apostle, v. 8. in raising such a slaunder of him, as though he should teach any such doctrine, that men should doe euill, that good may come thereof. 4. Then he saith, their *damnation is iust:* which words some doe vnderstand actiuely, that the Apostle condemned such positions; referring *whose* to the obiections: but it is better vnderstood passiuely of their persons, that for this their blasphemie, they deserue to be condemned of God, *Parens.*

6. Thus the Apostle answereth pithily to these cauils and obiections, repelling them, that howsoeuer men may imagine, yet God is most iust in punishing of sinners, though thereby his glorie is set forth. So that thus much is insinuated in the Apostles answer: that it followeth not, that God should therefore forbeare the punishment of the wicked, because by their iniquitie, his iustice and goodnes is more set forth, because it is not of their sinne, that any good commeth thereof, but of Gods goodnesse: they *per se*, by themselues are no causes of the setting forth of Gods glorie, but *per accidens*, by an accident: God thereby taketh occasion to manifest his *iustice* in their condigne punishment, as he did in the destruction of *Pharaoh:* his *wisedome* as he did vse the malice and enuie of Iosephs brethren, to effect his purpose in bringing him to honour: his *clemencie*, in doing good to his Church, as by Iudas teacherie Christ was deliuered vp to death, for the redemption of the world: But therefore none of their sinnes were excused, because they had no such intent to set forth Gods glorie; but God who brought light out of darkenesse, was able by their workes of darkenesse, to manifest the light of his truth, *Parens.*

Like as when the Iudge condemneth a malefactor, his vprightnesse appeareth in his iust condemnation: and the greater the disease is, the more commendable is the skill of the Physitian in healing it: yet no thanks is either due to the malefactor for the one, or to the diseased patient for the other, *Mart.* So likewise, that mans sinne setteth forth the goodnesse of God; it is not of the nature of sinne, *sed ex infinita bonitate, sapientia, & potentia Dei*, but of the infinite goodnesse, wisedome, and power of God, who can turne mens sinnes to his further glorie, *Perer.*

And further, here we are to distinguish between *malum culpæ, & malum pœnæ*, the euill of the offence, and the euill of punishment: the first simply and by it selfe maketh not to Gods glorie; but the punishment of sinne, which is occasioned by sinne, God ordaineth for the declaration of his iustice, *Lyran.*

Quest. 12. *Whether none euill is to be done at all, that good may come thereof.*

1. This is a most true conclusion in diuinitie, that no euill must bee done, or sinne committed, that some good may bee caused thereby: for the contrarie the Apostle here condemneth, and saith their damnation is iust, that thus obiect, *Why doe wee not euill, that good may come thereof?* the reason hereof is this, no sinne is eligible, for whatsoeuer is eligible, and to be made choice of, is good, but sinne is no wayes good; for then it should not bee sinne, yet sinne may be the occasion of the further setting forth of Gods glorie: as the offences of theeues and murtherers, may be the matter for the iustice of the Iudge to worke vpon; and diseases are occasions for the skilfull Physitian to shewe his skill: yet as therefore a man will not choose to be diseased, that the Physitian may growe famous in healing him, so neither are sinnes to be of purpose committed, that Gods iustice should bee thereby set forth, *Mart.*

2. But here the former distinction taketh place, betweene *malum culpæ, & malum pœnæ*, the euill of sinne, and the euill of punishment; the first is no wayes to be chosen: a lesse sinne is not to be committed to auoide a greater; for if no euill is to be done for a good end, then the lesse euill or sinne is not to be committed to auoide a greater: for the auoiding of euill is also a good thing, *Caietan.* But of other things, which are not euill in their nature, but

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are counted euill in reſpect of temporall loſſe, there one may make choice of the leſſe, *Parem*: as Dauid did rather chuſe to haue the peſtilence ſent vpon the land, then famine, or captiuitie: and here that ſimilitude of *Gregorie* may haue place, *Vt qui murorum ambitu clauditur vndiq́, &c.* as hee that is compaſſed and cloſed in with a wall, that he cannot eſcape, there taketh his flight, *vbi brevior murus invenitur*, where the wall is the loweſt: ſo of ſuch temporall euils a man may make choice of that which bringeth the leaſt inconuenience.

3. And concerning the firſt ſort of euills, there is alſo a kind of choice to be made: when there is a neceſſitie; as when one is driuen to ſuch a ſtraight, as that hauing taken a raſh oath to doe an vnlawfull thing, and the oath beeing made, he muſt either breake his oath, and ſo commit periurie, or keepe his oath, and ſo breake charitie: it is the leſſe of the two euills, to breake a wicked oath, then fulfill it, as Herod did in putting Iohn Baptiſt to death: for in violating the oath, *Creatorem offendimus*, we doe but offend the Creator; but in performing a cruell and bloodie oath, we both tranſgreſſe Gods commandements, as alſo offer wrong vnto our brother: thus was it decreed, *Concil. Toletan. 8. vbi periculi neceſſitas compulerit, &c.* where the neceſſitie of the danger compelleth: which neceſſitie is, when a thing is once committed, and cannot be vndone againe, as in taking a raſh oath: which neceſſitie, or perplexitie, as *Caietan* well noteth, is not *ex parte rerum*, on the behalfe of the things: for it is not neceſſarie for a man, if it were in his power either to ſweare falſly, or to breake charitie: but it is *ex parte hominis*, on the behalfe of man, who cannot reuoke and vncall that which hee hath once done, *Caietan*.

4. But againſt this poſition the example of Lot will be obiected, who to preſerue the young men from the beaſtly rage of the Sodomites, would haue proſtituted his daughters vnto them: if this fact were not good, why doth S. Peter call him iuſt Lot, 2. Pet. 2. if it were, then one may doe good, that euill may be occaſioned thereby.

Concerning this act of Lot, there are diuerſe opinions: ſome doe commend and iuſtifie it, as *Ambroſ. l. 1. de Abraham. c. 6. Coryſoſtome hom. 43.* ſo alſo *Thomas, Caietan.* Some doe blame Lot in ſo doing, and diſallow this fact: as *Auguſt. qu. 42. in Geneſ. Lyran. Gloſſ. interlin. Toſtatus, Lyppom. in catena.* and this ſeemeth to be the better opinion: as *Auguſtine* determineth, *Noli facere magnum ſcelus tuum, dum magis horreſcis alienum*, doe not make thine offence great, while thou feareſt an others ſinne: yet two things doe excuſe Lot, his zealous care to preſerue the young men from violence, and his perplexed, and troubled minde, not well conſidering what he did: And whereas S. Peter calleth him iuſt Lot, that is not vnderſtood in reſpect of this particular fact; but of his vpright life, who was not touched with the vncleane conuerſation of the citie, but greiued thereat.

5. Here further may be noted a certaine ouerſight of *Gregorie*, who diſputing this point, that of two euills the leſſe is to be choſen, giueth this inſtance; that the Apoſtle ſaying, *To auoid fornication, let euery man haue his wife: conceſſit minimo, vt maiora declinaret*: he permitted the leſſe (euill), to auoide the greater: ſo he thinketh it not to bee without fault to marrie, though it be leſſe: and he will prooue it by theſe words of the Apoſtle, *I ſpeake this by permiſſion, not by commandement, non eſt ſine vitio, quod ignoſcitur, & non præcipitur*, that is not without fault which is pardoned, nor commanded, *Gregor. l. 32. Moral. c. 17.*

Contra. 1. If it were an euill or ſinne to marrie, then God ſhould be the author of ſinne, who was the inſtituter of mariage: if men doe abuſe the marriage by their intemperancie, that is their fault, not any euill in the thing. 2. The Apoſtle doth not pardon them their mariage, but he permitteth them to marrie as a thing lawfull for all, if they will vſe the remedy, but not neceſſarily impoſed by way of commandement: for they which haue the gift of continencie are not bound to marrie. 3. The Apoſtle then in allowing to marry to auoid fornication, doth not preferre the leſſe euill before the greater; but preſcribeth the remedy, which is good to preuent the greater inconuenience of euill, which would follow, if the remedie were not vſed.

13. Queſt. *Whether God doe not euill, that good may come thereof, in reprobating the veſſels of wrath, to ſhew his power.*

Obiect. 1. The Apoſtle ſaith, Rom. 9. 22. *What and if God would to ſhew his wrath, and make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction?* here God ſhould ſeeme to doe that which is euill, as to prepare the veſſels of wrath to deſtruction, for a good end, namely, to declare his power.

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2. Likewise to permit and suffer euill to be done in the world, to exercise his iudgments, or declare his prouidence seemeth to be euill, as when hee suffered Iosephs brethren to sell him into Egypt, that Iacobs family by this meanes might be prouided for: for he which sufsereth euill to be done, when he may binder it, seemeth to consent vnto it, and so is accessarie thereunto: as a Magistrate sinneth in suffering adulterie, murther, and other sinnes to go vnpunished.

Ans. Concerning the first obiection, it is not euill, that some are vessels of wrath prepared to destruction: 1. Because it is Gods will, which is alwaies iust and holy: yea Gods will is a perfect rule of iustice. 2. And that which tendeth to Gods glorie, cannot be euill, as God getteth himselfe glorie in the condemnation of the wicked. 3. That which is lawfully done cannot be euill; but God in reiecting some, doth that which he may doe by lawfull right, to dispose of his owne as it pleaseth him; as no man can reproue the potter in making some vessels of honour, some of dishonour of the same peice of clay. 4. But seeing in the ende Gods reiecting and reprobating of some, namely such as by their sinnes deserued eternall death, appeareth to be most iust, it must needs also be good, for that which is iust, is good.

2. To the other obiection of Gods permission it may be likewise answered, 1. To permit euill to be done, and to consent to euill, doe not necessarily follow one the other: hee that permitteth, onely hath a will not to binder; but hee that consenteth, approoueth that which is done. 2. And that God consenteth not to that which he permitteth is euident, because he punisheth sinne, which he sufferеth to be done. 3. God in permitting euill to bee done, onely consenteth to that good which he draweth out of euill, and for the which hee sufferеth the same to be done. 4. The case is not like between God permitting euill to bee done, and the Magistrate: for 1. God is free, and is not tied to any law, but the Magistrate suffering euill therein doth contrarie to Gods law, or mans. 2. Man oftentimes of some sinister affection sufferеth euill, either because he is hindred by some greater power, and cannot punish it; or he is corrupted, and so winketh at sinne: but none of these are incident to God. 3. If the Magistrate propound vnto himselfe some good ende, in vsing conniuence in some sinnes, yet he is not sure to effect it as God is. 4. Beside it belongeth vnto the Creator, to giue vnto his creatures freely to work according to their nature: for otherwise he should restraine the ordinarie course of things: But this no way concerneth the Magistrate in his conniuence, *ex Pareo.*

Quest. 14. *In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles*, v. 9.

v. 9. *What then, are we more excellent?* There is a double sense of these words, some think thas this is spoken in the person of the faithfull which were vncircumcised, as though they were more excellent then the Iewes, which abused the blessings which the Lord had bestowed vpon them: but if the Apostle had spoken here of the vncircumcised, he would not haue named himselfe, as one of them, *are we more excellent?* therefore the other sense is better, that the Apostle speaketh here in the person of the Iewes, least they might haue gloried too much, in their preheminence and prerogatiues which the Apostle had yeelded vnto them before the Gentiles, v. 1.

2. Now the Apostle in denying vnto the Iewes that excellencie, which hee before had yeelded vnto them, v. 1. is not contrarie to himselfe: for the reconciling whereof, 1. Some thinke, that S. Paul before spake of the excellencie of the Iewes beyond the Gentiles, before the comming of Christ, but here of their state in the Gospell, when they had no such preheminence, as the Apostle saith, Colos. 3. that in Christ there is neither Iewe nor Gentile: But *Thomas* refuseth this, because that euen in the state of the law, the Iewes transgressing against the law, were no better then the Gentiles, as Ezech. 5. 10. *She hath changed my iudgements into wickednes, more then the nations, &c.* 2. Some giue this solution, that their preheminence was in respect of the promises, on Gods behalfe, which he made vnto the Iewes, but in respect of their owne nature, they were sinners as well as others, *Thomas, Pererius:* they had no preheminence, by their owne merits: to this purpose, *Gualter, Hyperius, Aretius*, with others: But *Tolet* refuseth this vpon this reason, because in this sense, neither should a Christian man haue any preheminence before a Gentile, seeing the one meriteth not more at Gods hand, then the other: these things wherein they excell, *non meritis proprijs acceperunt*, they haue not receiued by their owne merits, *annot. 6.* 3. The preheminence

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minence then before graunted, and now denied, is neither in respect of the diuers times, nor of their persons, but of the cause in hand, that although the Iewes had some ciuill and Ecclesiasticall prerogatiues, they had the law and circumcision, which the Gentiles had not, yet concerning their manner of iustification before God, it was all one, the Iew was no more iustified by works then the Gentile, but both of them were iustified onely by faith. *Par. Tol.*

15. Quest. *Of the meaning of certaine phrases, which the Apostle vseth, v. 9. We haue alreadie prooued*, and, *vnder sinne.*

1. The Greeke word is προῃτιασάμεθα: 1. Some translate, *criminati sumus*, *we haue accused*: *Greeke schol. Beza, Pareus*: but it had beene sufficient to haue said, we haue shewed both Iewes and Gentiles to be vnder sinne, this was a sufficient accusation it selfe, without any such expresse addition, that he had accused them: *Tolet.* 2. *Pererius* maketh this the sense, I haue alleadged this as a cause, that all are vnder sinne, namely as the cause and occasion, why the Iewes in the matter of iustification are not preferred before the Gentiles: *Per. Haymo*: but that the Apostles speach should be imperfect, saying thus much in effect, we haue shewed this as the cause, that all are vnder sinne, not shewing whereof it should be a cause. 3. *Tolet* deuiseth an other sense, expounding it by the passiue, we haue been all accused that both Iewes and Gentiles are vnder sinne: but the Greeke construction will not suffer this sense, for *Iewes and Gentiles*, is put in the accusatiue, and so can not answer vnto the word, *accused*. 4. Some thus interpret, *causis redditis ostendimus*, we haue shewed by rendring the cause, why all should bee vnder sinne: that the Apostle had not onely shewed this, but rendred also the cause: *Chrysost. Ambr. Sedul. Erasm. Vatabl.* but *Beza* thinketh that the word is not found in that sense. 5. Wherefore the best interpretation is, *euicimus, probauimus*, we haue prooued before, *Oecumen. Geneuens.* we haue sufficiently shewed by reason, that all are vnder sinne: so also the Syrian interpreter readeth, *pronunciauimus*, we haue pronounced: and *gloss. interl. rationibus ostendimus*, we haue shewed by reason.

2. *Vnder sinne*, which signifieth three things, 1. That although the act of sinne doe passe, yet there remaineth still a blot in the soule and conscience, and a guiltines of sinne, as Iosu. 22. 17. we are not clensed from the wickednes of *Peor* vnto this day: *Perer.* 2. To be vnder sinne, is *teneri reatu*, to be held guilty of sinne, *Pareus*: to be subiect vnto the curse and malediction due vnto sinne, *Piscat.* and so guilty of euerlasting damnation. 3. And beside it signifieth the seruitude vnder sinne, that they doe walke and liue in sinne, and can not be deliuered from the tyranny thereof, *Tolet.* as to be vnder the law, is to be in subiection, thraldome, and vnder the curse of it. *Pareus.*

16. Quest. *Whence the Apostle alleadgeth these testimonies, v. 10. to 18.*

1. All these allegations according to the vulgar Latin edition, are taken out of the 13. Psalme, where all those sentences stand together in this order, wherein they are cited here: And one *Lindanus* a Popish writer, would proue hereby the Hebrew text to haue beene corrupted by the Iewes, because onely v. 10, 11, 12. are there found Psal. 14. according to the Hebrew originall, and he affirmeth that he had seene an Hebrew copie thought to haue beene *Augustins* the Monke that was sent into England, where these eight verses doe stand in the Hebrew text, as they are here alleadged by S. Paul. But *Pererius* misliketh this assertion: 1. He vrgeth *Hieromes* opinion who was more auncient then that *Augustine*, who findeth not all these sentences in the Hebrew. 2. It is not like that the Iewes could all conspire to corrupt the Greeke text, who otherwise are found to haue beene alwaies most carefull to preserue the Scriptures vncorrupted: neither had they any reason to rase out any of those sentences, seeing therein is contained no manifest prophesie of Christ. 3. And concerning that Hebrew copie, *Ioannes Isaac* sometime professor of the Hebrew tongue at *Colen*, writing against *Lindanus*, thinketh it was patched together by some vnskilfull Hebrician, who might turne the Latine into Hebrew.

2. *Pererius* thinketh that the Hebrew text is not corrupted in that place, yet he would haue the vulgar Latine translation to be retained, because of the antiquity thereof, which inserteth all those verses in the 14. Psalme: But if he acknowledged the Hebrew to be perfect, and the Latine translation to put in more, then is in the Hebrew, why should not the Latine text be corrected according to the Hebrew?

3. Therefore the truth is, as *Hierome* thinketh, *præm. l. 16. comment. in Esaiam*, that this whole text is not taken out of the 14. Psalme, *sed partim ex Isaia, partim ex Psalmis esse*

contextum, but is framed together partly out of the Prophet Isai, partly out of the Psalmes the 10,11,12, verses here are alleadged out of the 14. and 53. Psalme: the first part of the 14. v. is out of the 5. Psal. v. 10. the second out of the 140. Psal. v. 3. the 14. v. out of the 10. Psal. v. 7. the 15,16,17. v. out of Isai. 59. 7,8. the 18. v. out of Psal. 36. 1. *Pareus*: the same is also affirmed by *Origen*, that these testimonies are cited partly out of the Psalmes, partly out of the Prophet Isai: but the 16. v. *Destruction and calamitie are in their waies*, he saith, *non recordor vbi scriptum sit, &c.* I remember not where it is written, but I thinke it may be found in some one of the Prophets, &c. this may seeme strange, that *Origen* so diligent a searcher of the Scriptures, should not finde where these words are, seeing they follow in the very same place of the Prophet Isai, as *Hierome* also obserueth.

4. But that is well obserued by *Origen*, that whereas S. Paul doth not follow the very same words which are in the Psalme, *puto dari in hoc Apostolicam authoritatem*, I thinke (saith he) that this is done by Apostolike authoritie, to teach vs, when we vse the testimony of Scripture, *sensum magis ex eo, quam verba rapiamus*, that we rather take the sense, then the words, &c.

17. Qu. *Of the matter and order obserued by the Apostle in citing these testimonies.*

In these testimonies the Apostle first sheweth the sinnes of men, then their punishment: their sinnes either of *omission*, in leauing some duties vndone, to v. 13. then of *commission*, in committing such things as were euill, to v. 16. the sinnes of omission, are either concerning faith, or manners: concerning faith three waies, *nec credunt per fidem*, they neither beleeue by faith, there is none iust; *nec intelligunt per scripturam*, neither doe they vnderstand by the Scripture, nor seeke God *per inuestigationem*, by searching after him, v. 10,11. Concerning manners, 1. they decline out of the way, in turning away from God. 2. they are become vnprofitable, that is, to their brethren. 3. neither doe they good, that is, to themselues, v. 12.

The sinnes committed are of two sorts, *ad inducendum alios in errorem*, to bring others into errour; *ad incutiendum terrorem*, and to smite into them terror: the first is done three waies; 1. Openly in corrupting with euill words, *their mouth is an open sepulchre.* 2. Secretly in deceiuing, *they haue vsed their tongues to deceit.* 3. In cloaking their malice with fained words, *the poison of aspes is vnder their lippes.*

They doe strike terror into them, 1. *Mala imprecando*, in wishing euill, their mouth is full of cursing. 2. *Necem intentando*, by threatning death and destruction, ther e is bitternes in their mouth. 3. In shedding of blood.

Then followeth their punishment, which is of two sorts, 1. *Pœna & non culpa*, a punishment, and no fault, either eternall, *destruction*; or temporall, *calamitie*, with the meritorious cause, *in their waies.* 2. There is a punishment, which is both a punishment, and a sinne: which is first their wilfull ignorance and blindnes, v. 17. *They haue not knowne the way of peace:* then their obstinacie, *The feare of God is not before their eyes: Gorrhan.*

But this distribution may seeme to be too curious: we therefore will content our selues with this plaine enumeration of sinnes, which are here set downe by the Apostle. 1. He accuseth all men of iniustice, and vnrighteousnes, *there is none righteous*, v. 10. 2. Of ignorance and blindnes, *there is none that vnderstandeth*, v. 11. 3. Of apostasie and falling away from God to abominable idolatry, v. 12. 4. Of deceit and craft. 5. Of cursing and bitternes, v. 13. 6. Of cruelty, *their feete are swift to shedde blood.* 7. They are turbulent and enemies to peace, v. 17. 8. They are prophane, casting off all feare of God, v. 18. *Pareus.*

18. Quest. *How none are said to be iust, seeing Noah and other holy men are reported to haue beene iust in their time.*

1. *Origen* thinketh, that whereas the Scripture saith, *In thy sight shall no man liuing be iustified*, it is spoken by way of comparison, that none compared to God, are iust: and so *Lyranus* thinketh, it is vnderstood *de iustitia perfecta*, of perfect righteousnes: there may be *iustitia politica*, a politike and ciuill iustice, in liuing according to the rule of nature, and *iustitia legalis*, a legall iustice, in keeping Moses ordinances, but no perfect iustice. *Contra.* If this were the meaning, then they which are iustified by faith in Christ should be here also included: for they beeing compared to Gods perfect and exact iustice, can not be said to be iust: but the Apostle speaketh not of faith, he sheweth onely, what men are by nature. 2. And by the same reason, doe we also reiect an other interpretation of *Origen*, that no man liuing here is iustified before God, that is, in this life none can be pronounced to be iust: But although in the next world our iustice shall be perfected, yet it is begun here; otherwise we

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ſhould neuer come there.

3. *Chryſoſtome* vnderſtandeth this to be ſpoken onely of the Iewes, which are noted of three things: 1. That they all had tranſgreſſed. 2. They onely committed euill, and wrought no good. 3. They did it with all vehemencie and endeauour: ſo alſo *Anſelme* thinketh, that Paul ſpeaketh of the Iewes. 4. Some vnderſtand contrariwiſe onely the Gentiles, and vncircumciſed, *Greeke ſchol.* and *Theodoret* thinketh, that Pſal. 14. there is a ſpeciall reference to the rayling of *Rabſacah*, which is declared Iſa. 36. But the words of the Prophet are generall; and he intendeth by the Scripture to prooue, that all, both Iew and Gentile were vnder ſinne. 5. *Ambroſe* and *Auguſtine* thinke that theſe words are vttered onely of the euill and wicked ſort, not of the righteous, ſo alſo *gloſſe ordinar.* But the Apoſtle generally concludeth of all, that they are vnder ſinne, and that they had need of the grace of God.

6. *Pererius* mentioneth an other expoſition, that ſome would haue it vnderſtood of veniall, that is, the ſmaller offences, which no man liueth without, but euery one is ſubiect vnto: But the Apoſtle reckoneth vp afterwards many greiuous ſinnes, as *their throat is an open ſepulchre, their feete are ſwift to ſhed bleod, &c.* theſe were not ſmall offences, but moſt grieuous and groſſe ſinnes. 7. *Pererius* thinketh that this is ſpoken by an *hyperbole*, none are ſaid to be iuſt, that is the moſt, ſo that a few onely are excepted.

8. But the Apoſtle vnderſtandeth vniuerſally all men, that there is none iuſt; as afterward he concludeth, v. 19. *that all the world be culpable before God:* and whereas ſome men are called and counted righteous, that is *ex gratia*, by grace: but yet by nature all both Iewes and Gentiles are ſinners, that they can not by their owne works be iuſtified, but onely by grace and faith in Chriſt. *Faius. Tolet. annot.* 10.

9. *Origen* here maketh a queſtion, how it could be ſaid, that there was none neither among the Iewes, nor Gentiles, that did any good: ſeeing there were many among them, which did cloath the naked, feede the hungrie, and did other good things: he hereunto maketh this anſwer; that like as one that laieth a foundation, and buildeth vpon it a wall or two, yet can not be ſaide to haue built an houſe, till he haue finiſhed it; ſo although thoſe might doe ſome good things, yet they attained not vnto perfect goodnes, which was onely to be found in Chriſt. But this is not the Apoſtles meaning onely to exclude men from the perfection of iuſtice; for euen the faithfull & beleeuers were ſhort of that perfection, which is required; he therefore ſheweth what men are by nature, all vnder ſinne, and in the ſtate of damnation, without grace and faith in Chriſt: if any performe any good worke, either it is of grace, and ſo not of themſelues, or if they did it by the light of nature, they did it not as they ought, and ſo it was farre from a good worke in deede. *Perer. num.* 37. *Tolet. annot.* 10.

19. Queſt. *Of the particular explication of the ſinnes, wherewith the Apoſtle here chargeth both Iewes and Gentiles.*

v. 10. *There is none righteous:* in the Pſalme it is, there is *none that doth good*, but the ſenſe is the ſame, for he that is righteous doth that which is good and he that doth not good, is not iuſt or righteous, ſo he prooueth the *antecedent*, by the *conſequent*. *No not one:* though this be not in that place of the Pſalme, according to the Hebrew, it is added for a more full explanation, to ſhew, that none are excluded: ſome vnderſtand this of iuſtification by faith in Chriſt, there was none which beleeued in him: *gloſſ. interlin. Gorrhan.* but the Apoſtle ſheweth, what euery one was by nature: otherwiſe there were alwaies ſome in the world, to whome the Lord gaue faith and beleefe in him.

v. 11. *There is none that vnderſtandeth:* the Apoſtle omitteth here ſome words of the Pſalme; for there it is ſet downe affirmatiuely, the Lord looked downe from heauen, whether any would vnderſtand: but S. Paul keeping the ſenſe, *Beza*, expreſſeth it by a negation: *Parem.* The Apoſtle condemneth them all of ignorance, which is the mother of prophannes: *Tolet* vnderſtandeth this peculiarly of the Gentiles who were idolaters, and had not the right knowledge of God: ſome doe ſpecially referre it to their ignorance concerning Chriſt, that they did not know him to be God. *gloſſ. interlin. Gorrhan.* But it is more generall; they had no knowledge of God at all, no true and effectuall knowledge, which might bring them to the ſeruice and obedience of God. *Mart.*

There is none that ſeeketh God. This *Tolet* ſpecially vnderſtandeth of the Iewes, who though they knew God, yet they did not ſeeke him, to liue according to his commandement: but it is more generall, comprehending both Iewes and Gentiles: ſome haue particular reference to Chriſt, that they did not ſeeke to know him, whom they might haue found

out to be God by his miraculous workes: *gloss.interl.* But the Apostle comprehendeth more times, then that onely wherein Christ liued: *Lyranus* hath here a corrupt glosse: they did not seeke God, *per opera meritoria*, by the merit of their works: but so God shall neuer be found: the prophannes then of men in generall is here set forth, that had no care to seek vnto God, and to depend vpon him, but they were addicted to themselues, and their owne lusts, conforming themselues vnto this present world, Rom. 12.2. *Gryneus.*

v.12. *They haue all gone out of the way.* They fell away, beeing destitute of grace from the way which leadeth vnto life, vnto the broad way, that bringeth vnto euerlasting destruction: *Gryneus:* and they *became vnprofitable*, beeing cut off from God, as the branch from the vine, they could bring forth no fruit: *Tolet.* the Hebrew word signifieth *to rot* and *corrupt*, so they became as rotten and corrupt branches, *Pareus. There is none that doth good, no not one:* here none are excluded: some thus giue the sense, none sauing one, namely Christ *gloss.interlin. Gorrhan*, and so *Augustine* before them: but the originall will not beare that sense: the words are, *none vnto one*, that is, no not one.

v.13. *Their throat is an open sepulchre.* 1. They are *instar voraginis*, like vnto a gulph to destroy men, and therefore are compared to a sepulchre. 2. And an open sepulchre, *quod tetros spargit odores*, which sendeth forth stinking smells: so they doe vtter filthie and vaine words. 3. And they are likened to an open sepulchre, *quia vsus scelerum, verecundiam sustulit*, their custome in sinne hath taken away all shamefastnes and modestie, they are impudent in their sinne: *Origen.* 4. And as an open graue can neuer be satiate, but it receiueth one body after an other; so they doe still seeke to deuoure men, and as it were eate them vp, with their filthie and slanderous tongues. *They haue vsed their tongues to deceit:* where they can not openly deuoure, they attempt to doe it by craft and deceit: *gloss.interlin.*

The poison of aspes is vnder their lips. The biting and venemous tongue is thus resembled: 1. Because this serpent doth *morsu inficere*, infect and poison by biting. *Gryneus.* 2. It is *insanabile*, a poison incurable: *gloss.interlin. Pellic.* 3. And they are incorrigible and intractable, like as the serpent stoppeth the eares, and will not heare the voice of the charmer.

v.14. *Their mouth is full of cursing and bitternes.* 1. Their mouth is said to be *full*, because *ex pleno oris vasculo*, out of their mouth, as a full vessell doe continually flow forth bitter and cruell words. *Origen.* 2. As they haue gall and bitternes in their heart, Act.8.23. so they doe vtter it with their mouth, *Gryneus.* 3. Thus the Apostle sheweth how they abuse all the instruments of speaking, their throat, their tongues, their lippes, their mouth, *Tolet.* 4. And as before they were giuen to flatterie and deceit, so they sometime brake forth into open blasphemy both against God and man. *Caluin.* 5. *Haymo* specially referreth it to the bitter and blasphemous words, which the Iewes vttered against Christ: charging him to haue a deuill, and crying out against him to be crucified.

v.15. *Their feete are swift to shed blood.* 1. The Apostle hetherto alleadgeth those testimonies out of the Psalms, now he citeth the Prophet Isay; because in the mouth of two or three witnesses euery word shall be established: *Faius.* 2. By the feete are vnderstood their affections, as *Origen* expoundeth, *consilium quo agimus iter vitæ*, the counsell whereby we take in hand the trauell of this life: and hereby their readines is signified, vpon euery occasion to shed blood. *Tolet.* 3. As Doeg by his false tongue caused many innocent Priests to be slaine, *Gryneus.* 4. And, by this phrase, *of shedding*, is shewed, how they doe vilipend the blood of the Saints, powring it out as water. *Gorrhan.*

v.16. *Destruction and calamitie are in their waies.* 1. Whereas the word is συντριμμα, contrition, *Origen* vnderstandeth it of their sinne and disobedience, whereby they doe *atterere iugum domini*, cast off and beat in peices the Lords yoake: so also the *Greeke scholiast:* as by the *way*, he vnderstandeth life, so by *contrition*, sinne; whereby the life is worne, as the way is beaten with trampling. 2. Some vnderstand it passiuely of the destruction and calamity, which was brought vpon them by the Romanes: *gloss. interlin. Haymo, Gorrhan.* 3. But it is better taken actiuely, for the destruction and calamity, which they bring vpon others: they are the authors and deuisers of nothing but mischeife: *Gryn. Calu. Pare.* as the Romane histories doe write of *Hannibal*, who in his dreame following one, that was sent of Iupiter to be his guide into Italie, seemed to see behind him an huge serpent, deuouring and destroying all as he went: whereby was signified the horrible vastitie, which he should bring vpon Italie.

v.17. *The way of peace they haue not knowne.* 1. *Origen* vnderstandeth Christ to be this

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way of peace, whom they acknowledged not: ſo alſo *Haymo, Gorrhan.gloſſ.* 2. But thereby is ſignified their turbulent nature, who delighted in warre, and filled the world with tumults and troubles: *Gryneus, Parens:* and although ſome among the heathen did ſeeke to preſerue the peace and tranquility of the common wealth, yet it did not help them any thing toward their euerlaſting peace. *Oſiand.*

v. 18. *The feare of God is not before their eies.* 1. As the feare of God is the beginning of true wiſdome, and piety, ſo the want of that feare giueth way vnto all impiety: and therfore, *ſine retinaculo currunt ad malum*, they run into all kind of miſcheife without any ſtay. *Lyran.* Theſe doe not ſay, there is no God, yet they doe not feare God: *Auguſt. ex Beda:* and ſo are giuen ouer to all impiety.

20. Queſt. v. 19. *Whatſoeuer the Law ſaith: what is here vnderſtood by the law, and how diuerſly this word is taken.*

Hierome epiſt. 151. noteth this word *Law*, to haue ſix ſeuerall ſignifications in the Scripture: 1. It is taken preciſely for the Law giuen by Moſes, which contained both morall precepts, iudiciall, and ceremoniall: as Ioh. 1.17. *The Law was giuen by Moſes.* 2. The *law* ſignifieth not the precepts onely, but the hiſtorie of the old Teſtament: as S. Paul calleth Abrahams hiſtorie concerning his two ſonnes, the law, Gal. 4.22. 3. The booke of the Pſalmes is called the law, Ioh. 15.25. *It is written in the law, they hated me without a cauſe.* 4. The propheſie of Iſai is called the law: 1. Cor. 14.21. *In their law it is written, by men of other tongues, &c. will I ſpeake vnto this people:* which teſtimony is taken out of Iſa, c. 28.21. 5. The ſpirituall ſenſe and meaning of the old Teſtament is called the law: as the Apoſtle ſaith, *The law is ſpirituall*, Rom. 7.6. the law is taken for that naturall light which is imprinted in the mind by nature: as S. Paul ſaith, c. 2.14. *The Gentiles which haue not the law, are a law vnto themſelues.* Here then by the Law, the Apoſtle generally vnderſtandeth the old Teſtament, as the booke of the Pſalmes, and the Prophets.

21. Queſt. *It ſaith to them, which are vnder the law: who are here vnderſtood to be vnder the law.*

1. *Origen* taketh here the law, for the naturall law, vnder the which not onely the Iewes, but the Gentiles alſo are vnder: and this he would prooue by two reaſons, 1. Becauſe it followeth afterward, *that euery mouth muſt be ſtopped:* but the mouthes of the Gentiles could not be ſtopped by the written law, which was not giuen vnto them. 2. The Apoſtle alſo ſaith afterwrad, that by the law commeth the knowledge of ſinne; which is not the written, but the naturall law: for both Cain, and the brethren of Ioſeph did confeſſe and acknowledge their ſinne, before yet there was any law written. *Contra.* 1. The Apoſtle inferreth not, that euery mouth is ſtopped by the written teſtimonies, but that generall word is vſed, leaſt the Iewes ſhould thinke themſelues excluded: ſo then not that writing, but the thing written, that all men are ſinners, ſerueth to ſtoppe all mens mouthes, and eſpecially the Iewes: it conuinceth both Iewes and Gentiles; the Iewes both for the manner, becauſe the written law, was giuen vnto them, and for that matter alſo, they were ſinners: the Gentiles it conuinceth, for the matter, they were guilty of all theſe ſinnes. 2. Though *law* be there taken generally both for the naturall and written law, by the which came the knowledge of ſinne (and yet both Cain and Ioſephs brethren had beſide the naturall law, inſtructions receiued from their fathers:) yet in this place it is euident, that the Apoſtle meaneth the written and ſpeaking law, *Whatſoeuer the law ſaith.*

2. *Origen* beſide hath here an other ſtrange conceit, he thinketh that not onely men, but Angels and ſpirits are here ſaide to be vnder the law, becauſe they alſo haue a law and rule giuen them to be ordered by: but ſeeing the Angels are not ſaued by faith in Chriſt, which the Apoſtle treateth of here, and he ſaith directly, *that by the works of the law no fleſh ſhalbe iuſtified in his ſight*, the Angels can not be ſaid to be vnder the law, for they are not in the fleſh.

3. *Theodoret* here hath this diſtinction, that the *law* ſaith thus to them which are vnder the law, *ſed non de ijs*, but not onely, of them: for the Prophets haue many comminations concerning the Egyptians, Babylonians, and other nations. *Pererius* alſo hath this obſeruation, that whē as any propheſie is directed againſt other nations, they are touched by names but thoſe things, which are ſet downe in general, and abſolutely without any ſuch particular direction, doe properly appertaine vnto thoſe who are vnder the law, &c. And although the Scripture make mention of other nations, yet the ſpeciall intent thereof is to profit the Church of God: *Faius.*

4. Now the occasion of these words of the Apostle is this: the Iewes hearing these generall sentences, setting forth the iniquity of the world, might thinke, that the Gentiles were specially meant, and so shift them off from themselues: Therefore the Apostle sheweth, that these things were specially directed to the Iewes: and that by these three arguments. 1. From the relation, which the law hath to them, to whome it is giuen; it seemeth specially to concerne them: therefore, because the Scriptures wherein these things were found written, were giuen vnto the Iewes, to them they were specially directed. 2. From the end, *that euery mouth shall be stopped*: if the Gentiles should be vnderstood, and not the Iewes also, then they might haue somewhat to glory in, and to exalt themselues against God: therefore, that all occasion of boasting should be taken away, euen the Iewes are conuinced by these testimonies to be sinners. 3. An other end is, that not onely all occasion of boasting should be taken away, but that the whole world should be found ὑπόδικος, guilty and culpable before God: *Chrysostome* by this word vnderstandeth him, *qui sibi ipsi ad defensionem non sufficit*, who is not sufficient or able to defend himselfe: but it signifieth more, one that is guilty and subiect to condemnation: *Pareus*.

5. *Tolet* thinketh not this to be the occasion, to meete with such a secret obiection of the Iewes; for they could not be ignorant (saith he) but that whatsoeuer was written in the Scriptures, was spoken to them: but rather to shew the reason, why they could not be iustified by the law, because the law, which was giuen vnto them, condemned them: *annot. 11. Contra*. The Iewes did knowe that the Scriptures did speake vnto them, but not of them; they might flatter themselues, as though such things were vttered against the Gentiles: and therefore as *Augustine* saith, *in Iudæis confringenda erat superbia, &c.* the Iewes pride was to be taken downe: *exposit. epist. ad Galat.* and both these may very well stand together, that an obiection of the Iewes is met withall, and a reason also shewed, that the law which condemned them, could not iustifie them.

6. But the Psalme, whence the Apostle alleadgeth his first words, toucheth those which said, *there is no God*, Psal. 14. 1. but so did not the Iewes: *Hierome* answereth, they did confesse God with their mouth, *sed facti is negabant*, but denied him in their workes.

23. Quest. *How no flesh is iustified by the workes of the law*, v. 20.

1. *By the workes of the law*: in that he decreeth iustification to the very workes, not to the persons or workers onely, it is euident, that the places before alleadged, as v. 10. *there is none righteous, no not one*, are to be vnderstood generally of all, and not of the most, as though some should be excluded, that did some good workes either among the Iewes or Gentiles: for euen the workes of the law, which they did, were not able to iustifie them: *Melancthon*.

2. By the workes, are not here vnderstood, those *quæ præcipiuntur*, which are commanded and required by the law: for if a man could performe those works, he should finde life thereby: but such, *quæ præstantur*, which are performed of men, *Beza*: either before grace, which can not iustifie, because they can not be good, or acceptable to God without faith: or in the state of grace, which can not iustifie neither, because they are imperfect: *Pareus*.

3. By the law, here he vnderstandeth, both the naturall, whereby the Gentiles were conuinced and the written law, giuen to the Hebrewes: for the Apostle disputeth generally against both the Gentiles and Hebrewes, prouing them both to be transgressors of the law, and so not able to be iustified thereby: *Pareus*: and by the works of the law, are vnderstood not onely the ceremoniall, and iudicials, as the *ordinarie gloss*. but the morall workes, which the Gentiles did by the light of nature: for otherwise the Iewes onely should be excluded, whereas the disputation of the Apostle is generall both against Iewes and Gentiles: *Pareus*: *Tolet*.

4. The word *flesh* is diuersly taken in Scripture: it signifieth the humane nature of man, as Ioh. 1. 6. the word was made flesh: or the corruptible and mortall state of man, as when the Apostle saith, *Flesh and blood can not inherit the kingdome of God*: or the sinnefull state and condition of man, in which sense it is saide, *They that are in the flesh cannot please God*: in which sense *Origen* would haue it taken here: that they which are carnall, not spirituall, are denied iustification by works: but in this sense the meaning of the Apostle should be much peruerted, who generally affirmeth, that there is no iustification for any by the works of the law, but by faith: but yet the Apostle vseth this word *flesh*, to put man in minde of his fraile con-

condition and ſtate, beeing not apt of it ſelfe to bring forth any thing that is good: *Beza.*

5. To iuſtifie is taken three wayes: firſt, to make one actually and verily iuſt: ſo if any man could perfectly keepe the Law, he ſhould thereby get an habituall and inherent iuſtice: ſecondly, it ſignifieth to be counted and declared iuſt, as wiſedome is ſaid to bee iuſtified of her children: and thirdly, it ſignifieth, to forgiue, diſcharge, and acquite ſinnes: and ſo it is taken here, that no man is iuſtified by the workes of the law: that is, thereby findeth forgiueneſſe of his ſinnes, and ſo is taken for iuſt before God: but this iuſtification is by faith in Chriſt, by whom we are acquited of our ſinnes, and cloathed with his righteouſneſſe: *Martyr.*

6. The Apoſtle addeth, *in his ſight:* to ſhew a difference between iuſtification and righteouſneſſe before men, which may be attained vnto by workes, and the perfect righteouſnes, which God requireth: ſometime this phraſe, *in Gods ſight*, is vſed to ſhew a difference betweene that righteouſneſſe which is but in ſhew, and hypocriſie, and that which is in truth: as in this ſenſe, *Zacharie* and *Elizabeth*, are ſaid to haue been iuſt before God, Luk. 1.6. ſometime it diſtinguiſheth betweene the righteouſneſſe, euen of good men, and the righteouſnes before God: as the Apoſtle graunteth that Abraham had wherein to glorie before men in reſpect of his workes, but not before God, Rom.4.1. and ſo the Apoſtle taketh it here: It is Chriſt onely that maketh vs holy and vnblameable, in the ſight of God, Coloſſ. 22. *Beza.* And further, theſe reaſons may be yeelded hereof, why none can be iuſtified by workes in Gods ſight, though before men they may: 1. In reſpect of the Maieſtie of God, and moſt perfect puritie of his nature, before whom the very Angels doe couer their faces, and feete, Iſa.6. and the heauens are not cleane in his eyes, how *much more is man abhominable*, Iob 15. 15. 2. God looketh not vnto the outward ſhew, but to the inward diſpoſition of the heart, which is perfect in none. 3. The law of God is ſpirituall, and requireth exact obedience of Gods commandements; ſo that he which offendeth in one is guilty of all, Iam. 2. 10. this perfection none can attaine vnto: *Pareus.*

Queſt. 24. *How the Apoſtle here denieth iuſtification by workes, ſeeing he ſaid before, c.2.v.13. that the doers of the Law are iuſtified.*

1. The *ordinar. gloſſ.* giueth this ſolution, *ſecundum ceremonialia intellige*, vnderſtand this according to the ceremonialis: he thinketh that the Apoſtle ſpeaketh here of the ceremoniall workes of the Law, whereby none are iuſtified: but in the other place of the morall workes, which doe iuſtifie: But the Apoſtle here euen excludeth morall workes, for of the morall law the words following are ſpecially vnderſtood, *By the Law commeth the knowledge of ſinne.*

2. *Caietan* thinketh that the Apoſtle ſpeaketh here of iuſtification before God, there of the iuſtice of works before men: but the very words of the text doe ouerthrow this interpretion: for euen in that place the Apoſtle ſpeaketh of thoſe which are righteous before God, which are not the hearers, but the doers of the lawe.

3. *Ambroſe* to this purpoſe, *Lex temporalem habet iuſtitiam, fides æternam*, the Lawe may giue a temporall kind of iuſtice, but faith an euerlaſting: he thinketh that men are ſaid here not to be iuſtified by workes, that is, without faith: but yet a temporall kind of iuſtice they might haue by the Law without faith: But the Apoſtle in both places, as hath been ſaid, ſpeaketh of true iuſtice and righteouſnes before God.

4. The moderne Papiſts tell vs here of two iuſtifications, the firſt which is by faith onely without workes; the ſecond, which is by workes which proceed of faith and grace: of the firſt ſpeaketh the Apoſtle here, as they thinke; and of the other in the former place, Rom. 2. 13. *Perer. diſput.* 8. to the ſame purpoſe *Tolet*, that the Apoſtle ſpeaketh here of works going before faith, which doe not iuſtifie, there of works which follow faith: the other do iuſtifie in increaſing iuſtification which was begunne before by faith, *annot.* 13.

Contra. 1. This is but a Popiſh fiction of the firſt and ſecond iuſtification: the Apoſtle in ſaying, Rom.8.30. *Whom hee iuſtified, hee glorified*, maketh but one iuſtification, after the which followeth glorification. 2. Euen the Apoſtle excludeth here the workes of the regenerate, which may appeare by theſe reaſons. 1. Becauſe there neede no queſtion to be made of the works of carnall men, which are euill, becauſe they are without faith: there can bee no ſhewe at all, that ſuch workes ſhould iuſtifie. 2. The workes of Abraham were the workes of grace, which the Apoſtle excludeth from iuſtification, c. 4.2. 3. This is the

reason, why workes cannot iustifie, that all occasion of reioycing may be taken away from men, and euery mouth may bee stopped: but now, if men might be iustified by their workes after they are called, and haue faith, they might glorie in such workes, by the which (they say) they doe merit, and which (in their opinion) proceede in part from mans owne free will.

5. Some thinke that the Apostle, Rom.2.13. speaketh *ex hypothesi*, by way of supposition, *That the doers of the Lawe shall be iustified*, that is, if any could keep and performe the law, they should thereby be iustified: But here he simply denieth iustification to works, because no man is able to keepe the Law, *Pareus*. This is a good distinction, and in other places it may well be receiued, where the Scriptures seeme to attribute much vnto the law, as *he that doth these things shall liue thereby*: But here it is not so fit, for in that place, Rom.2.13. the Apostle entreateth not of the causes of iustification, but onely sheweth who they are which shall be iustified, not hearers and professors, but doers and followers.

6. *Peter Martyr* saith, that when iustification seemeth to bee ascribed vnto workes, it must be vnderstood in respect of faith and grace, wherewith they are ioyned: as a man is said to be a reasonable creature, yet in respect of his soule onely, though he consist both of soule and bodie: yet it is faith properly that iustifieth, and not workes, which follow faith: But the Apostle doth not at all in that place, or any other, ascribe iustification before God vnto workes.

7. Wherefore the best solution is this, that here S. Paul disputeth indeed of the proper and true causes of iustification, which he simply denieth vnto works, and giueth vnto faith: but there hee sheweth who, and vpon what condition men are iustified, and who are not iustified, namely, such as hauing a liuely faith, doe bring forth the fruits thereof, and doe their endeauour to keepe the lawe are iustified: as the Apostle in the same sense had said before, c.2.6. that *God will reward euery man according to his workes*. And in the like sense Christ shall say vnto the righteous in the day of iudgement, Matth. 25.34 *Come yee blessed of my Father, inherite the kingdome prepared for you: for when I was hungred, yee gaue me meate*: he sheweth not the cause of their saluation, but the condition, state, qualitie of those which should be saued: to this purpose, *Faius*: See further before, c.1. quest.26. and controv.7.

Quest. 25. *How by the law came the knowledge of sinne.*

1. The Apostle here confirmeth that which he said before, that none are iustified by the works of the law, by the contrarie vse of the law, because thereby commeth the knowledge of sinne: therefore iustice and righteousnes is not attained thereby.

2. The law, *Origen* vnderstandeth of the law of nature: *Augustine* only of the moral law, *lib.de spirit. & liter.c.8.* but indeed the law is vnderstood here in generall; both the naturall, for euen before the law written, by the law of nature, *Abimelech* knewe that adultery was sinne, Gen.20. but the morall more, by the which came a more full knowledge of sin: likewise by the ceremoniall and iudiciall law sinne was manifested, but after a diuerse manner, *ex accidente*, accidentally, because the one was appointed *in expiationem*, for the expiation; the other *in pœnam*, for the punishment of sinne, *Tolet. annot.14.*

3. Now diuerse wayes doth the written law, whereof the Apostle specially speaketh, reueale sinne. 1. *Ambrose* sheweth that before the law written, there was some knowledge of sinne, as he giueth instance in Ioseph, who detested the sinne of adulterie, to the which his mistresse inticed him: but it is so said, *quia lex ostendit peccata non impune futura*, because the law sheweth, that sinnes shall not goe vnpunished: so also *Theodulus*. 2. And by the written law, *peccata clarius fuerunt cognita*, sinnes were more euidently knowne: and some were knowne to be sinnes, that were not so taken before, *leviora quæq; non cognoscebantur esse peccata*, the smaller sinnes were not knowne, as concupiscence, *Hierome*: as the Apostle saith, *Hee had not knowne lust, vnlesse the law had said, Thou shalt not lust*: *quædam etiam graviora, &c.* and some things by the law were knowne to be greater, then before, *gloss. ordinar.* 3. *Oecumenius* thus expoundeth, because sinne was encreased by the knowledge of the lawe: for he that sinneth wittingly is so much the more a grieuous offender. 4. And before the lawe written, sinne was knowne as beeing against reason; but by the law it is discerned, as beeing against the will of God: and so the nature and qualitie of sinne, is more fully and perfectly knowne by the lawe, *Perer.* 5. And euen the knowledge of sinne before the lawe writ-

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written, did iſſue out of the grounds and principles of the morall law which were imprinted by nature in the mind, *Faius.*

4. But whereas the law ſheweth as well, what things are honeſt, and vertuous, as it diſcouereth ſinne: the Apoſtle onely toucheth that vſe of the law, which is to reueale ſinne: both becauſe it was more pertinent to his purpoſe, which was to ſhewe, that there is no iuſtification by the law, becauſe thereby we haue the knowledge of ſinne: and for that men are more prone vnto the things forbidden in the law, then to the duties commanded: ſo that the law doth not ſo much teach our dutie to God and our neighbour, as that we do not performe that which is our dutie, *Beza.*

5. Now further, whereas the Apoſtle ſaith, *By the Law commeth the knowledge of ſinne*, we muſt ſupply the word *onely*: not that the law doth nothing elſe but reueale ſinne; for it iudgeth and condemneth ſinne likewiſe: but here the oppoſition is betweene the knowledge of ſinne, and the remiſſion thereof: the law onely giueth the one, the agnition or knowledge of ſinne, not the remiſſion. *Perer.* by the law is *cognitio peccati, non conſumptio*, the knowledge of ſinne, not the conſumption of ſinne, *gloſſ.*

6. But it will be obiected, that in Leuiticus there are oblations preſcribed for ſinne, and the Prieſt was to pray for ſuch as had ſinned, and it ſhould be forgiuen them: *Gorrhan* anſwereth, that it was onely a legall remiſſion, *quoad pœnam, non quoad culpam*: onely concerning the puniſhment of the lawe, not of the fault: But *Lyranus* anſwereth better, that ſuch ſacrifice for ſinne, was *proteſtatio Chriſti paſſuri*, a proteſtation or profeſſion of Chriſt which was to ſuffer: ſo that ſuch remiſſion of ſinnes, though it were vnder the lawe, yet was not by vertue and force of the lawe, but by faith in Chriſt: for the ſinnes of the offenders were forgiuen at the prayers of the Prieſts, which could not be heard, if they were not of faith.

7. It will here be further obiected, that the politike and ciuill lawes of Princes intend more then the ſhewing of ſinne, they alſo do helpe to reforme ſinne, and reclaime men from it: therefore Gods law ſhould doe more then manifeſt ſinne. *Anſw.* 1. Humane lawes do onely require an externall ciuill iuſtice, but the law of God diſcouereth the corruption of the heart, ſo that herein there is great difference betweene them, *Melanct.* 2. Humane lawes may by propoſing of rewards and puniſhments helpe to perſwade and induce men, but they cannot inſtill or infuſe obedience into the heart. 3. God alſo intendeth more then the reuealing of ſinne by his Law: for if any could keepe it, they ſhould liue thereby: which while none is able to doe, yet the law beſide the diſcouering of ſinne, ſerueth as a Schoolemaſter to bring vs to Chriſt; ſo that it is through mans owne infirmitie, that the law giueth not life: and it ſheweth Gods power and wiſedome, that turneth the law vnto our good, namely, to bring vs vnto Chriſt, which by our infirmity is become vnto vs the miniſter of death.

8. So then there are two other ſpeciall vſes and benefits of the law, beſide the reuealing of ſinne; the one that concerning faith, it is a Schoolemaſter to bring vs to Chriſt; and touching manners and life, it ſheweth vs the way wherein we ſhould walke, *Mart.*

9. There is a double knowledge of ſinne by the law: there is one which is weake and vnprofitable, which neither throughly terrifieth the conſcience, nor reformeth the life: ſuch was the knowledge, which the heathen had of ſinne: as the Poets in their ſatyricall verſes did ſet forth the ſinnes of their times, but themſelues followed them: there is an other effectuall knowledge of the lawe, whereby the ſoule is humbled: and this is of two ſorts: either ſuch as is ioyned onely with terrour of conſcience, without any hope, ſuch was the knowledge of ſinne which Cain and Iudas had, that betrayed Chriſt: or it hath beſide ſome liuely hope and comfort, ſuch was Dauids agnition and confeſſion of his ſinne: But this comfort is no worke of the law, it is wrought in vs by the ſpirit of grace, *Martyr.*

Queſt. 26. Of the meaning of theſe words. *The righteouſneſſe of God is made manifeſt without the lawe.*

1. *Ambr.* by the iuſtice of God vnderſtandeth that iuſtice, wherewith God is iuſt *præſtans promiſſa ſua*, in keeping his promiſes: *Origen* taketh this iuſtice, to be Chriſt: rather it ſignifieth the iuſtice or righteouſneſſe which is by faith in Chriſt, ſo called, both becauſe of the efficient cauſe thereof, namely God, who worketh it in vs: and in regard of the effect, becauſe it onely is able to ſtand before God, *Caluin.*

2. *Without the Law.* 1. *Origen* here vnderſtandeth the lawe of nature, and giueth this expoſi-

expositiō: *Ad iustitiam Dei cognoscendam nihil opitulabatur lex naturæ*, the law of nature did help nothing at all to the knowledge of the iustice of God: but it was manifested by the written law of Moses: but the Apostle excludeth not here the written law: for then it were no consequent speach vnto the former, where the Apostle denied iustification vnto all works of the Law in generall: the same law then must be here vnderstood, which he treated of before, that is, generally both the naturall and written law. 2. *Augustine* ioyneth this word *without the law*, not vnto *manifested*, but vnto *righteousnesse*, so the righteousnesse without the lawe, he expoundeth, *sine adminiculo legis*, without the helpe of the lawe, *lib. de spirit. & liter. c.9.* but this sense first *Beza* confuteth by the order and placing of the words, which stand thus, *Without the law is righteousnesse made manifest*, not *righteousnesse without the lawe*: as Saint *Iames* saith, *Faith without works is dead*, not *without workes faith is dead*: for in this transposing of the words, the sense is much altered: *Tolet* addeth this reason, that *righteousnesse without the law*, that is, the workes of the law, was knowne euen vnto the faithfull vnder the lawe, therefore the words *without the law*, must be ioyned rather vnto *manifested*, then to righteousnesse. 3. But yet *Tolet* is here deceiued, for he thus interpreteth, *absq; lege*, without the law, that is, *cessante lege*, the law ceasing and beeing abrogate, the Euangelicall faith was manifested: for although the works of the morall law are commanded in the Gospel, yet they bind not by reason of the legall bond or obligation, but by vertue and force of new institution thereof by Christ; But our Sauiour saith directly, that he came not to destroy the Law and the Prophets, Matth.5.17. but if the morall law were first abrogated, though it were againe reuiued by Christ, it must first be dissolued. 4. *Ambrose* well referreth *without the law*, to *manifested*: but he seemeth to restraine it to the law of ceremonies: *sine lege apparuit, sed sine lege sabbati, & circumcisionis*, it appeared without the law, but without the law of the Sabbath & circumcision, and new Moone, &c. But in all this disputation the Apostle cheifly entreateth of the morall law, by the which specially came the knowledge of sinne. 5. Some referre this to the manifestation of the Gospel by the preaching of the Apostles, when the Gentiles were called, which had no knowledge of the law, *Mart.* and many also among the Iewes, which though they had not the law, yet cared not for it, as they say, Ioh.7.48. *Doth any of the rulers or Pharisies beleeue in him, but this people which knoweth not the Law, Gerrh.* so they vnderstand, *without the lawe*, that is, without the knowledge of the law: But the Apostle speaketh of that iustice, which was manifested both to the Gentiles and the Iewes, which had yet the knowledge of the law.

6. *Gryneus*, whereas the Apostle saith, first, that righteousnesse is reuealed without the lawe, and yet immediately after he saith, hauing *witnesse of the Lawe and the Prophets*, would reconcile them thus: vnderstanding *lawe* in the first place of the letter of the lawe, which doth not set forth the iustice of God by faith, and in the other place the spirituall sense of the law.

7. But the meaning rather of the Apostle is this: that it is not the office of the lawe to teach faith: and that beside the law, there is an other doctrine in the Church concerning faith: which doctrine of saluation and iustice by faith, neither the natural nor morall law can teach: and though in the time of the law, this doctrine of faith was taught the faithfull, yet the knowledge thereof came not by the law: And for the full reconciling here of the Apostle to himselfe, three things are to be considered: 1. That in the first place the law is vnderstood strictly, for the doctrine of the morall law, whether written or naturall, which doth not properly teach faith in Christ: afterward the law is taken for the bookes of Moses, wherein many Euangelicall promises are contained beside the legall precepts, *Beza annot.* 2. The law doth properly vrge workes, it doth not professedly teach faith, and yet it excludeth it not, *Pareus*: but accidentally it bringeth vs to Christ, as forcing vs when we see our disease to seeke for a remedie. 3. This doctrine of faith was *manifested without the Law*, that is, more clearely taught and preached at the comming of Christ, yet it was knowne vnto Moses and the Prophets, though more obscurely: for in that it is said, to be manifested, not *made* or created, it sheweth that it was before, though not so manifest, *Perer. disput. 10. Faius.* So then these words *but now*, doe both note the diuersitie of time, and they are *aduersatiue* particulars, shewing, that our iustice is not reuealed in the law, but otherwise, and elsewhere.

Queſt. 27. *How the righteouſneſſe of faith had witneſſe of the Lawe and the Prophets.*

Fowre wayes are the Law and Prophets found to beare witneſſe and teſtimonie vnto the Goſpel of faith. 1. By the euident propheſies of Chriſt: as our bleſſed Sauiour ſaith, Ioh.5. 46. *Moſes wrote of me:* and S. Paul ſaid before, c. 2. *Which he had promiſed before by his Prophets in the holy Scriptures:* and S. Peter ſaith, Act.10.43. *To him alſo giue all the Prophets witneſſe:* ſuch euident teſtimonies out of the law and Prophets are theſe, which are cited by the Apoſtles, as that Rom.10.6. *The righteouſneſſe of faith ſpeaketh on this wiſe, Say not in thy heart, who ſhall aſcend into heauen? that is, to bring Chriſt from aboue, &c.* ſo the Apoſtle citeth an euident teſtimonie out of the 31. of Ieremie, Heb.8.8. how the Lord would make a newe teſtament with the houſe of Iuda: and many ſuch teſtimonies in the new Teſtament, are taken out of the old.

2. A ſecond kind of Teſtimonie, were the types and figures which went before in the old Teſtament: as the Paſchall lambe, the Manna, the rocke, the cloud, did ſhadow forth Chriſt: likewiſe ſome acts of the Patriarkes and Prophets did prefigure out Chriſt, as Abrahams ſacrificing of Iſaac: Salomons building of the Temple: Ionas beeing in the bellie of the whale, with ſuch like.

3. The ſacrifices and oblations, and the blood of rammes and goats, did ſignifie the vnſpotted lambe of God, that ſhould be ſlaine for the ſinnes of the world, *Martyr.*

4. The lawe alſo by the effect thereof did beare witneſſe vnto Chriſt: as *Auguſtine* ſaith, *Lex hoc ipſo, quod inbendo, & minando neminem iuſtificabat, ſatis indicabat, &c.* the law in this ſelfeſame thing, that it iuſtified none in bidding and threatning, did ſufficiently ſhewe, that man is iuſtified by the gift of God, &c.

Queſt. 28. Of theſe words, v.22. *The righteouſneſſe of God by the faith of Ieſus Chriſt, vnto all, and vpon all.*

1. Here the Apoſtle toucheth firſt the efficient and principall cauſe of this righteouſnes, which is God, then the materiall cauſe Chriſt with his obedience both actiue and paſſiue, in performing the law, and bearing the puniſhment thereof for vs: then the inſtrumental cauſe, which is faith: and the ſubiect, wherein this faith is ſeene, and vnto whom it belongeth, *euen vnto all, and vpon all.*

2. The faith of Chriſt is not here taken actiuely, for the faith which Chriſt had, but paſſiuely for the faith, whereby Chriſt is had and poſſeſſed: And by faith here is not vnderſtood a generall aſſent onely, or naked knowledge, but a firme perſwaſion of the heart, ioyned with a ſure and certaine knowledge of things hoped for: as the Apoſtle ioyneth both together, Heb.11.1. defining faith *to be the ground of things hoped for*, there is the aſſurance & confidence: and *the euidence of things which are not ſeene*, there is the knowledge.

3. This faith doth not iuſtifie, *effectiuè*, as working an habituall iuſtice in vs, nor *materialiter*, materially, as though faith it ſelfe were that, whereby we are iuſtified: but it iuſtifieth *obiectiuè*, as it apprehendeth Chriſt, and *organicè*, inſtrumentally, as it applyeth the righteouſneſſe of Chriſt, to them which beleeue, *Parem.*

4. Further, concerning faith, it differeth much from *opinion, ſuſpition, ſcience*, or *knowledge*. *opinion* though it incline vnto the truth, yet it is vncertaine and doubtfull, ſo is not faith: *ſuſpition* giueth but a weake aſſent, but faith is a firme and ſure perſwaſion: as *opinion* is an vncertaintie of the iudgement, ſo is *ſuſpition* in the will and aſſent, neither are in faith: knowledge bringeth a firme aſſent, but it is by demonſtration of reaſon; now faith beleeueth beyond reaſon: And of faith there are two kinds; one is a vaine and temporarie faith, which is fruitleſſe, and without charitie; as in the parable of the ſower, ſome ſeed fell in ſtony and thorny ground; ſuch faith iuſtifieth not: there is a liuely and effectuall faith, which is onely in the Saints; and this is the true iuſtifying faith; which yet admitteth diuerſe degrees, in ſome it bringeth forth thirtie, in ſome ſixtie, in ſome an hundred fold: there are two impediments of faith, the one is curioſitie, to ſeeke fully to comprehend the things which we beleeue; the other is doubtfulnes to be vncertaine of them: Both theſe *Baſil* toucheth writing of faith, *Ne contendas videre ea, quæ procul repoſita, neq; ea quæ ſperantur, ambigua ſtatuas*, ſtriue not to gaze vpon thoſe things, which are ſet farre off, neither hold vncertaine the things hoped for, *Mart.*

5. Here it ſhall not be amiſſe to note the diuerſitie of phraſes which the Apoſtle vſeth, when

when he speaketh of faith: it is called the *righteousnesse of God*, c. 1. 17. and *of or from God*, *Philip.* 3. 10. *righteousnesse by faith*, c. 3. 22. and *of faith*, c. 5. 1. *righteousnesse without works*, c. 3. 28. *the righteousnesse of faith*, c. 4. 11. 13. *righteousnesse in the blood of Christ*, c. 5. 9. *righteousnesse by the obedience of Christ*, c. 5. 19. *righteousnesse not our owne*: *Philip.* 3. 9. *righteousnesse imputed of God*, c. 4. v. 6. 10.

6. And whereas it is added, *toward all, and vpon all.* 1. Some do thus distinguish, that the first (*all*) noteth the Iewes, the second the Gentiles, *Oecumen.* some by the first vnderstand the Apostles, by the second those which were afterward called: *Anselm. super omnes*, vpon or aboue all: interpreteth, *supra captum omnium*, aboue the reach or capacitie of all: But this is rather doubled to shew, *neminem excludi*, that none of the faithfull are excluded, *Parens*: and in that he saith *aboue* or vpon all, Gods ouerflowing iustice is signified, which ouerfloweth as waters, *Faius.* 2. But this vniuersall particle (*all*) must be restrained onely vnto those which beleeue: for as *Ambrose* saith, *habet populus Dei plenitudinem suam, &c.* the people of God haue a certaine fulnesse, *& specialis quædam censetur vniuersitas*, and there is a speciall kind of vniuersalitie, when the whole world (of the elect) seemeth to be deliuered out of the whole world, &c. *de vocat. gent. lib.* 1. *c.* 3.

Quest. 29. *What it is to be deprived of the glorie of God, v.* 23.

1. *Origen* vnderstandeth these words, *effectiuè*, by way of the effect: *quomodo auderet peccator gloriam Deo dare*, how should the sinner presume to giue glorie vnto God: the praise of God is not seemely in a sinners mouth. 2. *Oecumenius* taketh the word ὑστεροῦνται, litterally, thus interpreting, they are left behind; *post tergum est gloria & beneficentia Dei*, the glory & beneficence of God, is behind thy backe: that is, Gods grace doth preuent thee: because a man is iustified freely without his owne works. 3. Some by the glorie of God vnderstand iustification, whereby Gods glorie appeareth, *Lyran. per quam glorioſus apparet*, by the which the Lord appeareth glorious: so also *gloss. ordinar. Hugo, Gorrhan.* 4. *Faius* by this glory vnderstandeth that image of God in righteousnesse and holinesse, after the which man was created: which man had blotted out by his fall: so also *Martyr* applyeth it to the corruption of mans nature. 5. *Theodoret* taketh this glorie for the presence of the grace of God: in which sense the arke of the couenant was called the glorie of God, because there he shewed himselfe visibly present: as when the Philistims had taken the Arke, it is said, *The glory is departed from Israel*, 2. Sam. 4. 22. 6. *Melancthon* by glorie would haue vnderstood, that grace, acceptance, and approbation, which men haue with God, beeing iustified by faith: so also *Osiander, Tolet, Caietan*, vnderstand *gloriam hominis apud Deum*, the glorie of man, that is his acceptance with God: and there is here a secret opposition betweene glorie with men, which we may attaine vnto by works, as the Apostle sheweth, c. 4. 2. and glorie with God: to this purpose also *Caluin* and *Piscator*.

7. Wherefore with *Chrysostome* we here vnderstand rather the glorie of eternall life: hee that offendeth God, *non ad eos pertinet, quibus ascribenda est gloria*, doth not appertaine vnto those, to whom eternall glorie shall be ascribed: and so *Beza* also well giueth the sense of the word ὑστεροῦνται, which is vsed of those which came short in the race, and cannot attaine vnto the marke or price, that is set before them: so also *Gryneus*, they cannot attaine *ad metam vitæ illius gloriosæ*, to the marke of that glorious life, which is set before vs in heauen: of this glorie the Apostle spake before, c. 2. 10. *To euerie one that doth good, shall be glorie, and honour*: the meaning then is, that all men by their sinne, are strangers, and as banished men from God, and his kingdome, which is not recouerable by mans workes, neither is there any way to come vnto God, and euerlasting saluation, but onely by faith in Christ: So that all religions whatsoeuer are condemned beside the Christian faith, as not beeing able to bring vs vnto God, *Parens*.

Quest. 30. *Of iustification freely by grace, v.* 24.

1. Here the Apostle expresseth all the causes of our iustification. 1. The efficient, which is the grace of God, that is, not the doctrine of the Gospel freely reuealed, as the Pelagians vnderstand it, nor the graces of the spirit infused, as the Romanists; but by the grace of God wee vnderstand, the free mercie and goodnesse of God toward mankind. 2. The formall cause and manner, is in that we are freely iustified without any merit of our owne: the word δωρεὰν, freely, is sometime taken in an other sense, as Galat. 2. 22. *If righteousnesse were by*

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the law, then Chriſt died δωρεὰν, without cauſe: but here it ſignifieth freely. 3. The meritorious and working cauſe is Chriſt Ieſus, who hath redeemed vs, and the inſtrumentall cauſe, is faith. 4. The end in reſpect of vs, is our ſaluation and iuſtification: in reſpect of God, the manifeſtation of his righteouſnes to his glory.

2. *Thorough the redemption.* 1. This word is taken improperly for any deliuerance out of daunger, as God is ſaid to haue redeemed his people out of the thraldome and captiuity of Egypt: but properly it ſignifieth ſuch deliuerance, as when any thing beeing in an others occupying, is freed and exempted, by paying the price: and ſuch redemption is either corporall, as when men are deliuered from externall and corporall bondage; or ſpirituall: ſuch is our redemption by Chriſt: whoſe death, the price of our redemption, was in reſpect of the deed corporall, beeing hiſtorically done, but in regard of the effect and fruit it was ſpirituall, in redeeming vs from the ſpirituall bondage of ſinne, the deuill, and hell. 2. This redemption is taken two waies, either properly for the very worke of our redemption purchaſed by the death of Chriſt: or for the effect thereof, the conſummation of that worke of our redemption in euerlaſting life: as it is taken, Rom.8.22. *Parens.*

3. But it will be obiected, that we are not freely iuſtified, ſeeing that Chriſt hath paied the ranſome for vs: how then is that ſaid to be freely done, where a price is paied? *Anſw.* It is free *ex parte hominum*, on mans behalfe, becauſe no price for their redemption is exacted of them: but *ex parte Chriſti*, on Chriſts part it was not free, becauſe he paied a moſt ſufficient, and exact price for our redemption: So the Prophet ſaith, *Come buie without money*, Iſa.55.1. they are ſaid to buie ſaluation, becauſe it is bought for them by Chriſt, and yet without money; becauſe Chriſt hath paid the debt for them: *Tolet.* So in the worke of our redemption are ſeene both the iuſtice, and free mercy of God: the firſt, in that Gods wrath was ſatisfied by the death of Chriſt: the other toward vs, in that God hath giuen his ſonne freely to die for vs.

31. Queſt. *How God is ſaid to haue purpoſed or ſet forth Chriſt to be our reconciliation.*

1. *Whome God hath ſet forth or propoſed:* *Ambroſe* readeth, *diſpoſed*, and ſome vnderſtand it of the publike exhibiting and propoſing of Chriſt in the preaching of the Goſpel, *Tolet.* but this word rather ſheweth the euerlaſting purpoſe and decree of God from the beginning of the world, to giue his ſonne for our redemption: ſo is the word προθέσεις taken Rom.8.28. euen to them, that are called of his purpoſe, *Faius.* And hence may two obiections be anſwered: 1. How it might ſtand with the iuſtice of God, that his moſt innocent Sonne ſhould die for others. *Anſw.* This was Gods purpoſe from the beginning of the world: it was the decree of the whole Trinitie, that the Sonne of God ſhould be the Redeemer of the world: yea and Chriſt alſo offered himſelfe, 1.Tim.2.8. *Faius.* 2. Some obiect, how the death of Chriſt, and whence it ſhould haue vertue to reconcile vs vnto God: what proportion is there betweene the infinite ſea of mens ſinnes, and the ſhort death of Chriſt, that was not extended beyond three daies. *Anſw.* The vertue of Chriſts death dependeth of the purpoſe of God: he ſo appointed, decreed, and purpoſed, that by this meanes the world ſhould be redeemed: the Lord in his infinite power, could haue appointed other meanes, but he thought none fitter for the recouering of our decaied eſtate: *Parens.*

2. Chriſt is called ἱλαστήριον, the reconciliation: which ſome thinke may be taken in the maſculine gender, that he is our reconciliator; *Tolet. annot.* 21. where there is a manifeſt alluſion vnto the propitiation of the Arke, which was called *cappareth*, the propitiatorie: Chriſt was then ſignified by that golden propitiatory, which couered the Arke, from whence the Lord deliuered his oracles. *Origen* is here ſomewhat curious in his typicall applications: by the gold vnderſtanding the purity of Chriſt, by the length & breadth, his diuinity and humanity: but I omit them as too curious obſeruations: *Beza* thinketh, that the Apoſtle in ſaying whome God προέθετο, hath propoſed, alludeth vnto the propitiatory, which was then kept within the vaile, but now is publikely propoſed, and exhibited, that vaile beeing remooued: but the Apoſtle, in this word *propoſed*, hath reference rather to the purpoſe and counſell of God, as is before ſhewed.

3. *Through faith in his blood:* 1. By blood is vnderstood by a *synechdoche*, the whole sacrifice of Christ, which was the consummation of his obedience: And hee saith *in his blood*, that is, by his blood, as the instrument of our redemption: for there are two instruments of our redemption; one on Christs part, his death and shedding of his blood; the other on ours, which is our faith, *Mart.* these words in his blood, some doe referre vnto the word *reconciliation*, *Theodoret*, *Anselme*, *Tolet:* some vnto the next words before, (*through faith,*) as the Syrian interpreter: But it may very well be ioyned with both, that our reconciliation was purchased by Christs blood, and Christs blood cannot profit vs, vnlesse we beleeue it to haue beene shed for vs, *Pareus.*

32. Quest. *How we are said to be iustified freely, seeing faith is required, which is an act in the beleeuer.*

1. This obiection may further be vrged thus: that is freely bestowed, which is conferred without any help or worke in the receiuer: seeing then a man must bring faith, which is a worke of the will, how is he said to be iustified freely?

Ans. 1. *Tolet* first hath this answer, that we are said to be iustified freely through faith; because faith is the free gift of God: and it is giuen vs freely to merit our saluation by faith: But he himselfe misliketh this answer: for to be iustified freely, and by the merit of faith in any other gift, it can not stand together: for where merit and worke is, the wages is not counted by fauour, and so freely, but by debt, Rom. 4. 4.

2. The better answer then is, that we are iustified freely, although the condition of faith be required; because faith doth not iustifie, *vt actus quidem noster est*, as it is an act of ours; but all the vertue thereof proceedeth from the obiect: as the Israelites beeing healed by looking vpon the brasen serpent, obtained not their health, by the very act of opening their eyes, but by the obiect, which they beheld, which was the serpent: And like as when a rich man giueth his almes vnto the poore, though he stretch out his hand to receiue it, yet is it said notwithstanding to be a free gift. *Tolet. annot.* 20. 3. But adde here further, that as when a blind man putteth forth his hand, but he that giueth it is faine to direct it, to receiue the almes: or if a man haue a weake and withered hand, which he is not able to stretch out, vnlesse the other that giueth doe lift it vp: in this case euery way the gift is free: So our will is not of it selfe apt to beleeue, or will any thing aright, vnlesse the Lord direct it: faith then beeing both the worke of God in framing our will, and faith receiuing all the vertue from the obiect which it apprehendeth, namely Christ: it remaineth, that faith notwithstanding, we are iustified freely. *Faius.*

33. Quest. v. 25. *To declare his iustice or righteousnes, what iustice the Apostle vnderstandeth here.*

1. *Chrysostome* vnderstandeth the declaration of Gods iustice by the effect thereof: like as God declareth his riches, not that he is rich in himselfe, but in making others rich: and his power, not in that he euer liueth himselfe, but in raising others to life: so his iustice is declared, not in beeing iust in himselfe, but in making others iust. But this iustifying of sinners is a worke of Gods mercy, not of his iustice.

2. *Theodoret* herein will haue Gods iustice to be manifested, because he did sustaine the sinnes of the world, with patience, forbearing to punish them: but this likewise was an effect of his goodnes and mercie, not of his iustice.

3. *Ambrose* vnderstandeth this iustice of God in keeping and performing his promise: but the iustice of God is not here to be taken in a diuers sense, then before v. 22. *the righteousnes of God by the faith of Iesus Christ.*

4. Some doe take the iustice of God here, for his goodnes, mercy, and clemencie: as the Prophet Dauid vseth to pray, *Iudge me according to thy righteousnes*, that is, thy goodnes, *Pareus:* but this seemeth not to be so proper here.

5. Some vnderstand the iustice of God, in not leauing sinne vnpunished, *Lyran.* it was the iustice of God, that the price of our redemption should not be paid otherwise, then by the blood of Christ: but this is not the iustice of faith, which the Apostle spake of before.

6. Therefore this iustice, which the Lord manifested and declared, is none other but the righteousnes of faith, before touched: and as the words here following doe shew, *by the forgiuenes of sinnes:* God reuealed and manifested this to be the true iustice, whereby men are iustified before him, euen the righteousnes of faith: so *August. lib. de spir. & lit. cap.* 13. *Anselme*, *Tolet*, *Osiander.*

34. Quest.

34. Queſt. *What is meant by ſinnes that are paſt*, v.25.

1. Some think that this is vnderſtood of the fathers in the law, which were kept in *Limbus*, who though thorough remiſſion of their ſinnes, they were freed from puniſhment, yet they were not receiued vnto glory: *gloſſ. ordin. Gorrhan.* But *Tolet* confuteth this interpretation, (though he allow the opinion) as not agreeable to the Apoſtles mind, for the words are not to be ſo limited and reſtrained: but generally the Apoſtle vnderſtandeth ſuch ſinnes as he ſpake of before, v.23. *All haue ſinned, and are deprined of the glorie of God.* And if the ſinnes were not yet remitted vntill Chriſts comming vnto the Patriarks, they could not be freed, no not from the puniſhment. 2. The *Nouatians* vnderſtand thoſe former ſinnes, which were paſſed, of ſinnes going before vocation and iuſtification, denying all remedie vnto ſinnes committed afterward: But this were to make the death of Chriſt of ſmall force, if there were no place for forgiuenes, euen after one is iuſtified: Dauid fell into thoſe two greiuous ſinnes of murther and adultery after he was called, and yet was reſtored againe. 3. *Catharinus* with other Romaniſts, vnderſtand likewiſe ſinnes going before iuſtification and baptiſme: the reſt that follow after, they ſay muſt be purged by other meanes, as by repentance and ſatisfaction: But the Apoſtle ſpeaketh generally of all ſinnes, *If any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the iuſt*, 1. Ioh.2.2. Chriſt is our aduocate as well for ſinnes before baptiſme, as after: but ſee more for the confutation of their error among the Controuerſies. 4. The Apoſtle then compareth not the perſons, but the ſinnes and the times, and ſheweth, that euen the ſinnes committed vnder the law, and from the beginning of the world, were redeemed by no other way, then by faith in Chriſt: God by his patience did forbeare to puniſh thoſe ſinnes, as not imputing them, becauſe of the Redeemer which was to come. Agreeable hereunto is that place, Heb.9.15. *For this cauſe is he the Mediator of the new Teſtament, that through death, which was for the tranſgreſſion in the former Teſtament, they which were called might receiue the promiſe of euerlaſting inheritance:* By conference of theſe places together, it is euident, that by ſinnes that are paſt are meant, not the ſinnes going before baptiſme, or iuſtification, but the ſinnes committed vnder the old Teſtament, to ſhew that there was no remiſſion of ſinnes from the beginning of the world, but by faith in Chriſt. And this further appeareth, becauſe the Apoſtle ſaith, v.26. *to ſhew at this time his righteouſneſſe, &c.* he ſetteth the preſent time of the Goſpel, and the reuelation of grace againſt the former times.

35. Queſt. *Why the Apoſtle maketh mention of ſinnes paſt.*

Now the Apoſtle ſo extendeth the effect and fruit of our redemption by Chriſt, vnto the ſinnes paſſed, as that the ſinnes preſent, and to come alſo, ſhall be by vertue thereof remitted: but he maketh mention onely of the ſinnes paſt and before committed by theſe reaſons.

1. Hereby the Apoſtle ſheweth the imbecillity of the law of Moſes, and the ceremonies thereof, that they were *expiationes non veræ, ſed vmbratiles*, not true expiations, but onely in ſhadow, *Pareus:* as the Apoſtle ſaith, Heb. 9.9. *That thoſe gifts and ſacrifices could not make holy concerning the conſcience:* and ſo *Thomas* yeeldeth this reaſon vpon this place, *God remitted the ſinnes before paſſed, quæ lex remittere non potuit*, which the law could not remit.

2. *Adamus Saſbout* addeth, that the Apoſtle maketh mention onely of former ſinnes, to ſignifie, *non deinceps viuendum eſſe peccatis, ſed iuſtitiæ:* that we ſhould not liue afterward vnto ſinne, but vnto righteouſnes: for it were a ſigne of great vnthankfulnes, hauing receiued ſo great a benefit in the forgiuenes of ſins paſt, if we ſhould eftſoone fall into the ſame againe.

3. *Pererius* giueth two other reaſons, firſt, that becauſe it ſeemed an hard and impoſſible thing, that ſinnes before done ſhould be remitted by the Redemption of Chriſt following many yeares after: for the cauſe muſt be *ſecundum exiſtentiam*, hauing a beeing before the effect: therefore the Apoſtle to take away this ſcruple and difficulty, maketh expreſſe mention of precedent ſinnes, to the which the vertue of Chriſts death was applied by faith.

4. But *Pererius* other reaſon is falſe and friuolous: that thoſe former ſinnes are mentioned to ſhew, that there was no full remiſſion of them: for though they were remitted *quantum ad culpam & pœnam æternam*, in reſpect of the fault and euerlaſting puniſhment: yet the fathers vntill Chriſt comming were kept in *Limbo*, and had no entrance into heauen. But ſeeing by the blood of Ieſus their ſinnes were remitted, they alſo by the vertue of the ſame blood had power to enter into heauen: as the Apoſtle ſaith, Heb.10.19. *By the blood*

Perer. diſput. 15. numer. 73.

of Iesus we may be bold to enter into the holy place. And againe, v. 14. he saith, *With one offering hath he consecrated for euer, them that are sanctified:* if then the beleeuing fathers of the old Testament were sanctified by Christs blood, they were consecrated for euer, that is perfectly: but more followeth afterward of this matter among the Controuersies.

5. The true reason therefore, why the Apostle giueth instance in sinnes, which were past, is to shew, that from the beginning of the world, there was no remission of sinnes, from Adam vnto Moses, and from Moses vnto Christ, but onely by faith in his blood: And therfore Iohn Baptist pointeth at Christ, and saith, *Behold the Lamb of God, that taketh away the sinnes of the world*: Some doe alleadge that place, Apoc. 13.4. *Whose names are not written in the booke of life of the Lamb, which was slaine from the beginning of the world: Pareus, Faius:* but this place seemeth not to be so fitly alleadged to that purpose: for these words, *from the beginning of the world*, are rather to be ioyned with the former words, *whose names are not written in the booke of life, &c. from the beginning of the world:* so *Aretus* distinguisheth, whom *Beza* and *Pererius* follow: And so are the words ioyned, c. 17.8.

6. And further, as hereby is expressed, that all the sinnes of such as beleeued were remitted in Christ which were done before, so much more the sinnes of the age then present, and which should be committed afterward, are giuen by no other way: as the Apostle saith, Heb. 13.8. *Iesus Christ yesterday, and to day, and the same also is for euer. Pareus.*

36. Quest. *How God is said to be iust, and a iustifier of him which is of the faith, &c.* v. 26.

1. Some vnderstand this iustice of God generally of his holines, vprightnes, integritie, which appeared in the worke of our redemption throughout, *Pareus:* wherein most of all shined forth the power of God, his wisdome, and benignity vnto man: his power in iustifying the wicked, which was no lesse worke, then in first creating him: his wisdome in iustifying him by the death of Christ: so fit and conuenient a meane for the reparation of man: his benignity appeared, in beeing so mindfull of man, as to appoint a way for his redemption: *Hugo.*

2. *Ambrose* doth vnderstand God to be iust, that is, faithfull in keeping his promises: so also *Beza.*

3. Some thus interpret: iust, that is, *benignus & bonus*, good and gracious: *Osiand.* but Gods iustice is one thing, his clemency an other.

4. *Tolet* vnderstandeth God to be iust, in that he would not be satisfied for the sinne of man, *non accepto pretio sanguinis*, vnles he had first receiued the price of Christs blood: so also *Pareus.*

5. *Oecumenius* applieth it to Gods iustice, which should be shewed in the iust punishmēt of those, which should refuse grace offered: but the Apostle speaketh of the time present, not to come.

6. The meaning then is this: *that he might be iust*, that is, appeare and be acknowledged onely to be iust, and all men lyars, that is, sinners and vniust, as he saide before: and as he is iust in himselfe, so this iustice is communicated vnto vs by faith in Christ: to this purpose *Calvin, Bucer, Pellican.* so also the *interlin. glosse*, that *he might be iust, aliter non posse ipsum iuuare*, otherwise he could not help to iustifie others, if he were not most iust in himselfe: God then is onely iust in himselfe, and as he is the fountaine of all iustice, so he doth iustifie others, by that way, which he hath appointed, namely by faith in Christ.

37. Q. *How reioycing is excluded not by the law of works, but by the law of faith.*

1. There are two kinds of reioycing, one is in our redemption purchased by Christ, whereof the Apostle speaketh, 1. Cor. 1.31. *He that reioyceth, let him reioyce in the Lord:* there is an other reioycing in man: as the Apostle saith in the same place, v. 29. that no flesh should reioyce in his presence: of the latter kind of reioycing, which is in mens works, speaketh the Apostle here.

2. But the *ordin. glosse* vnderstandeth this *de laudabili gloriatione*, of the commendable reioycing, and by *excluded*, he vnderstandeth, manifested or expressed, as goldsmiths doe exclude and set out the stones set in siluer: but this is a very vnfit interpretation: the reioycing, which the Apostle will haue here excluded, is the reioycing before men, as he sheweth afterward, c. 4.2.

3. By the law of works, he vnderstandeth not onely the ceremonials, and iudicials of the law, which are abolished vnder the Gospel, as *Lyranus*, but the morall also: for the Apostle shewes,

ſhewes, c.4.2. that Abraham might reioyce in works before men, but not with God: where he meaneth works of the morall law: for the ceremonies were not yet inſtituted.

4. Neither by the law of works, doth the Apoſtle vnderſtand ſuch workes as are done without faith, and by the law of faith, the law of workes with faith: but he excludeth all workes whatſoeuer: for ſeeing that ſuch workes (they ſay) proceed partly of freewill, then this reioycing ſhould not be taken away: for where the freewil of man worketh, there is merit, and where there is merit, there is reioycing. *Pareus.*

5. By the law of workes, and the law of faith, is vnderſtood the rule and doctrine of works, and the rule and doctrine of faith: for in the Hebrew phraſe, the law is taken for the ſtrength of a thing, for doctrine or direction, as afterward c.7. he ſaith, the law of the ſpirit, the law of the members, the law of the minde. *Mart. Fains.*

6. And Moſes law is called the law of works, not becauſe it onely contained the precept of works, but gaue no power or grace to doe them: as *Tolet annot.* 27. for neither doth the Goſpel giue power by fulfilling of the law to attaine vnto ſaluation: but it is called the law of works, becauſe it required works and keeping of the law vnto ſaluation: for the Goſpel alſo commandeth works, but not with condition thereby to be ſaued: it is called the law of faith, becauſe it requireth onely the condition of faith vnto ſaluation, it ſaith, beleeue, and thou ſhalt be ſaued. *Fains.* And whereas it will be obiected, that diuers had faith vnder the law, the anſwer is, that they had it not by the law, but by the ſpirit of grace giuen vnto them. *Fains.*

7. And whereas the Apoſtle had ſaid before, v.20. by the law commeth the knowledge of ſinne: it ſeemeth that euen reioycing is excluded by the law of works alſo, which the Apoſtle denieth, ſeeing the law doth not helpe to iuſtifie, but condemneth: But we muſt conſider, that here the Apoſtle ſpeaketh of the law of works, not in reſpect of our weaknes, that are not able to keep it, but in regard of the inſtitution thereof, which promiſeth life and ſaluation to thoſe, that keep and obſerue it: *Caluin.* The next verſe beeing the 28. ſee handled at large, with the queſtions thereout ariſing, among the controv. *contr.* 14. to *contr.* 22.

38. Queſt. *Of the difference betweene theſe two phraſes, of faith, through faith,* v.30.

Whereas the Apoſtle ſaith, it is one God, which ſhall iuſtifie the circumciſion of faith, ἐκ πίστεως, and the vncircumciſion, διὰ πίστεως, through faith: this difference of phraſe is diuerſly ſcanned. 1. *Origen* thinketh the Iewes here called the *circumciſion*, to be ſaid to be iuſtified *of faith*, becauſe *initio ex fide ſumpto, &c.* they beginning of faith, are perfected by the fulfilling of workes: and the vncircumciſed Gentiles are ſaid to be iuſtified through faith, *quia à bonis operibus exorſi*, becauſe beginning with good workes they are perfected by faith: But *Origen* is herein both contrary to the Apoſtle, who concluded, that a man is iuſtified by faith (onely) without the works of the law; and to himſelfe, who had ſaid a little before, *fidem ſolam ſufficere ad ſalutem*, that faith onely ſufficeth to ſaluation.

2. *Gorrhan* ſheweth a more reaſonable difference, that the Iewes are ſaid to be iuſtified *of faith*, the Gentiles *through faith*; becauſe vnto the Iewes, faith is both *terminus à quo*, & *ad quem*, the terme, where they begun their iuſtification, and where they ende: but in the Gentiles it is onely *terminus ad quem*, the terme, vnto the which they tend, and where they end: and *Caluin* ſeemeth to ſay as much in effect, that the Iewes *naſcuntur gratiæ hæredes*, are borne as it were the heires of grace; but to the Gentiles it is *aduentitium fœdus*, a couenant happening vnto them otherwiſe: But in this ſenſe (*of faith*) ſhould be ioyned to *circumciſion* not to *iuſtified*: and if the Iewes were of faith, then they needed not to be iuſtified againe through faith.

3. *Fains* hath the like conceit, that by the circumciſed of faith, the Apoſtle meaneth the beleeuing Iewes, which are ſaid to be of the faith, and ſo he would haue this particle againe repeated, that the vncircumciſion (of faith) are both iuſtified through faith: but then the ſentence ſhould be very imperfect: and *of faith* muſt be ioyned *to iuſtifie*, as appeareth, v.28.

4. *Tolet* thinketh, that although ſometime theſe prepoſitions, ἐκ, and διὰ, *of*, and *through*, ſignifie the ſame thing, yet here the Apoſtle giuing the one to the Iewes, and the other to the Gentiles, ſeemeth to make ſome difference betweene them, leaſt he ſhould ſeeme to confound the Iewes and Gentiles together: *Tol. annot.* 28. But the Apoſtle in this matter of iuſtification maketh both Iewes and Gentiles equall, howſoeuer he otherwiſe denieth not vnto the Iewes their prerogatiues.

5. Wherefore, in this place it seemeth rather that the Apostle meaneth the same thing, to *iustifie of faith*, and *through faith*, and *by faith*, v.28. as the Apostle saith, c.11.36. *of him, and through him are all things*; not insinuating by this diuersity of phraise, any different thing in God: and further, as the circumcised Iewes are here said to be ἐκ πίστεως, of the faith, so are the Gentiles, Gal.4.7. Thus much therefore the Apostle signifieth, that as there is no difference between these two, to be iustified *of faith*, and *through faith*; so neither in this behalfe is there any difference betweene the iustification of the Iew and Gentiles. *Caluin.*

6. *Peter Martyr* noteth here how the Grecians standing vpon the curious and nice distinction of these two prepositions, ἐκ, *of*, and διὰ, *through*, dissented from the Latine Church about the proceeding of the holy Ghost: they would haue the spirit to proceed *ex patre per filium*, of the Father by and through the Sonne: but the other to take away this difference, affirmed, that he proceeded, *ex patre & ex filio*, both of the Father, and of the Sonne.

39. Quest. *How the law is established by the doctrine of faith.*

1. *Origen* and *Theodoret* thinke that the law is established by faith, because the law did write of Christ, and commanded to beleeue in him: as Deut.18. *A Prophet shall the Lord God raise from among your brethren like vnto me, &c.* But the Euangelical promises contained in the old Testament, belong rather vnto the Gospel, then the Law.

2. *Ambrose* vnderstandeth it of the performing and fulfilling of the ceremonies: *mystica & ceremonialia spiritualiter implentur*, the mysticall ceremonies of the law, are spiritually fulfilled: *gloss ordinar.* to the same purpose *Hierome*: the law is established, when it appeareth, that one Testament succeeded an other, one circumcision an other, and spirituall things succeed carnall, &c. But it is euident that the Apostle specially meaneth the morall law, by the which commeth the knowledge of sinne, v.20.

3. *Chrysostome* giueth this sense, *quia fides voluntatem legis statuit*, because faith establisheth the will and intent of the law: for the intendment of the law, was to iustfie men by the works thereof: now that which the law could not doe, faith effecteth. But in this point of iustification, faith rather is contrary to the law, for one requireth the condition of workes, the other onely of beleeuing.

4. *Beza* and *Pareus* in these two points will haue the law established, first because Christ satisfied the punishment of the law in dying for our sinnes, according to the sentence of the law, *thou shalt die the death*: and in that Christ by his perfect obedience hath fulfilled the law: But it seemeth that the Apostle speaketh in generall of the establishing of the law in all the members of Christ, and not in Christ their head onely.

5. Therefore in these two things rather is the law established; because by it commeth the knowledge of sinne, and the law is a schoolemaster to bring vs vnto Christ, it sheweth vs our disease, and sendeth vs to the Physitian; *Faius, Sasbout*: but because this is not the proper effect of the law, otherwise then by reason of our infirmity; the Apostle is to be vnderstood to speake of the practise and obedience of the law, which Christ requireth of the faithfull, who though they doe not looke thereby to be iustified, yet by the spirit of sanctification are enabled to walke according to the same: as the law commandeth that we should loue the Lord with all our heart, and our neighbour as our selfe: these precepts euery Christian is bound to keep. And in this sense our Sauiour specially saith, Matth.5. I came not to dissolue the Law, but to fulfill it: so *Origen, omnis qui credens Christo bene agit, &c. viuendo legem confirmat, &c.* euery one which beleeueth in Christ, and doth well, doth confirme the law by his life: to the same purpose *Augustine*; *fides impetrat gratiam, qua lex impletur, &c.* faith obtaineth grace, whereby the law is fulfilled, &c. the Gospel giueth grace, whereby men are directed to liue and walke according to the law.

Adde hereunto, that without faith it is impossible to keepe the law, or any part thereof: as the law commandeth vs to loue God with all our heart, but no man can loue God, vnles he first know him and beleeue him. Againe, the law commaundeth the worship of God, whereof inuocation is a part: but none can call vpon him, vpon whome they haue not beleeued, Rom.10. *Mart.*

6. Other expositions there be of this place: *Caietane* saith, that faith doth establish the law, because by faith we beleeue, that God is the author of the law, without which faith it would be of no greater authority with men, then the laws of *Lycurgus* and *Solon*.

7. *Catharinus* a Popish writer, herein would haue the law holpen by the Gospell, because

cauſe thoſe things, which were handled obſcurely in the law, are manifeſted openly in the Goſpel: the lawe was kept then through a ſeruile feare, but now vnder the Goſpell for the loue of iuſtice: But leauing thoſe and other expoſitions, I inſiſt vpon the fift before alleadged, as moſt agreeable vnto S. Paul.

8. Now then whereas the Apoſtle in ſome places ſpeaketh of the abrogating of the law: as Heb.7.12. *If the Prieſthood be changed, there muſt of neceſſitie be a change of the lawe:* and v.8. *The commandement that was afore is diſanulled, becauſe of the weakeneſſe thereof, and vnprofitableneſſe, &c.* he is not herein contrarie to himſelfe; for either the Apoſtle ſpeaketh of the ceremoniall law, as in the firſt place, but it is the morall law which is eſtabliſhed by faith: or hee meaneth that the vnprofitable ende of the morall law, which was to iuſtifie men, is abrogated: but here he ſpeaketh of an other end, and vſe of the law, which is to be a direction vnto good life: in which ſenſe the law is eſtabliſhed.

9. Thus the Apoſtle hath anſwered this obiection, leaſt hee might haue ſeemed to abrogate the law, becauſe he denieth vnto it power to iuſtifie, vnto this obiection he maketh a double anſwer; firſt in denying that he doth not take away the effect of the lawe: for where one end of a thing is denied, all are not taken away: ſecondly, he anſwereth by the contrary, he is ſo farre from abrogating or diſanulling the law, that contrariwiſe he doth eſtabliſh and confirme it, as is ſhewed before.

4. *Places of doctrine.*

Doct. 1. *Of the preheminence or prerogatiue of the Church.*

v.1. *What is the preferment of the Iew, &c.* Here occaſion is offered to conſider of the preheminence and excellencie of the Church, which conſiſteth in the conſideration of the dignitie, ſtate, and bleſſings, wherein it excelleth other humane condions and ſtates: This excellencie and preheminence of the Church, is either of nature or grace: but by nature all men are the children of wrath, one as well as an other, Epheſ.2.3. therefore all the prerogatiue of the Church is of grace.

This prerogatiue is either common to the old Church of the Iewes, and the newe of the Chriſtians, or proper and peculiar: the common is either internall, in their vocation, iuſtification, ſanctification by the ſpirit; or externall, in their publike profeſſion of religion, and adoption to be the people of God, with their externall directions, by the word and ſacraments vnto ſaluation.

The peculiar and proper prerogatiue of the old Church is conſidered, 1. In their ſtate, that they were a people ſeuered from the reſt of the world, and ioyned vnto God by a ſolemne couenant. 2. In the bleſſings, wherewith they were endued, which were partly ſpirituall, as the Scriptures of the Prophets were committed vnto them, they had the legall ſacraments of circumciſion, and the Paſchal lambe, the Prieſthood of Leui: partly temporal, as the inheritance of Canaan, which was tied vnto Abrahams poſteritie.

The prerogatiue peculiar vnto the Church of the newe Teſtament, conſiſteth 1. In their ſtate, in being an holy people, taken out of the reſt of the world, and conſecrated to the worſhip of God. 2. In their bleſſings, partly perpetuall, as the doctrine of the new Teſtament, the Sacraments, baptiſme, & the ſupper of the Lord: partly temporal, as the gift of tongues, and miracles, which the Church had for a time, for the neceſſarie propagation of the faith, but are now ceaſed, *ex Pareo.*

Doct. 2. *Of the vtilitie and profit of the diuine oracles.*

v.2. *Vnto them were committed the oracles of God:* The Scriptures called here the diuine oracles are profitable to diuerſe ends. 1. *Illuminant intellectum,* they doe lighten the vnderſtanding: Pſal.19.8. *It giueth light vnto the eyes.* 2. *Inflammant affectum,* they inflame the affection: as Luk.24.32. the two diſciples ſaid betweene themſelues, *Did not our hearts burn within vs, while he talked with vs by the way.* 3. *Mundant culpam,* they doe cleanſe the fault: as Ioh.15.3. *Now are yee cleane thorough the word, which I haue ſpoken vnto you.* 4. *Conſernant contra triſtitiam,* they doe comfort againſt heauineſſe. 5. *Roborant ad patientiam,* they do ſtrengthen vnto patience: both theſe the Apoſtle ſheweth ſaying, Rom.15.4. *That wee thorough patience and conſolation of the Scriptures might haue hope.* 6. *Frangunt cordis duritiam,* they break the hardneſſe of heart, Ierem.23.29. *Is not my word like an hammer, that breaketh the ſtone?*

7. *Protegunt contra tentationes*, they defend and protect against the tentations of the deuill, Prou.20.5. *Euery word of God is pure, it is a sheild, &c.* Ephes.6.17. *The sword of the spirit is the word of God*, Gorrhan.

Doct. 3. *Of the combination betweene God and his Church.*

v. 3. *Shall their vnbeleefe make the faith of God without effect?* Here are to be considered *tria iugorum paria*, three paire of yoakes and bands as it were, betweene God and vs. 1. The couenant and entercourse is betweene God onely and his elect, as Act.13.48. *They beleeued as many as were ordained to eternall life:* God hath a speciall care of their saluation, that are ordained vnto life. 2. There is a mutuall relation betweene the faith of God, and the elect: the elect are by faith perswaded of the faith of God, and the truth of his promises. 3. On Gods behalfe there is offered his word; on our part it is required, that we *should keepe that worthie thing which is committed vnto vs*, 2.Tim.1.14. *Gryneus.*

Doct. 4. *That the Sacraments depend not of the worthinesse of the Minister.*

As the Apostle here saith, *Shall their vnbeleefe make the faith of God without effect?* howsoeuer the Minister be disposed, the Sacraments want not their force and efficacie: because they depend vpon the truth of God, which the incredulitie or misbeleefe of man cannot make voide, *Martyr.*

Doct. 5. *There are alwaies some vnbeleeuers and incredulous persons in the Church.*

Shall their vnbeleefe, &c. Then it followeth, that as there were some vnbeleeuers euen among the Iewes, so there are still such carnall men and hypocrites in the Church: and yet it ceaseth not to be a Church: we should not therefore be afraid, when wee see carnall men, and euill liuers to remaine within the Church: but consider, that such there must be, as the Apostle saith, *That they which are approoued may be knowne*, 1.Cor.11.19. *Pareus.*

Doct. 6. *Who shall iudge the world, and how?*

v. 6. *Els how shall God iudge the world?* 1. Here we learne that God is the iudge of the world, and he shall iudge the world by Iesus Christ, Act.17.31. 2. And this iudgement of God consisteth both in his knowledge, that nothing is hid from him, Eccles. 12.14. *God will bring euery worke vnto iudgement, and euery secret thing:* and in his power, whereby he now present both directeth, ordereth, and disposeth euery thing, and afterward shall giue vnto euery one according to his workes. 3. God iudgeth two wayes, 1. by his word reuealed, which teacheth the true faith and worship of God, and discerneth the true faith and doctrine from false: so our Sauiour saith, Ioh.12.48. *The word which I haue spoken shall iudge him:* This word then ought to be iudge of all controuersies: the Church cannot iugde because it is a party, as when the question is, which is the true, which the false Church, here the Church is a party, therefore the word, and not the Church must be iudge: as the Law is the Iudge of ciuill controuersies; the Church notwithstanding is said to iudge but improperly, when it searcheth out, and pronounceth the sentence of the word. 2. God iudgeth by his deede and worke, both present, in disposing euery thing to that end, which he thinketh best, and in proposing examples of his iudgements euen in this life, and therefore Dauid saith, Psal.9.5. *Thou sittest in the throne, that iudgest right:* and by his iudgement to come, in the finall execution of his sentence vpon all both good and bad, wherein he shall reward euery one according to his works, *ex Pareo.*

Doct. 7. *Our doctrine must be grounded vpon the Scriptures.*

v. 10. *As it is written:* hereupon *Origen* giueth this good note, *Non nostras cum docemus, sed spiritus sancti proferamus sententias*, let vs not bring forth our owne, but the sentences of the spirit when we teach, &c. the Preacher of the truth must confirme his doctrine by the word of truth: for faith must not be grounded vpon any mans word; yea the *Bereans* searched and examined the sermons of the Apostles by the Scriptures, Act. 17.11. Therefore neither are such Preachers to be commended, which are very rare in citing of Scriptures in their sermons, but they are much more worthy of blame which are more frequent in the citing of prophane testimonies of Philosophers and Poets, and such like, then of the Prophets and Apostles.

Doct. 8. *Of the corruption of mans nature.*

v. 10. *There is none righteous, no not one.* 1. It is euident, that mans nature is wholly cor-

corrupt, as both the Scripture teſtifieth, and daily experience ſheweth. 2. This corruption of nature is a generall deprauation and prauitie of nature, beeing inclined vnto all euill, and by this prauitie and euilnes, it is made gultie of death. 3. This corruption of mankind is not of God, who created man good, but of man himſelfe, through the inſtigation of the deuill. 4. It is generall and vniuerſall, none are exempted from it, *there is none righteous*, v.10. *all haue ſinned*, v.13. 5. The knowledge thereof commeth by the law, v. 20. 6. It muſt bee knowne, confeſſed, and acknowledged of all, that euery mouth may be ſtopped, v.19. and God onely may haue the glorie. 7. The remedie againſt this naturall prauitie and corruption is by the Redemption thorough Chriſt, v. 14. *Pareus.*

Doct. 9. *Of the difference of true and falſe religion.*

v. 19. *That euerie mouth may be ſtopped:* This is a true marke and touchſtone whereby to diſcerne true religion from falſe: for that religion, which onely giueth honour vnto God, and denieth all power vnto man, to helpe toward ſaluation, and ſo ſtoppeth mans mouth, and taketh from him all oſtentation and vaine glorie, that is the true religion: whereas on the contrarie, that which giueth vnto man matter of oſtentation and reioycing, is to be ſuſpected of falſhood, and hypocriſie: ſuch is the doctrine of Poperie, which aſcribeth much vnto mans freewill and merits.

Doct. 10. *Of true iuſtification by faith, the manner, property, vſe, and end thereof.*

v. 21. *Now is the righteouſneſſe of God made manifeſt without the lawe, &c.* from this place to the ende of the chapter S. Paul ſetteth forth the doctrine of iuſtification: 1. How there is a right and true iuſtification, which is by faith in Chriſt; and a falſe iuſtification, by the workes of the law. 2. From the true iuſtification are excluded not onely the workes of the ceremoniall law, and of freewill, but all workes whatſoeuer, for the law of faith is ſet againſt the law of workes in generall, v.27. 3. The firſt cauſe efficient of this iuſtification is the grace of God, the next is redemption purchaſed by Chriſt, v.24. 4. The matter or obiect of iuſtification are all beleeuers, v.22. 5. The *forme* is the imputation and application of Chriſts righteouſneſſe, obtained by his obedience and blood. 6. The manner is, through faith in his blood, ver.25. 7. The ende is the declaration of the righteouſneſſe of God by the forgiueneſſe of ſinnes, ver. 25. 8. The effect thereof is our reconciliation with God, verſ. 25. 9. It is reuealed in the Goſpel, verſ. 21. 10. And this iuſtification was not vnknowne vnto the faithfull vnder the Law, hauing teſtimonie of the Law and the Prophets, verſ.21.

Doct. 11. *How God ſet forth Chriſt, and to what ende.*

v.25. *Whom God hath ſet forth to bee a reconciliation:* 1. God hath ſet forth Chriſt to bee our propitiator and reconciler, 1. Ioh. 2. 2. *Hee is the reconciliation for our ſinnes.* 2. To bee our Redeemer, v. 24. *Through the redemption that is in Chriſt.* 3. To be our Mediator, 1. Tim. 2. 6. *Our Mediator betweene God and man, &c.* 4. To be our doctor and teacher, Matth. 23. 8. *One is your Doctor*, to wit, *Chriſt.* 5. To be our aduocate and interceſſor, 1. Ioh. 2. 1. *Wee haue an Aduocate with the Father, Chriſt Ieſus the Iuſt.* 6. To be our defender and deliuerer, Iſa. 19. 20. *He ſhall ſend them a Sauiour, and a great man that ſhall deliuer them.* 7. To bee our Law-giuer, Iam. 4. 12. *There is one Lawgiuer, which is able to ſaue and deſtroy.* 8. To be a faithfull and true witneſſe, Apocal. 3. 14. *Theſe things ſaith Amen, the faithfull and true witneſſe.* 9. To be our Iudge, Act. 10. 42. *It is hee that is ordained of God, Iudge of the quicke and dead.* 10. To bee our Sauiour, Philip. 3. 20. *From whence wee looke for our Sauiour, euen the Lord Ieſus:* ſo Chriſt is all things vnto his ſeruants, *reis propitiatore captiuis redemptor, &c.* a reconciliation to the guilty, a redeemer to the captiues: a Mediator vnto them at variance with God, a teacher to the ignorant, a lawgiuer to the diſſolute, an interceſſor to them accuſed, a defender of the aſſaulted, a witneſſe to the defamed, a iudge to the oppreſſed, and to the elect a Sauiour, *Gorrhan.*

Doct. 12. *The ſame faith both vnder the lawe and Goſpel, v. 25.*

Thomas well obſerueth vpon this place, that ſeeing the ſinnes which were paſſed and committed vnder the lawe were forgiuen by no other way then in Chriſt, that the righteouſneſſe of faith was at all times neceſſarie: as S. Peter ſaith, Act. 4. 12. *Among men there*

there is giuen no other name vnder heauen, whereby we must be saued: and S. Paul saith, 2. Cor. 14. 13. *That we haue the same spirit of faith.*

Doct. 13. *Of our redemption by Christ, and the manner thereof.*

v. 24. *Through the redemption, that is in Christ, &c.* 1. This our redemption consisteth in our deliuerance from the power of Sathan, sinne, and death, and in reconciling of vs vnto God. 2. There is a double redemption, the first in the forgiuenes of our sinnes now present, the second when we shall be redeemed from corruption and mortalitie in the resurrection. 3. This our redemption, is not metaphorically so called; but it is a very true redemption: there beeing all things concurring in redemption: the captiues, which are men, the redeemer Christ, the price his blood, and from whom we are redeemed, from Sathan, hell, and damnation. See controv. 22. following. 4. They which detaine the captiues are first God as a iust Iudge, whom they had offended: then Sathan as Gods minister, sinne is as the bands, death as the tormenter, hell as the prison, *Pareus loc.* 5.

5. Places of controuersie.

Controv. 1. *That the Sacraments of the olde Testament did not iustifie* ex opere operato, *by the worke wrought, and so consequently neither the newe.*

There are diuerse opinions among the Romanists concerning this point in question: 1. Some of them think, that the Sacraments of the old Testament did not iustifie at all, though they were receiued in faith: because they were not giuen to that end to iustifie, *sed vt oneri essent*, but to be a burthen: so *Magist. sentent. 4. distinct. 1.* 2. Some are of the contrarie opinion, that circumcision did iustifie *ex opere operato*, by the worke wrought, though there were no faith in the receiuer, as *Alexander, Bonauenture, Scotus, Gabriel*, as *Bellarmine* citeth them. 3. But the common opinion on that side is, that the Sacraments of the old Testament did onely iustifie and conferre grace, *ex opere operantis*, by the worke or disposition of the receiuer; and this they hold to be the difference between the old sacraments and the newe, *nostra conferunt gratiam, illa sola significabant*, ours doe conferre grace, theirs onely signified grace, *Bellar.* and that those Sacraments did not conferre grace, *Bellarmine* would prooue it out of this place, v. 1. *What is the profit of circumcision, &c.* to the which the Apostle maketh answer, *Much euerie way, for cheifly, because vnto them were committed the oracles of God:* herein was the preheminence of the Iew before the Gentiles, not that he was iustified by his circumcision, but because the Lord gaue his oracles to the circumcised, *Bellar. lib. 2. de sacram. c.* 14. Now vpon this conclusion of *Bellarmine*, thus it may bee further inferred: the Sacraments of the old Testament did not iustifie by the worke wrought, or conferre grace: this *Bellarmine* graunteth; but there was the same substance and efficacie of the old and new sacraments: for the Apostle saith, that circumcision was the seale of the righteousnesse of faith, Rom. 4. 11. and so is baptisme, Col. 2. 12. And Christ was the substance both of their Sacraments and ours; for the rocke was Christ, 1. Cor. 10. 4. the conclusion then followeth, that seeing their Sacraments did not conferre grace, no more doe the Sacraments of the Gospel: the difference then between the old sacraments and the new, is not the substance which is Christ, and the proper effect thereof, which is to be the seales of faith: but in respect of the more cleare signification, and so in the more liuely illustration & confirmation of our faith: for the more full discussing of this matter, I referre the Reader to the treatise of controuersies, *Synops. Centur. 2. err. 97.*

Controv. 2. *Of the Apochryphal Scriptures.*

v. 2. *Vnto them were committed the oracles of God: Faius* well obserueth hereupon, that seeing all the old Scriptures, which were Canonicall were committed vnto the Hebrewes, then those books which were called Apochryphall, that is, of hidden and obscure authoritie, are not to be accounted any part of the diuine & Canonicall Scripture: such are the books of the Macchabees, of Tobi, Iudith, with the rest, that goe vnder the name of Apochrypha: for they were not commended to the Church of the Hebrewes, because they are not written in the Hebrew tongue: neither did the Iewes place them in the canon of the Scriptures, as *Iosephus* setteth it downe, *lib. 1. contra Appion.* See further, *Synops. Centur. 1. error. 1.*

Controv.

Controv. 3. *That the wicked and vnbeleeuers doe not eate the bodie of Christ in the Eucharist.*

v. 3. The Apostle saith, *Shall their vnbeleefe make the faith of God without effect?* hence then it will be inferred by the Romanists, that the promise of Christs presence in the Sacrament is not euacuated, notwithstanding the vnbeleefe of the communicants.

Answ. True it is that the vnbeleefe of some doth not make Gods promises voide, and of none effect, in respect of God himselfe, who for his part is readie to performe his promise or couenant, where the condition is performed, and on the behalfe of the elect to whom Gods promises are effectuall, they receiuing them by faith: but it followeth not that the promises of God should be effectuall vnto vnbeleeuers: for Gods promises are made vnto those which beleeue: vnto vnbeleeuers therefoee they doe not appertaine, *Pareus.*

But it will be further obiected, that the Apostle saith, 1. Cor. 11. 27. that he which eateth and drinketh vnworthily, shall be guilty of the bodie and blood of Christ: but they could not be guilty, vnlesse they were partakers.

Answ. It doth not followe, one may be guilty of a thing, which he is not partaker of: as many may be guiltie of violating the princely maiestie, which had no interest therein, neither were partakers thereof: so then the wicked and vnbeleeuers are guilty, *non manducati, sed non diiudicati corporis*, &c. not of the eating, but of not discerning the Lords body: *Gryneus.*

Controv. 4. *That the Romane Church hath not the promise of the perpetuall presence of Gods spirit.*

The Romanists alleadge this place for themselues: that the vnbeleefe of some, make not the promises of God of no effect: and therefore seeing the Lord hath promised to bee present with, and to giue his spirit to his Church, they cannot faile thereof, notwithstanding their sinnes and corruptions.

Answ. Christ promised the presence of his spirit to his disciples: they must then first prooue themselues to be the disciples of Christ, in following his doctrine, and keeping his word, in adding nothing thereto, nor decreeing any thing against it, before they can haue any interest in this promise: God indeed hath promised to be present with his Church; but a companie of mytred Bishops following humane traditions, and leauing the word of God, doe not make the true Church of Christ, *Mart.*

Controv. 5. *The Virgine Marie not exempted from sinne.*

v. 10. *There is none that is righteous, no not one:* *Chrysostome* handling these words in his Commentarie vpon the 13. Psalme, giueth instance, how that when Christ was crucified, this saying was then most of all verified, that there was not one that did good: *discipuli omnes fugerunt*, &c. all the disciples fledde; Iohn went away, Peter denied: *Mariæ animam gladius dubitationis & incredulitatis peruasit*, and a sword of doubtfulnes and vnbeleefe did peirce the soule of Marie, &c. the like is affirmed by *Chrysostome hom. 49. in Genes.* and by *Origen hom. 17. in Luc.* and by *Augustine lib. question. veter. & nov. Testam. quest. 73.* But *Pererius* refusing the iudgement of these Fathers, confidently affirmeth that the Virgin Marie, *fuisse expertem omnis peccati etiam minimi & leuissimi per omnem vitam*, was free from the least and lightest sinne all her life: and of *Chrysostome* he is bold to say, *veritatis & pietatis terminos excessisse*, that hee exceeded the bounds of veritie and pietie: *Pererius disput. 6. numer. 33.*

Contra. But *Pererius* in thus affirming, will make not *Chrysostome* onely, and other auncient writers liers, but Christ himselfe, and his Blessed mother: for if Mary were without the least sinne, why did our Blessed Sauiour reprooue her for taking so much vpon her, saying, Ioh. 2. 4. *Woman, what haue I to doe with thee?* would he checke her without any fault? and againe Marie her selfe saith in her song, Luk. 2. 47. *My spirit reioyceth in God my Sauiour:* what needed shee a Sauiour, if she were free from sinne? See further hereof, *Synops. Centur. 2. err. 79.*

Controv. 6. *The reading of Scripture is not to be denied vnto any.*

v. 10. *As it is written, &c.* In that the Apostle alleadgeth testimonies of Scripture to prooue all men to be sinners, thereupon appeareth the necessitie of the reading of Scripture, and of the generall vse for all both laymen and others: for by the Scripture commeth the know-

knowledge of sinne, which concerneth all: *Chrysostome* in his homily of Lazarus and the rich man, exhorteth all men to read the Scriptures, euen such as did trade in the world, and kept families, further shewing, that they could not attaine vnto saluation, vnlesse both day and night, they were conuersant in the Scriptures: yea he affirmeth, that such of the common sort had more need to read the Scriptures, then men of more holy life, *quod perpetuo versantur in maiori discrimine*, because they are conuersant in greater danger. Here then that corrupt vsage of the Romane Church is to be taxed, who deny the generall vse of the Scriptures vnto the people, neither doe permit them to reade them, shutting the Scriptures vp in vnknowne language, *Martyr*.

Controv. 7. *Against the aduersaries of the Law, the Marcionites, and other heretikes.*

v. 20. *By the Lawe commeth the knowledge of sinne*: hereupon those wicked heretiques tooke occasion to speake against the lawe, *mala radix lex, &c.* the lawe then is an euill roor, and an euill tree, by the which commeth the knowledge of sinne: to this *Origen* vpon this place answereth well, *Non dixit ex lege agnitio peccati, sed per legem, vt scias non ex ipsa ortum, sed per ipsum cognitum*, hee saith not of the lawe is the knowledge of sinne, but by the lawe, to knowe, that sinne did not spring of it, but is onely knowne by it: as physicke by the which we come to haue the knowledge of our diseases, is not therefore euill: thus *Origen*.

Controv. 8. *Against the Councels of perfection.*

v. 19. *That euery mouth may be stopped, &c.* Here the opinion of the Romanists is euidently conuinced, that beside the precepts which are commanded, there are Euangelicall counsels, which are more then one is bound to doe: notwithstanding he that doth them is worthy of a greater reward: such are these counsels of perfection, as they call them, to vowe single life, to giue all to the poore, and to take vpon them voluntarie pouertie, and such like: and *Origen* hath the like conceit, who in his commentarie vpon this third chapter, giueth this corrupt glosse vpon these words of our Sauiour, Luk. 17.10. *When yee haue done all these things, which are commanded you, say we are vnprofitable seruants: as long as a man (saith he) doth that which he is bound to doe, he is an vnprofitable seruant, si autem addas aliquid præceptis, iam non eris inutilis seruus*, but if you adde any thing to the precepts, then are you no longer an vnprofitable seruant.

Contra. 1. Concerning *Origens* glosse, we haue as great libertie to refuse it, as *Pererius* had before to reiect *Chrysostomes* opinion concerning the Virgin Marie, and to accuse him of falshood and impietie: especially seeing that his glosse corrupteth the text: for if we cannot doe those things which are commanded, much lesse beside the commandement, can any doe more then is required. 2. The Apostle here in saying, *That euery mouth may be stopped*, ouerthroweth this arrogant and presumptuous opinion of such counsels of perfection: for then a man should haue wherein to reioyce, if he could doe more then is commaunded, and his mouth would not be stopped.

Controv. 9. *Against the Pelagians, which established freewill.*

Augustine c. 9. lib. de spirit. & liter. handling these words, confuteth that presumptuous error of the Pelagians: who affirme, that the lawe onely sheweth what should be done, and the will of man doth it: so *homo iustificatur non per legis imperium, sed per liberum arbitrium*, man is iustified not by the precept of the lawe, but by free will: this error *Augustine* confuteth by the Apostles words here, who saith, *The righteousnesse of God is made manifest*, he saith not the righteousnesse of man, or of our owne will, but the righteousnesse of God, *Non qua Deus iustus est, sed qua induit hominem, cum iustificat impium*, not that whereby God is iust in himselfe, but whereby hee doth cloath man, when hee iustifieth the sinner.

Controv. 10. *That the vertue of Christs death is indifferently extended both to sinnes before baptisme and after.*

It is the opinion of the Romanists, that sinnes before baptisme and after are not remitted after one and the same manner: for the sinnes before baptisme are freely forgiuen by the merit of Christs blood: both *quoad culpam & pœnam omnem*, in respect of the fault, and

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of all puniſhment due thereunto: but for ſinnes after baptiſme other remedies are requiſite, they are remitted freely for the offence it ſelfe, and the eternall puniſhment, but the temporall puniſhment remayning muſt be purged by ſatisfactorie and penall workes, *Perer. diſput. 14. numer. 63.* They reaſon thus.

1. *Catharinus* vrgeth to this purpoſe this place of the Apoſtle, v. 25. *To declare his righteouſneſſe by the remiſſion of ſinnes paſt:* which he vnderſtandeth to be the ſinnes before baptiſme.

2. *Pererius* vrgeth the example of Dauid, vpon whom though his ſinne were remitted, yet this was inflicted as a puniſhment, that the child which was borne in adulterie ſhould die.

3. This courſe is held alſo among men, who though they ſometime are content to remit the offence, yet wil impoſe vpon the offender ſome kind of puniſhment, as Abſalom, though he were reconciled to his father, and called home out of exile, yet Dauid would not ſuffer him a good while to come into his preſence: *Perer. diſput. 24. numer. 65.*

4. For theſe workes of penance and ſatisfaction, the Councel of *Colen* in their Antididagma, doe produce theſe and the like places: as 2. Cor. 2. 12. *This godly ſorrow, &c. what great care hath it wrought in you, yea what puniſhment:* they impoſed a certaine puniſhment vpon themſelues for their ſinne: *Apocal. 2. 5. Repent and doe thy firſt works:* theſe were the works of ſatisfaction: *ex Martyr.*

Contra. 1. It hath beeene before ſhewed, v. 34. that the Apoſtle by ſinnes which are paſſed, vnderſtandeth not ſinnes committed by any in particular, before baptiſme, but generally all the ſinnes of the faithfull, which were done vnder the old Teſtament before the comming of Chriſt: to that place I referre the Reader.

2. That chaſticement, which befell Dauid, after his ſinne was remitted, was inflicted not as a puniſhment of his ſinne, but both as a correction, to make Dauid more circumſpect afterward, and for the example of others, for that he had cauſed the enemies of God to blaſpheme: and ſo it is as *Chryſoſtome* well ſaith, *Deus imponit nobis pœnam, non de peccatis ſumens ſupplicium, ſed ad futura nos corrigens,* God impoſeth puniſhment vpon vs, not taking reuenge of our ſinnes, but correcting of vs for afterward, *homil. de pœniten.*

3. If a man forgiue a treſpaſſe, and yet retaine a grudge in his minde ſtill, to watch the other a ſhrowd turne, therein he ſheweth his infirmitie, and God is no waies like vnto man: Dauid kept Abſalom from the Court, that the young man might know himſelfe and be thoroughly humbled: he knew him alſo to be of an aſpiring and turbulent ſpirit, and therefore did confine him: but this was not impoſed, as any ſatisfaction for his former ſinne.

4. The puniſhment, which the Apoſtle ſpeaketh of, was that caſtigation, which they inflicted vpon the inceſtuous young man, in executing the Apoſtles ſentence, moſt ſeuerely againſt him: it was not a puniſhment laid vpon the offender to ſatisfie the iuſtice of God for his ſinne, but to giue contentment and ſatisfaction to the Church, whom he had offended: And in this ſenſe alſo a ſinner may take puniſhment of himſelfe, and ſo preuent Gods iudgement: as the Apoſtle ſaith, 1. Cor. 11. 31. *If we would iudge our ſelues, we ſhould not be iudged:* not that by any ſatisfaction Gods wrath is appeaſed, and his iudgment ſtaid: but God looketh vnto our repentance, teſtified by this iudging of our ſelues, and ſo in mercie ſtayeth his hand.

So alſo the Church of Epheſus, is bid to repent and to doe their firſt works, not as a ſatisfaction for their ſinne, but as ſignes of true repentance, which is in vaine without amendement of life.

5. But that we are purged from all ſinne both before and after baptiſme, without any works of ſatisfaction in our ſelues, the Scripture euidently teſtifieth, Ioh. 1. 7. *The blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne:* and, Apoc. 1. 5. *And waſhed vs from our ſinnes in his blood:* all our ſinnes are equally and indifferently purged by the blood of Chriſt: there is no difference, whether they be committed before or after baptiſme, ſauing that the ſinnes committed after our calling, as they are more grieuous, ſo they require a moſt earneſt repentance. See of this controuerſie further *Synopſ. Centur. 3. err. 11.*

11. Controv. *That the beleeuing fathers before Chriſt, were not kept in* Limbo.

Pererius becauſe the Apoſtle maketh mention onely of ſinnes before paſſed and done, thinketh this to be the reaſon thereof: becauſe the fathers that died before Chriſt, though

they obtained remission of sinnes by faith in Christ, yet *detinebantur in Limbo*, they were deteined in *Limbus* (which they imagine to be a dungeon of darknes, and a member of hell) vntill they were deliuered thence by Christs descending thither. *Perer. disput. 15. num. 73.*

Contra. This Popish dreame and fansie of this *Limbus patrum*, may be easily ouerthrowne by the Scriptures. 1. He *that beleeueth, hath euerlasting life*, Ioh. 5. 24. the Patriarks beleeued, they therefore had euerlasting life: they were not then excluded heauen. 2. They had the same spirit of faith with vs, 2. Cor. 4. 13. but by faith the Saints now departing, are receiued into the kingdome of God, therefore they also by faith entred into heauen. 3. The faithfull then departing went to Abrahams bosome, as is euident in the parable, Luk. 16. but Abrahams bosome is in heauen; it is a place of blisse and happines: as our Sauiour saith, Matth. 8. 11. they shall sit downe with Abraham, Isaak, and Iacob in the kingdom of heauen: *Ergo.* See more hereof, *Synops. Centur. 2. err. 9.*

12. Controv. *Against the Marcionite heretikes.*

v. 24. *Through the redemption, that is in Christ:* hence the old Marcionite heretikes obiected thus, That man was not the workmanship or creature of God, *nemo enim emit, quod suum est*, for no man vseth to buie, that which is his owne alreadie. But *Origen* taketh away this cauill, *hom. 6. in Exod. omnes eramus Dei, &c.* we were all sometimes belonging vnto God, but we sold away our selues for our sinnes: then Christ came, and by the price of his blood redeemed vs againe, and restored vs to our former liberty: so the Prophet Isai saith, 50. 1. *For your iniquities are ye sold.* Now, whereas in Scripture redemption is taken sometime for a franke deliuerance, where no price is paid: yet here the word ἀπολυτρώσις is taken properly for such redemption, where the price is paid, which was Christs blood: as 1. Cor. 6. 20. *Ye are bought for a price, &c.*

13. Controv. *Against the Nouatian heretikes.*

Whereas the Apostle saith, v. 25. *To declare his righteousnes by the forgiuenes of sinnes, that are past:* the *Nouatians* hereupon denied remission of sinnes to those which fell away after they were called: who beeing pressed and vrged by arguments out of the Scripture to the contrary, confessed and graunted, that God indeede by his absolute power might giue remission of sinnes vnto such as fell away, but the Church had no authority to graunt reconciliation vnto such.

But 1. they remembred not the answer of our blessed Sauiour made to Peter, how often one should forgiue his brother, not onely seuen times, but seuentie times seuen times. 2. Dauid sinned grieuously after he was called, yet was restored to the Church; so was the incestuous young man after due repentance for his incest. 3. For how els should the blood of Christ clense vs from all sinne, 1. Ioh. 1. 7. if that there were not remission of sinnes and reconciliation euen for offences committed afer our calling?

14. Controv. *Against inherent iustice.*

v. 28. *We conclude that a man is iustified by faith, &c.* This word δικαιοῦσθαι, to be iustified, or made iust, the Romanists contend to signifie, *ex impio iustum effici*, of a wicked man to be made iust and righteous: *Staplet. in Antidot.* and so their opinion is, that there is in iustification an habituall righteousnes infused into the soule, whereby a man is iustified.

1. This they would proue by the grammaticall sense of the word: because words compounded with *facio*, to doe, as *magnifico, purifico, certifico*, to magnifie, purifie, certifie, signifie to make one great, pure, certaine, and so to *iustifie*; should be taken to make one iust.

2. The Apostle expresseth it by an other phrase; Rom. 5. 19. δίκαιον καθίσασθαι, to be made or constituted righteous before God.

3. It is not agreeable to the nature and puritie of God, to absolue, and hold for innocent those, who are wicked and vngodly.

Contra. 1. This word *to iustifie*, though sometime it signifie, to teach one iustice and righteousnes, as Dan. 12. 3. they which *iustifie others, &c.* that is, teach them or turne them to righteousnes: and sometime to perseuere or continue in iustice, as Apoc. 22. 11. he that is iust, *iustificetur adhuc, let him be more iust:* yet vsually in Scripture, it is taken to absolue, to pronounce and hold iust: and that is a double sense, as either to acknowledge and declare him to be iust, that is iust: as wisdome is said *to be iustified of her children*, Matth. 11. 19. so is it taken before in this chapter v. 4. *that thou mightest be iustified in thy words, &c.* or else

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to count him iuſt, who is vniuſt in himſelfe, that is, abſolue, free, and diſcharge him: as c.8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth* (that is, acquiteth, diſchargeth) *who ſhall condemne?* ſo is it vſed in the ſame ſenſe, Act.13.39. *From all things, from the which ye could not be iuſtified by the law of Moſes, by him euery one, that beleeueth is iuſtified.*

Neither doth that grammaticall conſtruction alwaies hold: for Marie ſaith, *My ſoule doth magnifie the Lord,* that is, declareth or ſetteth forth Gods greatnes: here it can not ſignifie, to make great.

Lombards obſeruation then is not ſound, that *to iuſtifie* in Scripture ſignifieth foure things: 1. To be abſolued and freed from ſinne by the death of Chriſt. 2. Beeing freed from ſinne to be made iuſt by charity. 3. To be cleanſed from ſinne by faith in the death of Chriſt. 4. By faith and imitation of Chriſts death to bring forth the works of righteouſnes: *Lombard. lib. 3. diſtinct. 19.* for of theſe foure ſignifications, the 1. and 3. are all one, which may be acknowledged, but the 2. and 4. are not found in Scripture.

2. We are alſo made and conſtituted righteous before God, not by any inherent righteouſneſſe in our ſelues, but by the righteouſnes of faith: as the Apoſtle ſaith, *that I may be found in him, not hauing mine owne righteouſnes, which is of the law, but that which is through the faith of Chriſt.*

3. Yet it is moſt agreeable to the puritie of the diuine nature, to accept vs as iuſt in Chriſt, who is moſt abſolutely righteous before God: and ſo to impute his righteouſneſſe vnto vs by faith: ſo ſanctifying alſo our hearts by his holy ſpirit, that we ſhould delight in the works of righteouſnes.

4. If we ſhould be iuſtified by any inherent and inhabiting iuſtice, and not by righteouſnes imputed by faith, theſe inconueniences would follow. 1. That iuſtification and ſanctification ſhould be confounded: for that ſanctitie which is wrought in the faithfull, is a fruit of iuſtification by faith. 2. This holines and charitie, which is in the faithfull, is a worke of the law, which requireth, that we ſhould loue God and our neighbour: but faith and the worke of the law, can not ſtand together. 3. This habite of *pietie*, and *charitie*, is imperfect in vs, for no man loueth God, and his neighbour as he ought: now that which is imperfect, can not iuſtifie. See further of inherent iuſtice, *Synopſ. Centur. 4. err. 56.*

15. Controv. *Againſt the Popiſh diſtinction of the firſt and ſecond iuſtification.*

The Romaniſts generally do hold that there are two kind of iuſtifications, the firſt which is an infuſed habite of iuſtice formed by charity, to the which we are prepared by faith, and other diſpoſitions of the mind, and this they ſay is without works: the other is the encreaſe of this iuſtification by the works of charity, the grace of God concurring with mans free-will, and this they ſay is by works and truely meritorious: *ſic Stapl. in Antidot. Perer. diſput. in 2. c. ad Rom. diſput. 16, 17.*

Contra. 1. The Scripture acknowledgeth but one kinde of iuſtification in all, which is both begunne, continued, and ended by faith: as c.1.17. *The righteouſnes of God is reuealed from faith to faith:* and c.3.30. *For it is one God, who ſhall iuſtifie circumciſion of faith, and vncircumciſion through faith:* here the whole worke of iuſtification is aſcribed to faith: and Rom. 8.30. *Whom he iuſtified, he glorified:* there is nothing that commeth betweene this one iuſtification, and glorification.

2. They confound iuſtification, and ſanctification: for that, which they call the ſecond iuſtification, is nothing els but ſanctificatiõ, which is the bringing forth of the fruits of holines after that we are iuſtified by faith: theſe two the Apoſtle manifeſtly diſtinguiſheth, Rom.6.22. *Beeing freed from ſinne, &c. you haue your fruit in holines:* holines then and ſanctity is the fruit of our iuſtification, whereby we are freed from ſinne: Againe, Apoc. 23.11. *Hee that is righteous, let him be righteous ſtill: he that is holy, let him be holy ſtill:* here theſe two, to be iuſt, and holy, are manifeſtly diſtinguiſhed.

16. Controv. *Againſt the works of preparation going before iuſtification.*

Pererius concerning the works and motiues of preparation tending to iuſtification, hath theſe poſitions. 1. There are ſixe of theſe preparatiue motions: faith, the feare of God, hope to obtaine pardon, the loue of God, the purpoſe of a newe life, repentance and ſorrow for ſinnes paſt: thus he alleadgeth out of the Councell of Trent, *ſeſſ. 6. can. 6.*

so also *Stapleton.in Antidot.*

2. These works of preparation proceed partly from mans free will, partly from the assistance of the spirit concurring: and hereof it is, that sometime the worke of our conuersion is ascribed vnto man: as Ioel 2. *Turne vnto me with your whole heart:* Iam. 4. *Draw neere vnto God, and he will draw neere vnto you:* sometime it is giuen vnto God, as Ier. 31. *Conuert vs, and we shall be conuerted.*

3. These works of preparation though they doe not merit the grace of iustification *de condigno*, of condignitie, yet *de congruo*, by way of congruity they may: that is, God seeth it to be meete and conuenient, that such works of preparation should be rewarded with the grace of iustification following. *Perer. disput. 7.*

Contra. 1. Concerning faith, it is no where said in Scripture to prepare, or dispose vnto iustification, but in deed to iustifie, by the imputation of the righteousnes of Christ: and as for the other preparations, they follow iustification, they doe not prepare a way vnto it: for good works follow iustification as the fruit and effect thereof, Rom. 6. 22. *Beeing freed from sinne, you haue your fruit in holines:* And againe, there is no good worke or motion but it is commanded in the law: seeing then that we are iustified by faith without such works, they can not goe before iustification, as preparatiues thereunto.

3. The Scripture ascribeth euery good worke, motion, and thought of the minde vnto God: for of our selues we are not able to thinke a good thought, 2. Cor. 3. 5. and our Sauiour saith, Ioh. 15. 5. *Without me you can doe nothing:* whereas the Scripture exhorteth men to be conuerted, and to draw neere vnto God: that sheweth not this power to be in themselues: but by these exhortations the spirit of God worketh in them, and stirreth them vp, that by grace they should seeke to doe that, which they finde no strength in themselues to performe.

3. But that distinction of merit of congruitie and condignitie is vaine and friuolous: for in the matter of iustification there is no merit at all: the whole worke is ascribed onely to grace, Eph. 2. 8. *By grace are ye saued through faith, not of your selues, it is the gift of God, not of works, &c. least any should boast:* if all boasting be taken away, then there is no merit: for of merits men may boast. *Augustine* hath an excellent testimonie to this purpose, *Vocantis est gratia, percipientis vero gratiam postea sunt opera bona, &c.* Grace is of the caller, and then good works belong vnto those, which haue receiued grace, *quæ non pariant gratiam, sed quæ a gratia pariantur, &c.* which works doe not beget grace, but are begotten of grace: for the fire doth not burne thereby to waxe hoat, but it is first hoat, and then it burneth; and the wheele therefore runneth not wel, that it may be round, but it is first round, and then it runneth well: so, *nemo propterea bene operatur, vt accipiat gratiam, &c.* no man therefore worketh well, to receiue grace, but because he hath receiued grace, by the same he worketh well: *lib. 1. ad Simplician. qu. 2.* no works then going before the grace of iustification, haue any worthines in them at all to procure grace.

17. Controv. *What iustifying faith is.*

Pererius that he may euery where shew some tricke of his Popish profession, misliketh three things in that description of faith, which is vsually receiued by Protestants: for whereas we thus define faith, that it is a confident assurance of the heart, whereby we are perswaded of the remission and forgiuenes of our sinnes in Christ: he taketh exception to these three points.

1. He denieth that faith is any such confidence and assurance, which he graunteth must be ioyned with faith: but that faith is not such assurance and confidence, he would thus prooue, Eph. 3. 12. the Apostle saith, *by whom we haue boldnes and entrance with confidence by faith in him:* here it appeareth, that confidence is a distinct thing from faith. Againe, 1. Tim. 3. 13. *They that haue ministred well, get themselues a good degree, and great libertie in the faith:* here the Apostle sheweth, that confidence is a diuers thing from faith, and that it springeth from charitie and a good conscience.

Contra. 1. *Pererius* first argument is, faith worketh confidence, therefore it is not the same with confidence. *Answ. 1.* This argument may rather be retorted: faith worketh confidence, therefore it is much more a kind of confidence: for as the cause is, so is the effect. 2. Faith is not the same with that confidence, which it worketh: but they are thus distinguished, faith hath a generall assurance and confidence in all Gods promises: and out of this fountaine doe proceede those speciall acts of confidence, as to pray confidently, to be confident

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fident in tribulation; which are as little riuers running forth out of the ſame head and fountaine.

2. His ſecond argument is this: confidence is wrought in charity and a good conſcience; therefore not by faith. *Anſ.* The argument followeth not, for there may be diuers cauſes of the one and the ſame thing: faith worketh confidence, and yet the ſame is more encreaſed and confirmed, by a good conſcience: becauſe the Sunne giueth heat, doth it follow that the fire doth not heat alſo? like as the warmth of the Sunne may be augmented by the heat of the fire, ſo may the aſſurance of faith, by charity and a good conſcience be encreaſed. See further *Synopſ. Centur. 4. err. 48.*

2. *Pererius* ſecond exception is, that the obiect of faith is not the aſſurance of remiſſion of ſinnes: The Eunuch, when he was baptiſed, beleeued onely that Ieſus Chriſt was the Sonne of God, Act. 8. And Paul required none other faith of the keeper of the priſon, but that he ſhould beleeue in the Lord Ieſus, and ſo he ſhould be ſaued, Act. 16. Abrahams faith was counted vnto him for righteouſnes, which was no other faith, then to beleeue, that in his ſeede, that is, in Chriſt all the nations of the world ſhould be bleſſed: of none of theſe was required ſuch faith to beleeue their ſinnes were forgiuen them: to this purpoſe *Pererius, diſput. 17. err. 94.*

Anſ. 1. The Eunuchs faith was not onely an hiſtoricall knowledge, that Chriſt was the Sonne of God, which the Deuils alſo knew and confeſſed, but he beleeued to haue remiſſion of his ſinnes in his name, and therefore he was baptiſed: for baptiſme in the name of Chriſt was for remiſſion of ſinnes, Act. 2. 38. the ſame may be ſaid of the keeper of the priſon, who was baptiſed with his houſhold. 2. Neither was Abrahams faith onely a generall apprehenſion, that Chriſt ſhould come of his ſeede; but he made particular application of that promiſe euen to himſelfe, truſting to be ſaued by the Meſſiah: and therefore our Sauiour ſaith of him, Ioh. 8. 56. *Your father Abraham reioyced to ſee my day, he ſaw it, and was glad.*

3. *Pererius* third exception is, that a man cannot in this life by faith be certaine of remiſſion of ſinnes: ſome of his arguments are theſe.

1. Iob ſaith, c. 9. 15. *Though I were iuſt, yet could I not anſwer:* and v. 20. *Though I would iuſtifie my ſelfe, mine owne mouth would condemne me, &c.* And S. Paul ſaith, *I knowe nothing by my ſelfe, yet am I not thereby iuſtified.*

2. The Apoſtle biddeth vs to worke out our ſaluation with feare and trembling, Philip. 2. 12. S. Paul alſo was not ſo ſure of his iuſtification, but that he ſtill remained in doubt and feare, 1. Cor. 9. 27. *I beate downe my body, and bring it in ſubiection, leaſt after I had preached to others, I my ſelfe ſhould be a reprobate.*

3. This certenty of remiſſion of ſinnes, ſhould be either humane, or diuine: the humane is of three ſorts, either by the outward ſenſe, or by the inward act of vnderſtanding, or by euident demonſtration: but none of theſe it is: the diuine is alſo of two ſorts, either by the generall apprehenſion of the articles of faith, but this worketh no ſuch certenty, for then euery Chriſtian that knoweth and beleeueth the articles of faith ſhould haue it; or by ſpeciall and particular reuelation, which euery one can not haue. *Perer. diſput. 19. numer. 97.*

Contra. 1. *Iob* and *Paul* in thoſe places ſpeake onely of ſuch iuſtification which might be grounded vpon their owne worthines; by ſuch iuſtification indeed they could haue no aſſurance, but they renounced it; *I am not thereby iuſtified* (ſaith the Apoſtle,) that is, by his owne conſcience, which yet accuſed him not.

2. The Apoſtle both teacheth others to take heede of carnall ſecurity, and preſumption, and ſhewed the practiſe of it in himſelfe: one may be ſure of remiſſion of ſinnes, and yet walk in feare and reuerence: this certenty then of remiſſion of ſinnes onely excludeth carnall ſecurity, not reuerent and faithfull feare: neither did S. Paul feare to become a reprobate, but leaſt if he ſhould doe contrary to his doctrine, it ſhould be a reproofe vnto him: for he himſelfe was moſt ſure of his ſaluation, as he profeſſeth confidently, that nothing could ſeparate him from the loue of God in Chriſt, Rom. 8. 38.

3. This certenty indeede, we willingly graunt, is not humane, but diuine; neither is it ſo diuine, as that it needeth alwaies an extraordinary and ſpeciall reuelation: and yet it is more then an vniuerſall and generall apprehenſion of the articles of the faith: for betweene theſe two there is a third, a particular application by faith of the generall promiſes of God, whereby a faithfull man groweth into this aſſurance.

4. And whereas he further obiecteth, that seeing euery mortall sinne hindreth iustification, if a man cannot assure himselfe to be free from sinne, neither can he be assured of the remission of his sinnes: we answer, that if a man did thinke by his owne purity to obtaine remission of his sinnes, he can not possibly be assured of forgiuenes, so long as he hath sinne; but seeing we hope to be iustified by faith in Christ, by his righteousnes, and not our owne, notwithstanding that the faithfull are compassed about with infirmities, yet this hindreth not the certenty of iustification by faith. So then a faithfull man must be considered two waies: in his spirituall part, which is quickned and lightened by faith, and in his carnall infirmity which yet remaineth in the regenerate, which causeth sometimes doubtfulnes in the seruants of God: but the spirituall man preuaileth, and faith ouercommeth our carnall infirmities, that although they be and remaine in vs, yet they doe not raigne.

5. This then (notwithstanding all these former obiections) remaineth as an vndoubted principle of our faith: that a faithfull man may be assured by faith of his iustification, and of the free remission and forgiuenes of his sinnes in Christ: which appeareth to be, 1. By the nature and property of faith, which is to be without wauering, Iam.1.6. *Let him aske in faith and wauer not.* 2. By the effects of faith, which worketh boldnes, confidence, and assurance, and peace with God, Rom.5.1. but we could haue no peace of conscience, if we were not assured of forgiuenes. 3. By the experience which the faithfull had, as S. Paul by faith was most assured and perswaded of the loue of God toward him in Christ, Rom. 8. 38. whereof proceeded that his praier, to be dissolued, and to be with Christ, Phil.1. See further hereof, *Synops.Centur.4.err.56.*

18. Controv. *What manner of faith it is, that iustifieth.*

Pererius saith, that iustification may be taken two waies, either for the preparation, and tending vnto iustice, or the very production of iustice it selfe: as the word *generation* in naturall Philosophie, is sometime taken for the very production of the forme, and the perfection of generation, or for the first alteration and change of the matter, which is but in the way and tending vnto generation: the Apostle speaketh of the first kind of iustifying in this place: faith is said to iustifie, that is faith not yet formed with charity, prepareth and maketh a way vnto iustification, which is *per charitatis infusionem*, by the infusion of charity: *disput.18.numer.86.* so his opinion is, that faith which is said to iustifie, is seuered from charity: it is *fides informis & expers charitatis*, an imperfect and vnformed faith, voide of charity.

Contra. This assertion is flat contrary and opposite to the Scripture: for the Apostle sheweth that it is *faith working by loue, which saueth*, Gal.5.6. and S. Iames saith, *that faith without works can not saue*, c.2.14. but such a faith is dead, & it is no other, but the faith which deuills haue: for the deuils beleeue and tremble, v.19. Let the Romanists content themselues with such a bare and naked iustifying faith: but we are sure, that such a faith, which is separate from loue, can not help vs.

Controv. 19. *Of the manner, how faith iustifieth.*

Here the Romanists haue these positions. 1. They say faith iustifieth, because it disposeth, prepareth, and maketh a way to iustification: so *Bellarm. Staplet. &c.*

Contra. 1. The Scripture saith, *the Iust shall liue by faith*, if faith bringeth and worketh the life of the soule, as the Apostle also saith, *I liue by faith in the Sonne of God*, Galat.2.20. then is it not a disposition onely: for a disposition vnto life is not faith: but faith is the life of the soule. 2. Whereas *Pererius* obiecteth these places, Galat. 5.5. *By the spirit through faith, we waite or expect the hope of righteousnes:* whereupon he would inferre, that faith worketh the hope rather of righteousnesse, then righteousnesse it selfe, and so prepareth rather, and disposeth to iustification, then iustifieth: to this we answer, 1. That by the hope of righteousnesse, may be vnderstood the reward of righteousnesse hoped: for hope is taken for the thing hoped for, *Beza.* 2. Or by the hope of righteousnes, is signified perseuerance and continuance in this hope, *Caluin.* 3. Or rather these words must not be taken *in sensu diuiso, sed composito*, not in a diuided, but but an whole sense: that we must not ioyne onely (*to expect and waite*) with faith, but rather, thus to put them together, *We waite for the hope of righteousnesse by faith, Geneuens.*

2. Againe the Romanists affirme, that faith is said to iustifie, because it is the roote onely, foundation, and beginning of iustification: and whereas the Apostle notwithstanding

faith,

faith, Ephes.3.17. *Beeing rooted and grounded in loue*, he saith the Apostle speaketh not of the foundation of iustification simply; but as it is complet, and perfect, and meritorious of euerlasting life; and charitie is the foundation, because it formeth and perfecteth all other vertues, and it is that whereby we are formally and actually iustified, *Pererius disput.* 18. *vnmer.* 88.

Contra. 1. Faith is not the beginning onely of iustification, but the verie perfection thereof: for *beeing iustified by faith, we are at peace with God*, but an imperfect and begunne onely iustification could not worke peace in vs. 2. The Apostle speaketh in that place, of the loue of God toward vs in Christ: which he calleth the loue of Christ, ver.19. not of the charitie and loue which is wrought in man: and that loue indeed is the very foundation of our hope. 3. But it is vntrue that charitie formeth all other vertues, or that thereby wee are formally and actually iustified: for it is faith that giueth life vnto other vertues, which without faith cannot be acceptable vnto God, whom it is impossible to please without faith, Hebr.11.6. and not charitie, but faith, is the forme of iustification, for the life of the soule is ascribed vnto faith, Gal.2.20.

3. They say further, that faith doth not iustifie passiuely, as it is an instrument to apprehend Christs righteousnes, but by the dignitie, worthines, and meritorious worke thereof, *Bellar.lib.*1. *de iustificat.c.*17.

Contra. 1. The contrarie is euident out of Scripture, that faith iustifieth not as it is an act or worke: for how then should faith iustifie without workes, if it selfe did iustifie as a work or act: If here it be answered, that the Apostle excludeth onely the works of the law, such as faith is not: the Apostle elsewhere excludeth all workes in generall, as Ephes. 2.8. *By grace are yee saued through faith, &c. not of workes, &c.* 2. Faith then iustifieth *relate*, by way of relation to Christ, as Rom.5.19. *By the obedience of one shall many be made righteous:* and *organicè*, as it is an hand to lay hold of, and apprehend the righteousnesse of Christ: as the Apostle againe saith, Rom.5.17. *Much more shall they which receiue the abundance of grace, and the gift of righteousnesse, raigne in life through one, &c.* iustification then is a gift receiued and apprehended by faith. In this sense then it is said, faith iustifieth, as an organe, instrument, and hand apprehending, receiuing, and applying the righteousnesse of Christ, like as the plough is said to make a man rich, beeing the instrument of his labour, whereby the earth is tilled and made fruitfull. 3. And here I will oppose the graue testimonie of *Tolet* against *Bellarmine*, one Cardinall against an other: thus he writeth; *Fidem non habere ex se efficaciam vllam, vt actus noster est, reconciliandi, sed totam eius virtutem procedere ex obiecto, nempe Christo*, that faith hath no efficacie, as it is our act to reconcile vs vnto God, but the whole vertue thereof proceedeth from the obiect, namely Christ: As when the Israelites looked vpon the brasen serpent and were healed; their sight, as it was an act of the eyes had no vertue to heale, but the whole efficacie was from the serpent which they beheld, *Tolet annotat.* 20.

Controv. 20. *Whether faith alone iustifieth.*

Bellarmine, consenting with the rest of the Romanists doth mightily striue, *lib.*1. *de iustificat.c.*12. that faith alone doth not iustifie, and he much insisteth vpon this argument: faith cannot be alone without loue, hope, and other vertues and graces; therefore it cannot iustifie alone.

Contra. 1. But it followeth not, for faith beeing separate from loue and hope, is no faith, it is dead, and therefore faith beeing destroyed it can bring forth no act: like as it followeth not, the eare onely heareth, or the eye seeth, therefore the one can heare, the other see, if it were alone, that is, pulled, and seuered from the bodie.

2. That faith onely iustifieth, though faith beeing alone iustifieth not, it is thus made euident: 1. Because it is the office of faith onely to apprehend and receiue the promises, it is the hand of the soule, so is not charitie, hope, or any of the rest. 2. Faith iustifieth without the workes of the law: but all other vertues, as hope, charitie, are commanded in the law, therefore without them is our iustification wrought. 3. Though the Apostle vse not here the particle *onely*, yet els where he vseth a tearme equivalent, ἐαν μὴ, *nisi, but*: a man is not iustified, &c. *but by faith:* And many of the Fathers haue by way of interpretation expresselly put to the word, *onely:* as *Origen* vpon this place, the Apostle saith that the iustification, *solius fidei*, of faith alone, sufficeth: so *Ambrose* vpon the 4. chap. of this Epistle saith, *Abra-*

ham sola fide iustificatus, Abraham was iustified by faith onely: *Hilarie in c. 8. Matth. fides sola iustificat*, faith onely iustifieth: *Hierome Rom. 4. impium per solam fidem iustificat Deus*, God iustifieth the wicked returning by faith only: to this purpose also see *Chrysostome*, *Cyprian*, *Augustine*, *Nazianzen*, *Basil*, *Ruffinus*, cited by D. *Fulke*, who all affirme that faith onely iustifieth: so that appeareth to be a malitious cauill of the Rhemists, that *onely* is foisted in by vs: see *annot. in 3. Rom. sect. 8.* If sometime the Fathers seeme to dispute against onely faith, they are to be vnderstood to speake of solitarie faith separate from good workes: as *Augustine* thus putteth the case: whereas the Apostle saith that a man is iustified without workes, hee must not be vnderstood, *vt accepta fide, si vixerit, dicamus eum iustum esse, si male vixerit*, that after he hath receiued faith, if he liue, we should call him iust if he liue euill, &c. *lib. 83. qu. quest. 76.*

Controv. 21. *How S. Paul and S. Iames are reconciled together.*

Whereas S. Paul here saith, *v. 28. We conclude that a man is iustified by faith without the workes of the Lawe:* but S. Iames affirmeth, c. 2. 24. *You see then, how that of workes a man is iustified, and not of faith onely, &c.* they may seeme at the first sight to be contrarie: they are then thus reconciled.

1. Not as *Erasmus* and *Caietanus*, who doubt of the authoritie of the Epistle of S. Iames: for though it were a while doubted of, yet was it at length receiued by a generall consent of the Church, to be of Apostolike authoritie: as it is acknowledged to be by *Origen hom. in Ios. Cyprian in symbol. Epiphan. haref. 76. Augustine lib. 2. de doctrin. Christ. c. 8. Damas. l. 4. c. 8.* and others.

2. And yet is the solution of the Romanists false and friuolous, that S. Paul speaketh of workes going before iustification, which are without faith and grace, and S. Iames of the workes of grace which follow the first iustification: for S. Paul euen excludeth the workes of Abraham, which were workes of grace, Rom. 4. 2.

3. The best solution then is this: that the Apostles neither speake of the same kinde of faith, nor yet of the same manner of iustifying.

1. S. Paul speaketh of the true liuely faith, which iustifieth before God: but S. Iames derogateth not from the true faith, but from the faith which was in shewe onely, which hee calleth a dead faith, and consequently no faith, and such a faith as deuils may haue: S. Paul then saying that a liuely faith iustifieth before God, and S. Iames, that a dead faith iustifieth not, no not before men, much lesse before God, are not contrarie the one to the other.

2. Neither doe the Apostles take the word iustifying in the same sense: S. Paul speaketh of iustification before God: but S. Iames of the declaration and shewing forth of our iustification by our workes before men: as is euident thus: the Apostle saith euidently, vers. 18. *Shew thou me thy faith out of thy workes, &c.* Againe he saith, that Abraham was iustified by workes, when he offered his sonne Izaak; which must be vnderstood, that his iustification was thereby testified, manifested, and declared: for by faith before God he had been iustified before, as the Apostle alleadgeth in the same place, v. 23. *Abraham beleeued God, and it was imputed to him for righteousnesse:* which testimonie is giuen of Abrahams faith, before he offered vp his sonne. So then S. Paul saying, *workes doe not iustifie before God*, and S. Iames, *that workes doe iustifie before men*, that is, declare and testifie their iustification, doe not contradict one the other.

Controv. 22. *Against* Socinus *that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.*

1. *Argum.* Impious *Socinus* (as *Paraus* rehearseth his wicked opinion, and confuteth it) denied that Christ died for vs, or payed any ransome at all for our redemption: but he is said to redeeme, that is, to deliuer vs, without paying any price at all: as Exod. 15. 13. and in other places, the Lord is said to haue redeemed, that is, deliuered his people from the Egyptian seruitude.

Answ. 1. It followeth not, because to *redeeme* is sometime taken in that sense, that it should be so euery where. 2. There is great difference betweene corporall and spirituall deliuerance: the first was, and might be done onely by the power of God, without paying any price at all: the other could not be compassed without paying of a price; both because of Gods iustice, that they which sinne, should die, Rom. 1. 32. and the truth of his word, because he had said to man, that if he sinned, he should die the death.

2. *Arg.*

2. *Argum.* Pſal.31.5. Dauid ſpeaking of Chriſt, ſaith, *Thou haſt redeemed me, O Lord God of truth:* here Chriſt is ſaid to haue beene redeemed: but he was not redeemed with the paying of any price: *Ergo* neither did he redeeme vs in that manner.

Anſw. 1. If this Pſalme be vnderſtood of Chriſt, we confeſſe, that to redeeme is taken improperly in that ſenſe: but then it followeth not, becauſe it is vſed improperly in one place, therefore it ſhould be ſo in all. 2. But if the Pſalme be vnderſtood of Dauid, who was the type of Chriſt, the word is properly taken: for euen Dauid was no otherwiſe freed from his ſinne, then by the price of Chriſts death.

3. *Arg.* The deliuerance of the Iſraelites by Moſes from the bondage of Egypt, was a type and figure of our ſpirituall deliuerance by Chriſt: but that was done onely by the power of God, without any price paid, therefore ſo was the other.

Anſw. 1. The argument followeth not, for the figure and the thing figured, agree not in all things, there is more in the ſubſtance, then in the type. 2. There is great difference betweene Moſes and Chriſts deliuerance: Moſes was a meere man, and a ſeruant of the houſe, Chriſt was God and man, & the Lord of all: Moſes deliuered only from corporall bondage and ſeruitude, Chriſt from ſpirituall bondage vnder ſinne, from the wrath and curſe of God: Moſes redeemed the Iſraelites without his owne death, or ſhedding of his blood, but Chriſt our Redeemer gaue his life, and ſhed his blood for vs: Moſes gaue them the inheritance of the earthly Canaan, Chriſt hath purchaſed for vs an euerlaſting inheritance.

4. *Argum.* Redemption is properly ſaid to be from him, of whom the captiues are holden: but we are ſaid to be redeemed either from our iniquities, Tit.2.14. or from our *vaine conuerſation*, 1.Pet.1.18. or *from the curſe of the Lawe*, Galat. 3. 13. of the which we were not held captiue: but no where are we ſaid to be redeemed from God, or from his iuſtice, &c.

Anſw. 1. Touching the propoſition or firſt part of the argument: 1. It is falſe that redemption is only from him that keepeth vs in bondage: for although principally captiues are freed from him whoſe captiues they are: yet they are deliuered alſo frō their very bands, impriſonment, and other ſuch like inſtruments of their captiuitie: ſuch are our ſinnes, as the bands and fetters that keepe vs in thraldome vnder the deuill. 2. There is a difference betweene corporall and ſpirituall bondage: for there the price is paid to the enemie, as to the great Turke, to get the captiues out of his hands: but here the price is paid to God, not to deliuer vs from him, but to reconcile vs vnto him; like as when a ſubiect rebelling againſt his Prince, is impriſoned and condemned to die, til ſome mediation and ſatisfaction be made for him, then his ſinne is pardoned, and he is reconciled to his Prince.

2. Concerning the ſecond part of the reaſon: 1. It is falſe that we were not detained captiues by our ſinnes: for they are as the ſnare of the deuill, 2.Tim.2.26. 2. And although by our redemption we are not deliuered or taken from God, but reconciled vnto him: yet we are deliuered from his wrath, Rom.5.9. and ſo from his puniſhing iuſtice.

5. *Argum.* We are improperly ſaid to be redeemed from that, to the which the price was not paied: but to the curſe of the Law, and wrath, that is, the puniſhment of ſinne, the price was not paid: for the bearing of the curſe and the ſuſtaining of the wrath of God for vs, was the price it ſelfe: therefore we are improperly ſaid to be redeemed from the curſe and wrath.

Anſ. 1. The propoſition is falſe: for the captiue may be ſaid to be redeemed from that, to the which the price is not paid: as from the giues, fetters, priſon, ſword, death: though principally the redemption is from the hands of him, which holdeth any in captiuitie: ſo we may be redeemed from the curſe of the lawe, though the price were not paid vnto it. 2. The curſe of the law and wrath may be taken two wayes, paſſiuely for the effect of the curſe and wrath, which is the puniſhment of ſinne; and in this ſenſe the price is not paid to the curſe: or actiuely for the wrath of God, and his irefull iudgment pronouncing the ſentence of the curſe: and in this ſenſe the price may be ſaid to be paied vnto the curſe, that is, the iuſtice and wrath of God inflicting the curſe.

6. *Argum.* The execration or curſe of the law is euerlaſting death, but Chriſt did not vndergoe euerlaſting death for vs; therefore he was not made a curſe for vs, but onely for our cauſe he fell into ſome kind of curſe for vs.

Anſw. 1. The propoſition is not generally true; for the curſe or execration doth not only ſignifie the puniſhment due vnto the breach of the lawe, but the ſentence alſo pronounced againſt

againſt the tranſgreſſors of the lawe: as it is ſaid, Deut.21.23. *Curſed is euerie one, that hangeth vpon a tree:* but euery one that ſo hanged was not euerlaſtingly condemned, as the theife that was conuerted vpon the croſſe. 2. Yet it is moſt true, that Chriſt in ſome ſenſe ſuffered eternall death for vs: for in euerlaſting death two things are to be conſidered, the greatneſſe and infinitenes of the infernall agonies and dolors, with the abiection and forſaking of God: the other is the perpetuall continuance of ſuch euerlaſting horror and abiection: the ſecond Chriſt muſt needs be freed from, both becauſe of his omnipotencie, it was impoſſible for him to be for euer kept vnder the thraldome of death, and his innocencie, that hauing ſatisfied for ſinne, beeing himſelfe without ſinne, he could not be held in death, and in reſpect of his office, which was to be our deliuerer: yet the very infernall paines and ſorrowe Chriſt did ſuffer for vs: becauſe our Redeemer was to ſuffer that which was due vnto vs: and why elſe was our Sauiour ſo much perplexed before his paſſion, which in reſpect of the outward torment of the bodie, was exceeded by many Martyrs in their ſuffrings, if he feared not ſome greater thing, then the death of the bodie? 3. And although ſometime in Scripture the prepoſition *for*, ſignifieth onely the ende or cauſe, as Chriſt is ſaid to haue died for our ſinnes, 1.Ioh.3.16. yet it ſignifieth alſo *for*, and in ones ſtead to doe any thing: as Rom. 5.7. *For a good man one dare die*, that is, in his ſtead, that he ſhould not die: and ſo Chriſt died for vs, that is, in our place and ſtead, that wee ſhould not die eternally, *ex Pareo.*

7. *Arg.* As we are ſaid to be ſold vnder ſinne, ſo we are bought and redeemed by Chriſt: but we were ſold vnder ſinne without any price paied; therefore ſo alſo are wee redeemed, without the paying of any price.

Anſw. The propoſition is not true: for it is a metaphoricall ſpeach, that we are ſold vnder ſinne, thereby is ſignified the alienation and abiection from God by our ſinnes: but we are ſaid to be redeemed properly: wherein it was neceſſarie, that a price ſhould be paid for vs, both to ſatisfie the iuſt wrath and indignation of God againſt ſinne, as alſo becauſe of Gods immutable ſentence, *Thou ſhalt die the death:* which ſentence muſt take place, leaſt the Lord ſhould bee found a lyer, and his word not to bee true: Chriſt therefore in redeeming vs by his death, payed that price and ranſome for vs, which we otherwiſe ſhould haue payed.

8. *Argum.* Where there is a true and proper redemption, the price is paid to him, which holdeth the captiues in bondage: but in this redemption purchaſed by Chriſt, the price was not ſo paied: for then the deuill ſhould haue had it, whoſe captiues we were; therefore it is not properly redemption.

Anſw. 1. It is not true that we are principally and originally the deuils captiues; firſt, we are the Lords captiues, as of an angry and offended Iudge by our ſinnes: but ſecondarily, we were captiued vnto Sathan, becauſe the Iudge deliuereth ouer ſinners vnto him as the tormentor: that power therefore which Sathan hath ouer ſinners, is a ſecondary power receiued from God: this is manifeſted in the parable, Matth. 18. 34. where the King deliuereth ouer the wicked ſeruant vnto the tormentor.

2. The price then of our redemption was paid vnto God, who had deliuered vs ouer as captiues for our ſinnes; and ſo the Apoſtle ſaith, *That Chriſt offered himſelfe by his eternall ſpirit vnto God*, Heb.9.14. not that God thirſted for the blood of his Sonne, but after mans ſaluation, *quia ſalus erat in ſanguine*, becauſe there was health in his blood, as *Bernard* ſaith: for thereby Gods iuſtice was ſatisfied, and the veritie of his ſentence eſtabliſhed, *Thou ſhalt die the death.*

3. But whereas it is further obiected, that the price could not be paied vnto God, 1. Becauſe God procured his owne Sonne to pay the price of our redemption: but he that detaineth captiues, doth not procure their deliuerance. 2. In paying the price of redemption there is ſome vantage, accruing and growing to him, to whom the price is paid: but in our redemption there was no gaine or aduantage vnto God: we further anſwer thus, 1. that in ſuch a redemption, wherein the Iudge deſireth the life and ſafetie of the priſoner, the Iudge himſelfe may procure him to be redeemed, and that out of his owne treaſure. 2. neither in ſuch a kind of redemption doth the iudge ſeeke for any aduantage to himſelfe, but only the preſeruation of the lawes and common iuſtice: as *Zaleucus* the gouernour of the *Locrenſians*, hauing made a lawe, that he which was taken in adulterie ſhould looſe both his eyes, did cauſe one of his ſonnes eyes to be put out for the offence, and one of his owne eyes: by

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this he gained nothing, but the commendation of iustice: and so in our redemption the iustice of God is set forth, otherwise there can be no lucre or aduantage growing properly vnto God.

4. Wherefore notwithstanding all these cauils and sophistications, Christ properly and truely redeemed vs by his blood; which first appeares both by euident testimonies of Scripture, as Mark.10.45. *The Sonne of man came to giue his life a ransome for many:* Coloss.1.14. *In whom we haue redemption through his blood:* 1.Tim.2.6. *Who gaue himselfe a ransome for all men:* Apoc.5.9. *Thou hast redeemed vs vnto God by thy blood:* secondly, all the parts requisite in redemption doe here concurre together: 1. there must be captiues, that are we: 2. one to redeeme, which is Christ: 3. a ransome must be paid, that is Christs blood: 4. and one to whō it must be paid, that is, God. See further hereof in *Pareus dub.* 10.

Controv. 23. *That Christ truely reconciled vs by his blood, Against an other blasphemous assertion of Socinus.*

v.25. *To be a reconciliation through faith in his blood:* against this *Socinus* obiecteth, that Christ was no otherwise a reconciliation, then the couer of the Arke in the old Testament was called the *propitiatory*, not that thereby God was reconciled, but that God shewed himselfe therein reconciled and appeased toward his people: So also the sacrifices of the law, is said to be ἱλασμὸς, a reconciliation, yet there was no satisfaction made vnto God by them: to this purpose, that impious *Socinus part.* 2.*c.*2.*pag.* 81. 82. as he is cited by *Pareus, dub.*11.

Contra. 1. It is false, that the Arke and sacrifices of the old Testament did reconcile as Christ hath reconciled vs; for there is great difference betweene dumbe and senslesse ceremonies, the blood of beasts, and the most holy and liuely blood of Christ. 2. The Arke and the sacrifices, though in themselues, and their owne vertue, they did not reconcile vnto God, yet typically and sacramentally, they did reconcile, as beeing types and figures of the true reconciliation by Christ. 3. And that Christ was verily and properly our reconciler vnto God, appeareth in that the Apostle addeth *in his blood*, which he offered vp to God his Father, which to what ende was it so offered vp, but to be a reconciliation? Thus much of the controuersall questions out of this Chapter.

6. Morall obseruations.

v.3. *Shall their vnbeleefe make the faith of God of none effect, &c.* *Origen* hereupon hath this note, *Infidelitas eorum qui vel non accedunt ad fidem, &c.* their vnbeleefe which either come not to the faith, or fall away from it when they laugh vs to scorn in our fasting, almes deeds, and other workes of faith, *Fidem quæ in nobis est, non euacuant*, do not euacuate or make void the faith in vs: our faith and pietie is not hindred by other mens incredulitie, and prophaneneſſe.

1. Obser. Some mens vnbeleefe hurteth not the faith of others.

And in that the Apostle doth here preuent the cauils and obiections of the Iewes, it teacheth that the minister of Gods word should so set forth the doctrine of the truth, whether in Church or Schooles, as that he may meet with all contrarie obiections made against the truth: both to satisfie the mindes of them that are desirous to learne, to deliuer them from all scruple and doubting, and to stoppe the mouth of gainsayers, *Pareus in* v.1.

2. He that teacheth the truth must meet with the obiections of the aduersaries.

v.4. *Yea, let God be true:* Seeing God is alwaies found true of his promise, but men are liers and deceitfull, we are taught that in all our trialls and tentations wee should certainely ground vpon the promises of God; and not be carried away or swayed by the promises or threats of men, to let goe our confidence in Gods promises: as Dauid in all his afflictions, when he was chased vp and downe, and persecuted of Saul, staied himselfe vpon the truth of Gods promises.

3 We must trust God of his word.

v.4. *That thou mightest be iustified:* When as God doth correct vs his children for our sinnes, or otherwise exerciseth his iudgements in the world, we should not seeme to accuse God, or murmure against him, but confesse God in all his works and iudgements to be iust, and our selues to be sinners: as Dan.9.8. *To vs appertaineth open shame, &c. yet compassion and forgiuenesse is in the Lord.*

4. Not to accuse God but our selues.

5. Ministers must not giue ouer though in some their labour be in vaine.

v.3. *What though some did not beleeue:* As the Oracles of God committed to the Iewes, yet were not in vaine, though some beleeued not: so the Minister of Gods word must not

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be discouraged, and giue ouer his calling, because he seeth in some his labours to take small effect, *Martyr:* for euen our Blessed Sauiour, in that his most heauenly sermon of the eating of his flesh, and drinking of his blood, was forsaken and left of many of his hearers, yea, many of his disciples went away, in so much that he said vnto the twelue, *Will yee also goe away?* Ioh.6.67.

6. How the Minister sometime in his discretion must make himself as one of the number.

v. 9. *Are we more excellent:* The Apostle, that his reprehension might appeare more easie and tolerable, ioyneth himselfe in the companie, and maketh himselfe one of the number: and indeed he was a part and member of Israel: So the Prophets doe often ioyne themselues with the rest of the people, as partaking with their sinnes, as *Dan.9.5. We haue sinned and committed iniquitie:* for like as the praise and commendation of the good and vertuous, extendeth it selfe vnto all the congregation, wherein there are notwithstanding some carnall men, and hypocrites; so the sinnes of the congregation doe euen touch and some way defile the godly: because that they liuing among the wicked might offend in their conniuence, in not reproouing the sinnes of others, as they ought; or in not giuing themselues such good example of life, as they should, or some other kind of way might be touched.

7. The lawe first to bee preached.

v. 21. *By the Law commeth the knowledge of sinne:* Then is the Law first to bee preached, to make men to know themselues, and to acknowledge their sinnes: this was the course that Iohn Baptist tooke to preach repentance to the people, and to bring them to confesse their sinnes, and so prepare a way for the Gospel of Christ: for like as a wound cannot well bee cured, vnlesse first it be searched to the bottome; so the heart must be humbled before it can be truely capable of the comforts of the Gospel.

8. That the doctrine of iustification by faith onely, is not enemie to good works.

v. 31. *Doe wee then make the Lawe of God of none effect, &c.* As the aduersaries in S. Pauls time, blamed his doctrine concerning iustification by faith onely, as an enemie to the Law, and good workes, whereas the Apostle alwaies ioyneth sanctification with iustification, workes with faith, though he exclude workes in the act it selfe of our iustification: so the aduersaries of the grace of God in these dayes, the Papists and Romanists, doe slander the doctrine of the Gospel, which vrgeth iustification by faith onely, as though it should beate downe and hinder the exercise of good workes: But we say with the Apostle, that by this doctrine of onely faith, we doe not destroy the law, but indeed establish it, in as much as we hold faith without workes to be a dead, and fruitlesse faith: we doe not separate works from faith, though wee exclude them from iustification: faith which iustifieth cannot be without workes, yet it iustifieth without workes: it alone iustifieth, yet it must not be alone.

The fourth Chapter.

1. *The text with the diuerse readings.*

v. 1. What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by works, he hath wherein to glory, *Be.* (*to reioyce, G. to boast*) *he hath glorie, L. T. the word is* ἔχει καύχημα, *hee hath matter of reioycing:*) but with God.

3 For what saith the Scripture? but Abraham beleeued God, *Be. V. T.* (*Abraham beleeued God. L. B. G. but here the Greeke particle* δὲ, *is omitted*) and it was counted (*or reputed, L.*) to him for righteousnesse.

4 Now to him that worketh, the wages (*reward. B. R. but a reward may be of fauour, so is not wages*) is not counted by fauour, (or, *of grace, Be.*) but of debt: (*dutie, Be. but* ὀφείλημα *signifieth debt*)

5 But to him that worketh not, but beleeueth in him, that iustifieth the vngodly, his faith is counted for righteousnesse: (*according to the purpose of God. L. this is not in the Originall, nor yet translated in the Syriake.*)

6 Euen as Dauid declareth *G.* (or *pronounceth. Be.* or *expresseth. V.* rather then *tearmeth, R. the word is* λέγει, *saith, calleth*) the blessednesse of the man, vnto whom God imputeth righteousnes without workes.

7 Blessed are they whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed

8 Bleſſed is the man to whome the Lord (*not our Lord, L.R.*) imputeth not ſinne. *G.* (*hath not imputed, L.R. will not impute. T.B. the word is in the future tenſe, but according to the phraſe of the Hebrew, it is taken for the preſent.*)

9 *Came* this bleſſednes *G.Be.* (or *belongeth it. V.* or *befalleth, B. better then abideth, remaineth. L.R. there is no word expreſſed in the originall, it muſt be ſupplied and vnderſtood*) vpon the circumciſion *onely*, or vpon the vncircumciſion alſo? (*the prepuce. R. but that is no Engliſh word*) For we ſay, that faith was imputed to Abraham for righteouſnes.

10 How was it then imputed? when he was in circumciſion, (*when he was circumciſed, G. the word is ἐν περιτομῇ, in circumciſion*) or in vncircumciſion? not in the circumciſion, but in vncircumciſion.

11 And (or *after, G.*) he receiued the ſigne of circumciſion, as the ſeale of the righteouſnes of faith (which he had) in vncircumciſion, that he ſhould be father of all them which beleeue in vncircumciſion, (*that is, beeing not yet circumciſed*, not *by vncircumciſion, V. L.R. the preposition διὰ, is better here tranſlated* in: *for by vncircumciſion they did not beleeue: that were to giue more vertue to vncircumciſion, then to circumciſion*) that righteouſnes might be imputed to them alſo,

12 And the father of circumciſion, not vnto them onely which are of the circumciſion, but vnto them alſo which walke in the ſteppes of the faith, which was euen in vncircumciſion, of our father Abraham.

13 For not by the law was the promiſe *giuen* to Abraham or his ſeede, that he ſhould be the heire of the world, but through the righteouſnes of faith.

14 For if they which are of the law be heires, faith is in vaine, *B.* (or *made void, G.*) and the promiſe is made of none effect.

15 For the law procureth (or *cauſeth, G. worketh, L.*) wrath: for where no law is, there is no tranſgreſſion.

16 Therefore (*the inheritance*) is of faith, that *it might be* by grace, that the promiſe might be ſure to all the ſeede, not to that onely, which is of the law, but alſo to that, which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, a father of many nations haue I appointed thee) euen before God (*not according to the example of God. V.*) whome he beleeued, (not *whome thou didſt beleeue. T.L. or whome yee beleeued, B. the word is ἐπίστευσε, he beleeued*) (who quickneth the dead, and calleth thoſe things which be not, as though they were. (not *as thoſe things which are, L. for he ſpeaketh of the ſame things ſtill, which God cauſeth to be, whereas they were yet nothing.*)

18 Who contrary to hope, *B. Be. L.* (*aboue hope. G. beſide hope. V. without hope: the preposition παρὰ is here taken in the firſt ſenſe: for Abrahams hope was indeede beyond all expectation*) beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken *to him:* So ſhall thy ſeede be. (*as the ſtarres of heauen, and the ſand of the Sea, L.R. but theſe words are not in the originall.*)

19 And he not weake in faith, conſidered not his owne bodie, (*he was not weake in faith, when he conſidered his bodie, T. but in the originall it is put negatiuely, he conſidered not*) which was now dead, beeing almoſt an hundred yeares old, neither the deadnes of Saras wombe.

20 Neither did he ſtagger (or *ſticke. L.V.T. doubt. G. diſpute. B. the word is διεκρίθη: it is better taken here in the firſt ſenſe*) at the promiſe of God through vnbeleefe, but was ſtrengthened in the faith, and gaue glory vnto God,

21 Beeing fully aſſured *G.* (*or perſwaded. V. Be. certified, B. rather then fully knowing, L.R. the the word is πληροφορηθεὶς, which ſignifieth not onely knowledge in the vnderſtanding, but aſſurance alſo in the heart*) that he which had promiſed, was alſo able to doe it.

22 And therefore it was imputed vnto him for righteouſneſſe.

23 Now it is not written onely for him, that it was imputed vnto him: (*for righteouſnes, L.G.T. but theſe words are not in the originall*)

24 But alſo for vs, to whome it ſhall be imputed, beleeuing in him, which raiſed our Lord Ieſus from the dead.

25 Who was deliuered vp for our ſinnes, and was raiſed againe for our iuſtification.

2. *The Argument, Methode, and parts.*

THis Chapter hath three parts. 1. The first is a proofe of the former proposition that we are iustified by faith without the workes of the lawe, by the example of Abraham, the testimony of Dauid, with some other arguments, vnto the 17. verse.

2. A commendation and description of the excellency of Abrahams faith, to 23.

3. The third is, the vse and application of Abrahams imputatiue iustice.

In the first part the Apostle vrgeth 4. principall argumeots to proone, that we are iustified by faith without workes.

1. *Argum.* If any were iustified by workes, most like Abraham: But he was not iustified by workes, but by faith: *Ergo:* the assumption is diuersely prooued, 1. From the effects, then Abraham should haue had wherein to glory with God, but he had not, v. 2. from a testimony of Scripture propounded, v. 3. faith was counted to Abraham for righteousnes: then dilated and amplified by the contrarie: that which is counted is of fauour and debt, v. 4. but Abrahams faith was counted his righteousnes by fauour, v. 5. therefore not by debt.

2. *Argum.* From the testimonie of Dauid: there is the same way of iustification, which is of blessednesse and happinesse: but we are counted happie, by the not imputing and forgiuing of sinne, v. 7, 8. therefore so also are we iustified, and consequently, not by any of our owne workes.

3. *Argum.* The father of those which beleeue, and the children must be iustified after the same manner: but Abraham the father of those which beleeue, was iustified by faith, and not by the workes of the lawe: *Ergo:* the proposition is insinuated, v. 11. from the end, why Abraham receiued circumcision as the seale of the righteousnesse of faith, *that he should be the father, &c.* the father then and children must be iustified by one and the same way: the assumption is thus prooued: the first part thereof, that he was the father of all the faithfull is prooued by a distribution: he was the father both of the vncircumcised, which is shewed by the time, v. 10. he was iustified by faith beeing yet vncircumcised: and of the circumcised, because he receiued circumcision, v. 12. the other part that he was iustified by faith, is prooued by the effects, because he receiued the promise, not through the law, but faith, v. 13. for otherwise the promise had bin of no effect, if it had bin by the law: which were absurd, v. 14.

4. *Argum.* From the contrary effects of the lawe and of faith: the promise ought to be firme and sure vnto Abraham, and his seede, v. 16. but the law cannot worke any such assurance, but it rather causeth wrath, because it discouereth transgression, v. 15.

2. Then followeth a description of Abrahams faith. 1. By the foundation thereof, Gods omnipotencie shewed by the effects, v. 17. 2. The obiect of his faith, to beleeue to be the father of many nations, euen as the starres, or sand in multitude, v. 18. 3. The strength of his faith in ouercomming all impediments, v. 19. 4. The quality, it was without doubting, v. 20. which wrought in him assurance, v. 23. 5. By the effects, it was imputed to him for righteousnesse, v. 23.

3. The application of this example followeth. 1. From the ende of the Scripture, which was not written onely for Abraham, but for vs. 2. From the description of faith. 1. the foundation, God. 2. the obiect, Christ Iesus crucified and raised vp. 3. The end, remission of sinues, and our iustification, v. 25.

3. *The questions and doubts discussed.*

Quest. 1. *Vpon what occasion Saint Paul bringeth in the example of Abraham.*

1. *Chrysostome* taketh this to be the occasion, that now the Apostle intending to set forth how glorious and excellent iustification by faith is, would shew it by the example of Abraham, whose righteousnes was most glorious: But the Apostle insisteth yet in the proofe of his former conclusion, that a man is iustified by faith, not by works, it had beene yet vnseasonable for the Apostle to set forth the praise and commendation of iustification by faith, and to stand vpon the glory and excellencie of it, the truth whereof, the Iewes addicted to the works of the law, were not thoroughly perswaded of.

2. *Anselme* thinketh, that whereas a double question was mooued in the beginning of the former chap. v. 1. concerning the preferment of the Iew, & touching circumcision: as the Apostle answered to the former question in the third chapter, so he commeth to the other

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here, to treat of circumcision: But both the Apostle had alreadie said much concerning circumcision, c.2. so that he needed not againe to fall into any speciall treatise thereof: and beside, if he should haue singled out the example of Abraham to that purpose, the doctrine of iustification without all kind of workes, as well ceremoniall, as morall, should not haue beene sufficiently prooued.

3. Some thinke, that whereas the Apostle had said, c. 3. 21. that the righteousnesse of faith had testimony of the lawe and the Prophets, that now the Apostle prooueth the same by the example of Abraham: But that assertion of the Apostle went not immediately before, many other things which concerne the principall argument of iustification by faith came betweene, with the which this chapter rather must haue coherence.

4. And therefore it is the opinion of others, as of *Origen*, *Oecumen.* to whome consent *Tolet*, *Pererius*, that the Apostle directly by this example of Abraham goeth about to proue the generall argument, that we are iustified by faith without works, because Abraham was so iustified.

5. But as we deny not, but that the example of Abraham is very pertinent to that purpose to proue iustification by faith without works; yet beside this generall scope of the example of Abraham here produced, there is this particular reason of the connexion and coherence: that after the Apostle had concluded generally without exception, that euery man must be iustified without works, the Iewes might straitway haue obiected the example of Abraham, whose memorie was honourable among them: that at the least he and Dauid should seeme to be excepted out of this generall rule: their works were renowned and glorious, and somewhat must be yeelded vnto them. The Apostle therefore here preuenteth this obiection, and confesseth that Abraham was very glorious by his works among men, yet before God he did not glory by his works, but it was his faith, whereby he was approoued iust in Gods sight. Thus *Parens*, *Pellican*, *Gryneus*.

Quest. 2. *Of the meaning of the first verse.*

v. 1. *What shall we say then, that Abraham our father.* 1. The Apostle vseth an interogation, both for the more full declaration of the thing in question, and for more vehemency sake, *ad struendam dictis fiduciam*, to win the more credit to his sayings, as c. 3. 1. and 6. 1.

2. The Apostle speaketh in the first person, *what shall we say*, and *Abraham our father*, that he might the better insinuate himselfe, *Parens*.

3. He vseth the name of *Abraham*, not *Abram*, because now it was the vsuall name, whereby he was called, though as yet his name was not changed when hee was counted iust by faith, for which purpose S. Paul bringeth in his example, *Mart.*

4. Concerning the addition, *after the flesh*. 1. Some doe ioyne vnto *Abraham our father*, *after the flesh*, to distinguish the carnall children of Abraham from the spirituall: for he was the father of the Gentiles not according to the flesh, but the spirit, *Chrysost. Theophy. Oecumen. Tolet:* But then the Apostle would haue said, rather *your father*, if he had spoken onely of the carnall generation, *Beza:* neither doth the Apostle seeme to derogate vnto the Iewes, as hauing onely a carnall prerogatiue: he would not therefore vse any such limitation, as excluding them from beeing his spirituall children.

2. Some doe ioyne it with the word *hath found after the flesh*, as indeede the order of the words sheweth: but then by flesh, they vnderstand circumcision, as *Ambrose*, and the *interlin. glosse:* but the Apostle disputeth generally against all works of the law, not the ceremonialls onely.

3. *Lyranus* thinketh, that *according to the flesh*, is added, to shew the difference betweene the originall of the flesh, which was from Abraham, and of the soule from God: but this distinction is nothing pertinent to the thing in question.

4. Therefore, by *according to the flesh* the Apostle rather vnderstandeth the works of the law, so *Theodoret* and the *ordin. glosse:* and the reason hereof is this, because the Apostle doth not simply deny vnto Abraham all kind of righteousnes, but that which is by works, *Beza:* so Phil. 3. 3. 9. the righteousnes in the flesh, & of the law, are taken for the same with the Apostle: *Gryn.* But in this sense great aduantage may seeme to be giuen vnto the Popish sophisters, who thinke that onely Abrahams works done before he had faith, while he was yet in the flesh, are excluded from iustification, and not those which came after: vpon the which reason *Parens* seemeth to incline to the other exposition, to ioyne *according to the flesh*, with *Abraham our father*: But we neede not for this reason to refuse the other exposition:

for euen the workes which proceede from faith, if any merit or worthines be repoſed in them, may be ſaid to be *after* the fleſh: for the Apoſtle oppoſeth κατὰ χάριν, by fauour, and κατὰ ὀφείλημα, by debt, v.4. that then which is by debt and merit of the worke is according to the fleſh, and is oppoſite to fauour and grace.

Queſt. 3. *Of the meaning of the 2. verſe.*

v. 2. *If Abraham were inſtified by workes, he hath wherein to reioyce.* 1. *Origen*, *Ambroſe*, *Chryſoſtome* doe thus frame the argument: if Abraham were inſtified by workes, he had no glory with God, but he had true glory with God, therefore he was not inſtified by workes: ſo alſo *Faius* collecteth the argument, aſſuming affirmatiuely: but the aſſumption is put negatiuely with the Apoſtle, *but not with God:* ſo that thus rather the argument holdeth: if Abraham were iuſtified by workes, he hath wherein to glory with God: he hath ſomewhat to glory in as beeing iuſtified by his workes: but he had not wherein to glorie with God, *Ergo:* thus *Beza*, *Pareus*.

2. *Gorrhan* maketh all this verſe the propoſition: *If Abraham were inſtified by workes, hee hath wherein to glory, but not with God*, but ſuch glory, but not with God, Abraham had not: for if it be vnderſtood of true glory in deed, ſuch glory none can haue but from God, if falſe glory among men, Abraham would no ſuch glory: But in this collection, the Apoſtle ſhould deny, that Abrahams workes had no praiſe or glory at all among men, whereas the Apoſtle ſeemeth to graunt ſo much, that his workes might be praiſeworthie among men, but before God, they could not iuſtifie him.

3. *Chryſoſtome* hath here a diſtinction of *glorying*, one is by workes, which a man cannot haue with God, an other is by faith, which is before God: and *Pet. Martyr* approoueth this diſtinction, and thinketh, that by the glory of God, c.3. 23. *are deprined of the glorie of God*, the Apoſtle meaneth our iuſtification by faith, wherein the glory of God ſheweth it ſelfe: but an other word is vſed there, δόξη, which ſignifieth glory, here the word is καύχημα, glorying or reioycing: and indeede before God we cannot glorie either of works or faith: for he is ſaid to glorie with God, that can bring any thing to God of his owne: now ſeeing faith alſo is a gift of God, we cannot glory in it: as the Apoſtle ſaith, 1. Cor. 4.7. why glorieſt or boaſteſt thou, as though thou hadſt not receiued it? But whereas the Apoſtle ſaith, *he that glorieth, let him glorie in the Lord*: he ſpeaketh not of any glorying of any gift which any man hath, but of the meere grace of God: and the meaning is, let him giue all glorie vnto God, confeſſing he hath nothing of himſelfe.

4. Now wheras the Apoſtle ſaith, *he hath wherein to glorie*: *Oecumenius* vnderſtandeth this of glorifying in himſelfe: but ſo would not Abraham glory at all among men: therefore by *glorying* here is vnderſtood nothing els, but the praiſe and commendation of men: his works might *eum honorabilem reddere*, make him honourable with men, but not with God, *Lyran. Tolet* here diſtinguiſheth between the word καύχημα, here vſed, which ſignifieth praiſe and glory, and καύχησις, before expreſſed, c. 20.23. which ſignifieth glorying, boaſting, *annot.* 3. but this diſtinction to be perpetuall he ſheweth not.

Queſt. 4. *How the Apoſtle alleadgeth that teſtimonie concerning the imputation of Abrahams faith for righteouſneſſe, v.4.*

1. The Apoſtle readeth in the paſſiue, *it was imputed*, whereas Gen. 15.6. whence this teſtimony is cited, it is put in the actiue, *vaiaeb ſhebeha*, *and he imputed it*: 1. The reaſon hereof *Tolet. annot.* 5. thinketh to be, that the Septuagint and the Hebrewes did read without prickes, and then the word might be taken either actiuely or paſſiuely: but this is no ſound opinion, to think that the Hebrew pricks came in ſo late, for ſo there ſhould be great vncertenty of the Scripture: and further, ſet the pricks aſide, yet the word is not expreſſed with the ſame letters, when it is actiuely and paſſiuely put: for Gen. 15.6. the word is as before it is ſet downe: but Pſal. 106.31. where it is put paſſiuely, the word is *techaſheb*, *it was imputed* the letters are diuers: and further in this place, Gen. 15.6. there is an affix of the feminine gender, which ſheweth a difference in the very letters of the word beſide the pricks. 2. Some thinke that the Apoſtle writing by the ſame ſpirit which Moſes did, by his Apoſtolike authoritie did ſo cite this Scripture, *Faius*: but this would haue giuen great offence vnto the Iewes and conuerted Gentiles, if the Apoſtles ſhould haue cited the Scriptures otherwiſe, then they were found in the olde Teſtament. 3. Therefore it was more ſafely affirmed, that the Apoſtle followeth the Septuagint, which was the receiued tranſlation among the Gentiles, *Mar.* ſpecially ſeeing they keepe the ſenſe of the

place

place, and the rather becauſe this reading in the paſſiue is warranted by an other Scripture, Pſal.106.31. where it is read in the paſſiue, *and it was imputed vnto him.*

2. An other difference in this reading is, that the Apoſtle beſide that he changeth the voice, turning the actiue into the paſſiue, doth not interpret the Hebrew affix, *he imputed (it,)* that is, Abrahams faith God imputed, for ſo the word *eemnah, faith,* beeing vnderſtood after the manner of the Hebrewes in the verbal word *heemin*, he beleeued, anſwereth vnto the affix *ha*, of the feminine gender: but this the Apoſtle afterward euidently ſupplieth, v.9. that faith was imputed to Abraham for righteouſnes.

3. A third difference there is, that in the Hebrew text there is no prepoſition ſet before the word *tzedekah*, iuſtice, as here the Apoſtle tranſlateth εἰς δικαιοσύνην, for righteouſnes: but there Moſes ſaith, *he imputed it vnto him for righteouſnes:* but this doubt is eaſily remooued: for Pſal.106.31. the phraſe is put with a prepoſition, *litzedakah*, it was imputed to him for righteouſnes: ſo that beſide the identity of the phraſe, there is no difference, to ſay *it was imputed vnto him for righteouſnes*, or *as righteouſnes:* this reading of the Apoſtle is warranted by that other place in the Pſalme.

4. S. Paul with the Septuagint read, he beleeued, τῷ θεῷ, God; but in the Hebrew it is, *laiehovah*, in God: *Auguſtines* diſtinction therefore doth not alwaies hold, that it is one thing, *Deo credere*, to beleeue God, an other *in Deum credere*, to beleeue in God: *Mart.* for theſe two, both in the Hebrew and Greeke phraſe, are taken for the ſame: though in the Latin tongue there is a difference.

5. Queſt. *Of the meaning of the words, Who counted this for righteouſnes vnto Abraham.*

1. Some of the Hebrewes peruerting that place, Gen. 15.6. doe vnderſtand it of Abraham, that he imputed this faith vnto himſelfe for righteouſnes: but beſide that it is a very improper, and vnfit thing, that a man ſhould impute vnto himſelfe his owne righteouſnes, the Apoſtle taketh away this doubt, v.9. where he ſaith, *was imputed to Abraham:* he could not be both the imputer, and the perſon alſo, to whom the thing is imputed.

2. And as vnreaſonable is their gloſſe, who vnderſtand an other third perſon not expreſſed, that the world imputed it to Abraham, that is, held him for that cauſe to be a righteous man: *ex Beza. annot.* for how ſhould the world be here vnderſtood, whereof there was no mention before: the words then doe eaſily demonſtrate, who it was, *that imputed it*, namely, he in whom Abraham beleeued: he beleeued God, and he, that is God, counted it vnto him for righteouſnes.

2. *Tertullian. lib. de patient.* doth read it in the paſſiue, and referreth it vnto Abraham, *iuſtitiæ deputatus eſt*, he was deputed for righteous: whereas the Apoſtle doth not ſpeake of the imputation of his perſon, but of his faith, as he ſaith, v.9. *Faith was imputed to Abraham.*

6. Queſt. *What it was that Abraham beleeued.*

The Apoſtle may ſeeme vnfitly to alleadge that place of Abrahams faith, which was only concerning the promiſe of multiplying his ſeede, which kind of beleefe is of an other nature, then iuſtification by faith: to this obiection diuers anſwers are made.

1. *Pererius* here hath one anſwer, that S. Paul ſpeaketh not of the firſt iuſtification of Abraham, when of a ſinner he became righteous; but of his ſecond iuſtification, which was an encreaſing of the firſt: and this is done *per quemlibet actum meritorium*, by any meritorious act: ſo that to beleeue any promiſe of God by ſuch a faith informed by charitie, is meritorious of a further degree of iuſtice.

But beſide other errors, which are here couched together, as of the firſt and ſecond iuſtice, that charity is the forme of faith, that we are iuſtified by the merit of faith, all which are before confuted in the controuerſies of the former chapter: I doe here oppoſe againſt *Pererius*, one of his owne order, namely *Tolet. annot.* 5. who directly prooueth, that S. Paul ſpeaketh of Abrahams firſt iuſtification, which he prooueth by that place, Iam. 2.25. that when Abrahams faith was imputed to him for righteouſneſſe, he was called the freind of God; now he ſaith, *ſecunda iuſtitia, non amicum, ſed gratiorem amicum fecit*, the ſecond iuſtice doth not make one Gods friend, (for he was Gods friend before, when he was firſt iuſtified) but it maketh him a better and more acceptable friend.

2. *Peter Martyr* hath here two anſwers: 1. He that ſpake here vnto Abraham, was Chriſt, and therefore in beleeuing God, he beleeued Chriſt, and ſo this faith was imputed

vnto him for righteousnes. 2. All the promises of God were grounded vpon the mercie and goodnes of God, and the mercy of God is grounded on Christ: the Patriarkes then, though it were but a temporall promise, which was made, yet in beleeuing of it, did repose their trust vpon Gods mercie in Christ: but both these answers are vnsufficient, for they shew not directly that Abraham was iustified by faith, but onely by a certaine consequence.

3. Therefore the best answer is, that Abraham in this multiplying of his seede did vnderstand Christ: for his faith had respect not onely vnto this promise of the multiplying of his seede, as the starres of heauen, Gen. 15. 5. but to the other promises before going, as that in his seede all the families of the earth should be blessed, Gen. 12. And that in these promises the Messiah is vnderstood, thus it may appeare: 1. Because so S. Paul expoundeth *seede*, of Christ, Gal. 3. and the Hebrewes also doe vnderstand this seede wherein all the families of the earth shall be blessed, of Christ. 2. This multiplying of Abrahams seede, as the sand of the sea, or starres of heauen, was not fulfilled in the carnall seede of Abraham, which contained it selfe within the compasse of Canaan; but it was accomplished in the spirituall seede of Abraham, in the conuersion of the Gentiles to the faith of Christ. 3. Neither could that blessing of all the families of the earth be vnderstood of any carnall blessing, but of the spirituall benediction of the Gentiles conuerted to the faith of Christ: as it is said, Isa. 53. 11. *My righteous seruant by his knowledge shall iustifie many.* 4. Yea in that they are promised to be as the starres of heauen, that is, shall haue celestiall glory, this promise the seede of Abraham could not attaine vnto but by Christ the king of glory, Psal. 24. 8. 5. Our blessed Sauiour saith, that *Abraham was glad to see his day, he saw it and reioyced:* which sheweth, that he had an euident knowledge and expresse faith of Christ. *Parem. Perer.*

4. But *Stapleton in Antidot.* denieth that this faith of Abraham was a speciall faith of the remission of sinnes, but onely the Catholike faith, which is to assent vnto euery word of God. *Contra.* 1. If Abraham did assent vnto the word of God, then also to this word concerning the remission of sinnes in Christ, vnlesse they will deny, that Abraham had any word at all for the remission of his sinnes: whereupon then arised that his singular ioy in Christ, for wherein can a man ioy, then in the remission of his sinnes, and consequently that his name is written in heauen? Luk. 10. 20. 2. If they hold the hope, and assurance of remission of sinnes to be no part of the Catholike faith, as indeede the Papists doe not make it, let them keepe such Catholike faith to themselues: we will none of it: what comfort can one haue in that faith, which can not assure him of Gods fauour and of the remission of his sinnes?

7. Quest. *Why Abrahams faith was imputed vnto him at this time, and not before.*

Although Moses then first maketh mention of Abrahams iustification by faith, Gen. 15. 6. yet it hath relation to all other acts of his faith going before, for it was an act of faith, that Abraham obeied God to goe out of his countrey, and to dwell in a strange land, Heb. 11. 8. and other promises, as Gen. 12. 3. and 13. 16. also Abraham beleeued, wherein hee shewed his faith: yet Moses reserueth this commendation of Abrahams faith to this place, for these reasons:

1. Moses would not straight vpon the first promise made, Gen. 12. speake of Abrahams iustification by faith, before he had brought forth diuers excellent and glorious works, that his iustification might appeare to be of his faith, nor by works, so *Paius*, and *Tolet. annot. 5.*

2. Neither would Moses deferre this testimony of Abrahams faith vnto that act of his in offering his Sonne to be sacrificed: but he setteth it downe here, as soone as he had receiued an expresse promise concerning his seede, which was Christ: that it might appeare to be faith in Christ, and none other whereby he was iustified: before this Abraham had receiued some generall promises concerning Christ, as that in Abraham all the families of the earth should be blessed, Gen. 12. 3. and that his seede shoud be as the dust of the earth: but the seede out of his owne bowels was not promised vntill now, *Tolet. Paius.*

3. Further, then was his faith commended, because it had at that time beene thoroughly tried, when he thought that Eliezer his seruant should be his heire.

4. And though Abraham had faith before, yet was it still more perfected: and Abraham was now more certenly perswaded of his iustification, and therefore he is said now first to be iustified, though indeede by the same faith, he had beene iustified before. *Parem, dub. 2.*

8. Quest.

Queſt. 8. *What imputation is, and what to be imputed.*

1. This word is diſtinguiſhed according to that, which is imputed, as ſometime that which is euill is ſaid to be imputed, ſometime that which is good.

1. An euill thing is imputed two wayes, either rightfully, as when a ſinne is worthily imputed to him that committed it, as *Quintilian* putteth this caſe, *lib.5.c.10. Vtrum cædes ei imputanda eſt, &c.* whether the murther be to be imputed to him, that beganne the ſtrife: or it is imputed wrongfully, as adulterie was imputed to Suſanna her charge without cauſe. 2. A good thing is imputed three wayes: 1. *iure*, by right, as the reward is imputed to the worke by debt, as the Apoſtle vſeth the word here, v.4. but then this word *imputed* is taken for to *giue*, and it is improperly called an imputing. 2. *iniuria*, by wrong, as when innocencie is imputed to a malefactor, which is forbidden, Prou.17.15. *to iuſtifie the wicked.* 3. *gratia*, by grace and fauour, a thing is imputed, but not againſt right, *propter alienum meritum*, for an others merit, and ſo are we ſaid to be iuſtified by faith in Chriſt, *Pareus:* like as when a Creditor of grace and fauour, accepteth a debt to be paied, and accounteth it diſcharged, when yet the partie indebted is not able to pay it: in this ſenſe is the word taken, Num. 18. 27. *Your offring ſhall be reckoned vnto you, as the corne of the barne:* it ſhall be ſo counted, or be in ſtead of it, though it be not it, *Faius.*

2. This word to be *imputed*, likewiſe is taken either *Phyſicè*, in a Phyſicall ſenſe, as when a plant is ſaid to be imputed, that is, ſet in or graft into the ſtocke: or *relatè*, by way of relation, when a thing is imputed by way of acceptation and fauour, as when the victorie atcheiued by the ſoulders, is for honours ſake aſcribed vnto the captaine though abſent; or when the captaine to whom the ſpoyle belongeth, giueth it vnto the ſouldiers, that did not fight for it: and thus is the righteouſneſſe of Chriſt, which we wrought not our ſelues, imputed to vs by faith.

3. And thus for faith to be imputed for righteouſneſſe, or to be iuſtified by faith, of faith, or through faith, are with S. Paul taken for one and the ſame thing.

Queſt. 9. *How Abrahams faith was imputed to him for righteouſneſſe.*

1. *Origen* thinketh that Abrahams faith, was imputed to him now for righteouſneſſe, becauſe it was perfect, whereas before vntill now it was onely in part: and hereof it is, that whereas it ſaid of the Iſraelites, Exod. 14. 31. *They beleeued the Lord and his ſeruant Moſes*, yet they are not ſaid to be iuſtified by this faith, it was for that their faith was not perfect, as was *Abrahams*: But 1. no mans faith can be perfect here, for as we *knowe in part*, 1.Cor.13. 12. ſo is our faith in part. 2. That beleefe, which there Moſes ſpeaketh of, was of an other kind, it was not a iuſtifying faith, which is ioyned with confidence, for they repoſed not their truſt in Moſes, but it was onely a beleeuing and giuing credit vnto God, and his Miniſter Moſes.

2. Neither was Abraham iuſtified *merito fidei*, by the merit and worthines of his faith: as by the worke and act thereof, as the Romaniſts teach: and *Origen* gaue occaſion of this error, who thinketh, as it is here ſaid of faith, it was imputed for righteouſneſſe, *idem de aliis virtutibus dici poteſt*, that the ſame thing may be ſaid of other vertues, as humilitie, wiſedom, may be reputed *vnto iuſtice*, &c. But this is a manifeſt error: for faith or any other vertue, as it is a worke cannot iuſtifie, becauſe it is but an act of one vertue, and ſo not obedience and conformitie to the whole law: and beſide we are ſaid to be iuſtified by faith without works, then neither faith nor any vertue iuſtifieth as a worke.

3. Neither yet is faith taken here by a *Synecdoche*, when one part is taken for all, as including workes, as *P. Martyr* reporteth their error, for faith cannot include that which it excludeth: if faith iuſtifie without workes, then vnder workes, cannot faith be comprehended.

4. Here alſo we refuſe that corrupt note of the ordinarie gloſſe: that to him which beleeueth, *ſi non habet tempus operandi*, if he haue not time to worke, faith onely ſufficeth to righteouſneſſe: but to him that hath time to worke, the reward ſhall bee giuen, not according to his beleefe onely, *ſed ſecundum debitum operationis*, but according to the debt of his worke: But two wayes is this gloſſe erroneous, 1. becauſe it flatly contradicteth the Apoſtle, who affirmeth where faith is counted for righteouſneſſe, there is no reward due by any debt, v.4.5. 2. It is impoſſible, that he which hath a iuſtifying faith, ſhould be without ſome

workes: as euen the theife vpon the crosse shewed his faith by his workes, in confessing his sinne, and honouring Christ.

5. *Tolet* also here is verie nice and curious, he will not haue the word λογίζω, here to be interpreted by the word *impute, to impute*, but by the word *repute*, to repute: the difference betweene the which two is this, *reputatur id, quod tale non est, ac si tale esset, &c.* that is reputed, which is not such, as though it were such: to impute is to make one the cause of some commoditie and discommoditie, *ac si ille talis rei author esset*, as if hee were the author of it, &c. 1. So then faith is said not to be imputed but reputed for iustice, because the act of faith is imputed for iustice: for when it doth not bring iustice of it owne nature, *vt est actus hominis*, as it is an act of man, yet it is so accepted of God. 2. And therefore he misliketh the word imputed, because we thereupon gather, that there is no iustice giuen vnto man, whereby he is made iust, but the iustice of Christ reputed: but he affirmeth, that there is a iustice verily giuen vnto man, by faith, which God accepteth for iustice: as the sight of the brasen serpent did verily heale, not by the vertue of the sight, *sed ex diuino beneplacito*, because it so pleased God. 3. For if the word *imputed*, not *reputed* had beene here vsed, the Apostle would haue said, *he imputed vnto him, &c.* not *it was imputed*: to this purpose, *Tolet. annot. 7.*

Contra. 1. We say that iustice is both imputed, and reputed vnto vs by faith: for first Christs righteousnesse is imputed and made ours by faith, and then it is reputed and accepted, as if we had our selues performed it: neither can there be any reputed iustice, but it must first be by imputation. For God in his iustice can not hold or repute him for iust, that is not iust, vnlesse for an others righteousnesse he be reputed and counted iust. 2. That figure of beholding the brasen serpent, doth make more for the imputation of iustice, then reputation onely: for they which looked vpon the serpent, were not reputed as healed, but verily were healed from the biting of the serpent, by the imputation and application of the vertue apprehended by the sight of the serpent: so we are truly healed from our sinnes by the imputation of Christs righteousnesse. 3. That which S. Paul vttereth in the passiue, *it was imputed, Moses* expressed in the actiue, *be imputed*, so that the sense is all one: and seeing *Tolet* following the vulgar Latine readeth, v. 8. *Blessed is the man, to whome the Lord imputeth not sinne*: why should not the same sense of the word be retained here?

6. Wherefore then all these cauills beeing thus remooued, we inferre, that Abraham was iustified by faith, not *materialiter*, materially, as it was an act; but *relate*, and *obiectiue*, as it hath relation vnto the obiect the iustice of Christ, and *organice*, instrumentally, as it applieth and apprehendeth the righteousnesse of Christ.

Quest. 10. *Whether Abraham were iustified by any thing beside his faith.*

1. It will be obiected, that Gen. 22. 18. after the Lord had tried Abrahams obedience and faithfulnesse in offering his sonne, the Angel said vnto him in the name of the Lord, *Because thou hast done this thing, I will surely blesse thee, &c.* here the Lord seemeth to blesse Abraham for his obedience, not because of his faith: to this we answer, that it is not said that Abraham was iustified by this fact: hee was iustified long before by his faith: but that the Lord rewarded Abrahams obedience, with ample and large promises: and so the Lord crowneth in mercy the workes and obedience in his seruant.

2. *Obiect.* As it is said here that this faith and beleefe was imputed vnto Abraham for righteousnes: so Psal. 106. 31. *Phineas* act in killing the adulterer and the adultresse, is said to haue beene imputed to him for righteousnes.

Answ. There is an vniuersall and particular iustice, that is, *personæ*, of the person, the other is *facti*, of some particular fact: so in this place in the Psalme, the Prophet speaketh not of the vniuersall iustice whereby one is counted iust before God, but of the particular iustification and approbation of Phineas his fact: which otherwise might haue seemed to be vnlawfull, because he did take the sword being a priuate man, but because he did it in the zeale of Gods glorie, the Lord approoued it: *Phineas* by that act beeing but one, could not bee iustified before God; for the Law saith, *Cursed is he that continueth not in all things, which are written in the Lawe*: one act then of obedience could not iustifie Phineas before God: but that particular act was accepted and approoued: so Deut. 24. 13. the restoring of the pledge before the Sunne goe downe, is said to be ones righteousnesse: that is, the Lord would accept it as a worke of righteousnesse, pleasing, and acceptable vnto him. But in this

place

place the Apoſtle ſpeaketh of vniuerſall iuſtice, whereby a man is iuſtified and counted iuſt before God: to this purpoſe *Pareus dub.3. Martyr, Faius.*

Queſt. 11. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iuſtifying.*

S. Paul ſaith here, v.3. that Abraham beleeued God, and it was counted vnto him for righteouſneſſe: but S. Iames ſaith, c.2.23. *Was not Abraham our father iuſtified by workes, when hee offered his ſonne Iſaac?*

1. *Tolet* would thus reconcile them, that S. Paul ſhould ſpeake of workes going before Abrahams iuſtification, and without them he was iuſtified; but S. Iames of works, that followed after whereby Abraham was iuſtified: But this ſolution will not ſerue his turne: for Abraham before this time, when he is ſaid to haue been iuſtified by this faith, had done many excellent workes, after he had beleeued Gods promiſes, in obeying his calling, and leauing his countrey, which things he did by faith: and yet he was iuſtified without any ſuch workes: S. Paul then excludeth euen ſuch works as followed his iuſtification.

2. Wherefore the true reconciling of them is this: 1. That S. Paul and S. Iames ſpeake not of the ſame kind of iuſtification: the one reaſoneth of the manner and cauſes of our iuſtifying before God, the other of the ſignes thereof before men. 2. They ſpeake of a diuerſe ſubiect, S. Paul of Abraham, *iuſtificandi*, to be iuſtified, S. Iames *iuſtificati*, of the ſame beeing iuſtified. 3. S. Paul of the iuſtifying of the perſon, S. Iames of the iuſtifying of a particular fact, *Grynens:* See in the former chapter, controv. 21.

Queſt. 12. *Of the explication of the 4. and 5. verſes.*

v.4. *To him that worketh.* 1. Here are three oppoſitions ſet one againſt the other, of him that worketh, and worketh not, but beleeueth: of the debt, and fauour, or grace, of the wages and imputation, *Mart.* and by him that worketh is vnderſtood him, that worketh with an intent thereby to merit or to be iuſtified: for he that beleeueth alſo worketh: but hee is ſaid not to work, *ſecundum quid*, after a ſort, becauſe he doth it not to that end to merit by it.

2. This the Apoſtle ſpeaketh by way of conceſſion, vſing a ciuill axiome taken from humane affaires: not that indeed before God any wages by debt is due vnto any that worketh, *Beza:* the Apoſtle then ſpeaketh thus by way of ſuppoſition, *ex hypotheſi: Faius.*

3. This *Origen* not well vnderſtanding, but ſuppoſing that the Apoſtle indeed ſpeaketh of ſuch as are rewarded for their worke before God: and not ſeeing, *quod vllum opus ex debito rennmerationem Dei poſcat*, that any worke by due debt can require reward at Gods hand, he turneth the Apoſtles meaning another way, and by debts vnderſtandeth ſinnes, as they are called in the Lords prayer; and ſo he alſo thinketh he ſpeaketh of the wages of ſinne, as S. Paul ſaith, Rom.6. *That the wages or ſtipend of ſinne is death:* But the Apoſtle here ſpeaketh euidently, of the wages due vnto good workes, not to euill, *The wages is not counted by fauour:* but in rendring the wages of ſinne, there is no fauour but iuſtice.

4. The Schoolemen likewiſe are groſſely deceiued, who thinking the Apoſtle doth ſet downe this as a poſitiue rule before God, haue here deuiſed two interpretations. 1. They vnderſtand this working and not working, of the workes following iuſtification: and ſo he that worketh is rewarded not of fauour onely, becauſe of his faith, but for the debt alſo of his works, *gloſſ.interlin.* but he that worketh not, that is, hath no time to worke is rewarded onely of grace. But this gloſſe is conuinced of many errors: 1. in ioyning faith and workes together, whereas the Apoſtle before, c.3.28. aſcribed iuſtification to faith without works. 2. to ſay that our workes are rewarded by debt, is to make God endebted vnto man for the worke, which is not farre from blaſphemy. 3. he that hath true iuſtifying faith, can neuer be without ſome workes or fruits thereof, be his time neuer ſo ſhort, as appeareth in the theife vpon the croſſe.

5. *Gorrhan* beſide this expoſition hath an other, to vnderſtand the Apoſtle to ſpeake of workes going before iuſtification: and then he giueth this ſenſe: that to him which doth ſome good workes before faith, if he ſhould be rewarded, the reward ſhould bee of debt, which is falſe, for then it ſhould not be of grace: but to him that worketh not any ſuch work before faith, righteouſneſſe is imputed by faith, &c. Here alſo are diuerſe errors, 1. to imagine, that there can be any good workes at all before faith. 2. hee imagineth the Apoſtles ſpeach to be conditionall, if any reward be giuen, whereas the Apoſtle ſetteth it downe poſitiuely, the wages is counted, not if it be. 3. the Apoſtle ſpeaketh in all that diſcourſe of

all

all workes whether going before iustification, or following after: for all workes of the Law are excluded, c.3.28. now all good workes are such as the Law requireth: therefore euen such good workes are shut out from iustifying, as well such as follow iustification, as go before. 4. All these errors arise out of the misvnderstanding of this place, where the Apostle speaketh by way of supposition, from the ciuill vse of rewards among men: that if there were any such meritorious working before God, the wages should in like manner be due by debt.

Quest. 13. *Of the diuerse kinds of rewards.*

1. Wages or reward is either due by debt, *per proportionem operæ cum re*, by the proportion of the worke with the reward, after a Geometricall kind of proportion: as when a labourer is couenanted with to haue so much for his worke, as in a due estimation it is valued at: there is a wages which is of fauour by promise and not by debt, and then it signifieth the same thing that *fructus*, a kind of fruit or cómoditie that followeth ones labour, as Psal.127. the fruit of the wombe is called a reward, and so life eternall is called a reward, because the Lord hath promised to giue it as a fruit following the labour of his Saints, *Faius.*

2. And further life eternall is called a reward by a certaine similitude, because that as in ciuill workes the reward commeth after the worke is done: so life eternall followeth after mens fruitfull labour in this life, *Mart.* and againe it is called a reward, in respect of the thing done, not for the manner of the doing: because that as the wages is giuen to the worker of debt, so is saluation rendred to him, which beleeueth of grace, *Pareus.*

3. But properly eternall life is not a wages or reward, for these reasons. 1. because the things are not equall, which are giuen and receiued, the eternall reward farre exceedeth the worth of our temporarie and imperfect obedience. 2. He that meriteth the wages, must do it *ex proprio*, of his owne: but we haue nothing which we haue not receiued: it is not our owne. 3. He that meriteth must be no way bound vnto him that payeth the wages, for his seruice: but all that we doe or can doe, it is our dutie to doe.

Quest. 14. *How it standeth with Gods iustice to iustifie the wicked, v.5.*

v.5. *But beleeueth in him, that iustifieth the vngodly:* this may seeme to be contrary to that Exod.34.7. where the Lord saith, he will not hold the wicked innocent: and Prou.17. it is called an abhomination to iustifie the wicked.

1. *Bucer* hereunto answereth, that S. Paul here speaketh of the first iustification, which if it should not be of the wicked, none at all should be iustified: for we are all the children of wrath, and the Lord findeth vs all wicked before we are iustified: But Moses speaketh of him, which continueth in his sinne and disobedience afterward.

2. *Gryneus* thus answereth, that although it be not lawfull for a man to iustifie the wicked, yet God may doe it, that is *omni lege superior*, aboue all law: and the reason of this difference is, because God onely hath right and power to forgiue sinnes, because they are committed chiefly against him, *Faius.*

3. *Pareus* addeth further, that then it is vniust to iustifie the wicked, when as it is done without cause, and against the rule of iustice, there being no satisfaction made by the offender himselfe, or some other for him: but with God it is so; for he iustifieth the wicked, hauing receiued a sufficient satisfaction by the death of Christ, who hath payed the price of our redemption.

4. To this also may be adioyned, that this must be vnderstood *in sensu diuiso*, in a diuided sense, that God iustifieth the wicked: not him that remaineth wicked, but was so before he was iustified, *Faius. Anselmus* vnderstandeth him to be wicked, that beleeueth not: he then which beleeueth, is no longer to be counted wicked: so then whom God iustifieth hee also sanctifieth, and of an vnrighteous man he is made righteous, which righteousnesse is imperfect here in this life, and therefore it cannot iustifie, *Par. dub.4.*

Quest. 15. *How our sinnes are said to be forgiuen and couered, v.7.*

1. First, it is here to be obserued, that whereas S. Paul bringeth in this testimonie out of the Psalmes, *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered*, to proue the former proposition that *God imputeth righteousnesse without workes*: that these two, to remit and couer sinnes, and to impute righteousnesse, are taken for one and the same thing: for

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for it is the obedience and righteouſneſſe of Chriſt, whereby both our ſinnes are remitted, and iuſtice imputed vnto vs: as Luk.18.13. the Publican ſaith, *O God be mercifull vnto mee a ſinner*, and it is ſaid of him, verſ.14. *that he went home iuſtified, &c.* ſo then for God to ſhewe mercie in forgiuing ſinne, and for man to be iuſtified, doe both concurre together, and the one doth neceſſarily follow the other.

2. Further the priuatiue graces of the ſpirit, as in the remitting of ſinne, the hiding of iniquitie, and the not imputing of ſinne, are not ſeuered from the poſitiue graces, as in the imputing of righteouſnes, *Gryneus*.

3. Now ſometime ſinne in Scripture is ſaid to be remitted, ſometime to be hid, and couered, and further to be not imputed, likewiſe to be waſhed away: which are all the ſame in effect, but yet in a diuerſe reſpect: for there are fowre things to bee conſidered in ſinne. 1. the firſt is the inordinate act of ſinne, which beeing once done cannot be vndone: this is ſaid to be couered, not as though it were not, but becauſe it is not imputed, the Lord ſeeth it not to puniſh it. 2. there is in ſinne, the offence committed againſt God, which the Lord is ſaid to forgiue and remit, like as one man remitteth and forgiueth the iniury and wrong done againſt him. 3. there is the blot and ſtaine of ſinne, whereby the ſoule is defiled and polluted, and that is ſaid to be waſhed away. 4. there is the guilt of eternall death, in reſpect whereof ſinne is ſaid not to be imputed, *Faius*.

4. Now the reaſon, why theſe are all one, to impute righteouſneſſe, to remit ſinne, is this: becauſe theſe are immediately contrarie one to the other, to be a ſinner, and to be iuſt: he that is a ſinner is not iuſt, and ſo conſequently he that is iuſt, is reputed no ſinner, *Parens dub.5.*

Queſt. 16. *In what ſenſe circumciſion is ſaid to be a ſigne, and wherefore it was inſtituted.*

1. It was *ſignum memorativum*, a ſigne of remembrance or commemoration of the couenant, which was made betweene God, and Abraham, and of the promiſes, which he receiued; namely theſe three, 1. of the multiplying of his ſeed. 2. of inheriting the land of Canaan. 3. of the Meſſiah which ſhould be borne of his ſeede.

2. It was *ſignum repreſentativum*, a repreſenting ſigne of the excellent faith of Abraham, as it is afterward called, a ſeale of the righteouſneſſe of faith. 3. It was *ſignum diſtinctivum*, a ſigne of the diſtinguiſhing the Hebrewes from all other people. 4. It was *ſignum demonſtrativum*, a ſigne demonſtrating or ſhewing the naturall diſeaſe of man, euen originall ſinne, and the cure thereof by Chriſt. 5. It was *ſignum prefiguratiuum*, a ſigne prefiguring baptiſme, and the ſpirituall circumciſion of the heart, *Perer.*

Queſt. 17. *In what ſenſe circumciſion is called a ſeale of the righteouſneſſe of faith, v.11.*

1. *Origen* thinketh, that it is ſo called, becauſe in circumciſion was ſealed, and lay hidde and ſecret the righteouſneſſe of faith, which ſhould afterward be reuealed and vnfolded in Chriſt, and that it was a ſigne in reſpect of the beleeuing Gentiles, and a ſeale vnto the vnbeleeuing Iewes, ſhutting them vp in vnbeleefe, vntill they ſhould be called in the ende of the world: But 1. in this ſenſe it was not a ſeale to ſhut vp and keepe ſecret, ſeeing that Abraham was commended for his beleefe, and the iuſtice of faith was not vnknowne, or as an hid and ſecret thing to the Fathers. 2. Neither doth S. Paul here ſpeake of vnbeleeuers, but of thoſe which beleeue, whoſe father Abraham was.

2. *Chryſoſtome* and *Theodoret* expound circumciſion to be a ſeale, that is, *teſtimonium fidei accepti*, a teſtimonie of faith receiued: but a ſeale ſerueth more then for a witneſſe or teſtimonie, there are witneſſes vſed beſide.

3. *Thomas* thinketh it was called a ſeale, that is, *expreſſum ſignum*, an expreſſe ſigne, hauing a ſimilitude of the thing ſignified: as becauſe he was promiſed to be a father of many nations, he receiued this ſigne in the generatiue part: But though a ſeale haue the marke or print of the ſtampe, yet it is not called a ſeale for that, but in reſpect of the thing ſealed and ratified.

4. Neither doth it onely ſignifie *ſignum diſtinctivum*, a diſtinguiſhing ſigne of the people of the Hebrewes from others: for it had beene enough to ſay it was a ſigne.

5. But becauſe a ſeale is more then a bare ſigne, it is for confirmation as Kings letters patents are ſealed for better aſſurance: circumciſion therefore ſerued as a ſeale, *vt obſignaret inſtitiam fidei*, to ſeale the righteouſneſſe of faith: by the which ſeale the promiſes of God cor-

cordibus imprimuntur, are imprinted in the hearts, *Caluin.*

Queſt. 18. *Whether the myſterie of faith in the Meſſiah to come were generally knowne vnder the Law.*

The occaſion of this queſtion here is, becauſe the Apoſtle ſaith, that circumciſion was the ſeale of the righteouſneſſe of faith: ſeeing then, that all the people were circumciſed, it may ſeeme, that generally all of them had this knowledge of the Meſſiah to come.

1. *Auguſtine* as *P. Martyr* citeth him, ſeemeth to be of opinion, *lib. 3. de doctrin. Chriſti. cap.* that onely the Patriarkes and Prophets, and more excellent men, beeing illuminate by the ſpirit, did apprehend this myſterie of faith, in the Meſſiah to come; and that the common people did onely know in generall, that God was worſhipped by thoſe ſignes and ceremonies, which were preſcribed in the Lawe, but the end and ſcope of them they did not know. But by three arguments it may appeare, that the knowledge of the Meſſiah was more generall: 1. The Prophets did euery where ſhew the inſufficiencie of the externall ceremonies and ſacrifices, that they were not thoſe things, which God required at their hands: ſo that the people could not be ignorant, by the continuall doctrine of the Prophets, that ſome further thing was ſignified thereby. 2. Yea the Prophet Iſay hath moſt direct propheſies of the Meſſiah, that hy his ſtripes we are healed, and that God hath laid vpon him, the iniquities of vs all, c. 53. 3. At the comming of Chriſt it is euident, that there was a generall expectation of Chriſt: as Philip ſaid to Nathanael, Ioh. 1. 45. *We haue found him of whome Moſes did write in the Law, and the Prophets:* and the woman of Samaria ſaid, Ioh. 4. 25. *I know well that the Meſſiah ſhall come.*

2. But though the knowledge of the Meſſiah, were more generally reuealed, then to the Patriarkes and Prophets onely: yet it is not to be thought, that the people did knowe in particular the meaning of euery ceremonie, but onely generally, that they aimed at the Meſſiah: neither yet had all the people this knowledge: there were ſome carnall men among them, which onely did adhere vnto the externall ſignes, *ex Mart.*

Queſt. 19. *Certaine queſtions of Circumciſion: and firſt of the externall ſigne, why it was placed in the generatiue part.*

1. Hereof theſe three reaſons may be yeelded. 1. By that part beeing the inſtrument of generation, was ſignified the propagation of originall ſinne: that like as the circumciſed parents did yet beget children with their vncircumciſed part: ſo the regenerate parents had children, which had need to be regenerate. 2. It was a ſigne of Gods couenant both to them and their poſteritie, as the Lord promiſed to be their God, and the God of their ſeede. 3. Chriſt was thereby ſignified, that he ſhould come of the ſeed of Abraham.

3. And though this ſeemed in it ſelfe a meane and baſe ſigne, yet becauſe it was inſtituted by God, it is not to be baſely eſteemed of, as prophane *Celſus* and *Iulian* ſcoffed, becauſe our firſt parents were forbidden to eat an apple: ſo the Iewes and Gentiles derided the croſſe of Chriſt, as a weake meanes vnto ſaluation: like as Naaman deſpiſed the Prophets counſel to be waſhed 7. times in Iordan: but theſe conſidered not, how that in all theſe things, not ſo much the externall precept is to be reſpected, as the inſtitution of God.

3. Now why circumciſion was limited vnto the eight day, *Chryſoſtome* rendreth theſe two reaſons, becauſe the infant in his tender age, *facilius doloris circumciſionem ſufferre poſſit*, can more eaſily beare the griefe of circumciſion: and beſide, hereby he ſaith was ſignified *nihil animæ conducere*, that circumciſion was not auaileable any thing at all for the ſoule: *P. Martyr* maketh this the reaſon thereof: 7. dayes he would haue to ſignifie this preſent world, and the 8. day the reſurrection, when all corruption of the fleſh ſhall bee laid aſide, which was ſignified by circumciſion: But of theſe three reaſons the firſt is moſt probable: other reaſons there are which are more fully handled and diſcuſſed, *Hexapl. in Gen. c.* 17. whether I referre the ſtudious Reader.

Queſt. 20. *Certaine doubts remooued, and obiections anſweared, concerning circumciſion.*

1. It is doubted how circumciſion was a peculiar marke of diſtinction for the Hebrewes, ſeeing that other nations vſed circumciſion, as the *Arabians*, *Phenicians*, *Ægyptians*, and at this day the Turkes: to this it may be anſwered, that ſome nations among the Gentiles retained circumciſion by an apiſh imitation of the Hebrewes, but they did abuſe it ſuperſtitiouſly, and did not keepe the rite of inſtitution, as the Lord had appointed it: 1. They did

abuſe

abuſe it to ſuperſtition: for they imagined that by the blood of the infant the euill ſpirits were chaſed away, as *Ambroſe* obſerueth, *lib.2. de Abraham*: And the ſuperſtitious Iewes haue the like conceit at this day, when the child is circumciſed they hold vnder a veſſel of earth, into the which they caſt the foreskinne that is cut off, thinking thereby that the deuill hauing his foode (becauſe duſt was appointed to be the ſerpents meate) will depart from the child. 2. The Egyptians vſed to circumciſe the females among them as well as the males. 3. The Hebrewes circumciſed at 8. dayes old, but the Egyptians at 14. yeares, as doe the Turkes alſo.

2. It is further obiected, that circumciſion was an imperfect ſigne, becauſe it was appointed onely for the males, the females were not circumciſed.

Anſw. Yet the priuiledge and benefit of circumciſion, was extended alſo vnto the females, which were counted with the men, the vnmarried with their fathers, the married with their husbands.

3. But further thus ſome obiect: if the foreskinne be not according to nature, why is it ſuffred to growe? *Anſw.* As though for the furthering of the ſpirituall man, it be not lawfull to tame the fleſh: as is ſeene in faſting, abſtinence, and other bodily exerciſes, which ſerue for the ſtrengthening of the inward man: and ſo it is fit that in circumciſion that part of the body ſhould bee vſed and employed for the ſeruice of the ſpirituall man, *Peter Mart.*

4. *Obiect.* By this hard ceremony and rite of circumciſion, many were terrified from taking vpon them the profeſſion of the Hebrewes: beſide it was dangerous for children, and by this cutting off the foreskinne they were in perill of their liues.

Anſw. 1. Circumciſion was nothing ſo terrible, as the ſufferings of the holy Martyrs: the ſhedding of their blood for the teſtimony of Ieſus, was no hinderance or diſcouragement vnto men to become Chriſtians: but many were prouoked rather by their patience to embrace the Chriſtian faith. 2. It was fit that as infants were ſubiect to ſinne, ſo they ſhould receiue the ſacrament, which was a remedy againſt it: as *Ambroſe* well ſaith, *vt omnis ætas eſt obnoxia peccato, ita idonea eſt ſacramento*, as euery age is ſubiect to ſinne, ſo is it meete for the Sacrament: And by this hard entrance into their profeſſion, they were admoniſhed patiently to endure much for faith, and not eaſily to giue it ouer: God alſo by his prouidence ſo brought it to paſſe, that very few infants died of their circumciſion.

Queſt. 21. *How Abraham is ſaid to be the father of them which beleeue, ver.11,12.*

1. The Apoſtle here affirmeth two things of *Abraham*, that he was counted righteous by faith, beeing yet vncircumciſed, and that he receiued afterward circumciſion as a ſeale of the righteouſneſſe of faith: and ſo accordingly he is ſaid to be the father of all that beleeue, both the vncircumciſed, becauſe he was vncircumciſed, when he firſt beleeued, and of the circumciſed, becauſe he alſo receiued circumciſion as a ſeale of his righteouſnes, which was by faith.

2. Now he is ſaid to be the father of them which beleeue, not *effectiue*, as effecting in them faith and beleefe: for ſo God onely is the father of beleeuers, working in them faith, and euery good gift by his ſpirit: but he is their father onely *analogice*, by a certaine analogie, that as fathers doe tranſmit ouer their inheritance vnto their poſterity, ſo *Abraham* ſhould leaue one example of beleeuing for them to follow, *Pareus.*

3. And though many of the fathers alſo were beleeuers before *Abraham*, yet none of them are ſaid to be the father of the faithfull, as *Abraham* was, becauſe to none of them was made the like promiſe concerning their poſterity as to *Abraham*, *Tolet.*

4. Now in that *Abraham* is ſaid to be the father of them which beleeue, thereupon the Apoſtle inferreth, that they which are the children of faithfull *Abraham* muſt alſo be iuſtified by the ſame faith: for the fathers doe leaue vnto their children their priuiledges and inheritance: like as then *Abraham* left vnto his carnall ſeede his temporall inheritance, namely the poſſeſſion of the land of Canaan, ſo vnto his ſpirituall children he bequeathed the ſpirituall inheritance of iuſtification by faith.

Queſt. 22. *How Abraham is ſaid to be the father of circumciſion, ver.12.*

1. *Lyranus* vnderſtandeth the ſpirituall circumciſion of the heart, but by the words following, *not vnto them onely which are of the circumciſion, but vnto them alſo that walke in the*

steppes, &c. it is euident that he speaketh here of the outward circumcision which is not sufficient, vnlesse it be accompanied with the inward circumcision of the heart, which is by faith.

2. *Anselmus* thinketh that the Apostle reporteth here that which he said before, that Abraham is the father of them which beleeue, though they be vncircumcised: but he toucheth here rather the other part, that Abraham is the father of the circumcision also: which he further explaineth, that he meaneth not such as onely haue the carnall circumcision, but such as walke in the steppes of Abraham.

3. By *walking in the steppes*, the Apostle vnderstandeth not here the fruits and effects of faith, but rather faith it selfe, in which respect Abraham is said to be the father of the faithfull, *Beza annot.* And herein they must follow the steppes of Abraham. 1. He was not counted iust, by any merits or workes of his, but by faith. 2. This faith was ioyned with a constant and full assurance: herein they must be like vnto Abraham.

4. *Origen* here obserueth, that though at this time he were called Abram, not Abraham, when he was pronounced iust by faith, Gen. 15. yet the Apostle retaineth that name, which was afterward imposed by the Lord, *quod enim diuinitus sumitur, obseruari in posterum conuenit*, for that which is once appointed of God, it is fit afterward to be obserued.

Quest. 23. *How and where Abraham was promised to be heire of the world, v. 13.*

1. *Grynæus* by the world vnderstandeth (by a Synecdoche of the whole taken for a part) the land of Canaan, which was promised to Abraham and his seede: but the Apostle speaketh here not of a temporall, but of a spirituall promise.

2. *Faius, Osiander*, with others, doe apply it vnto Canaan also, but mystically, as it was a type and figure of the kingdome of heauen.

3. *Lyranus* will haue this fulfilled in Christ, to whom was giuen all power in heauen and earth: so also *Peter Martyr*, and *Caluin*, who alleadgeth that place, Heb. 1. 2. *Whome he hath made heire of all things.*

4. *Pareus* by the world vnderstandeth the world of the faithfull, and beleeuers dispersed ouer the world, and so in effect it is the same, which he said before that Abraham should be the father of all which beleeue, whether of the circumcision or vncircumcision: So also *Origen* here referreth vs vnto that promise, Gen. 15. that in Abraham all the kinreds of the earth should be blessed: likewise *Beza.*

5. As this last seemeth to be the fittest interpretation, so I thinke it best to ioyne both these last together: that Abraham was made heire of the world, that is, the father of all beleeuers in the world: yet so, as this was cheifely performed in Christ: as it is said Psalme 2. *I will giue the heathen for thine inheritance, and the vttermost parts of the earth for thy possession:* And so S. Paul also Galath. 3. vnderstandeth the seede of Abraham, vnto whom the promise was made of Christ: to this purpose the ordinary glosse, that Abraham was *hæres mundi secundum propositum exemplum*, heire of the world in respect of his example of beleeuing: but Christ *secundum potestatem*, in regard of his power.

Quest. 24. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*

1. This inheriting of the world is not meant of any temporall dominion, which should fall vnto the posteritie of Abraham, as the Iewes dreamed, for the obiect of faith is spirituall, not temporall: as it is defined by the Apostle to be the euidence of things that are not seene, Heb. 11. 1.

2. It must therefore be referred vnto Christ. 1. Abraham in Christs right is promised the inheritance of the world, which should be chiefely accomplished in the celestiall inheritance. 2. And now in the earth this spirituall inheriting of the world is vnderstood of the Church of Christ, which is dispersed through the world. 3. And beside the faithfull onely haue true right and interest vnto the temporall things of this life, which the wicked doe bold as vsurpers: as the Apostle saith, 1. Cor. 3. 21 all things are yours, and ye Christs, and Christ Gods, *Pareus.*

Quest. 25. *How faith is said to be made voide, if they which are of the law, be heires.*

1. *Haymo* by the promise here vnderstandeth the blessing which was promised to Abraham, should in his seede come vpon all nations: so that if they which were of the law

lawe and circumcision should onely be heires vnto Abraham: that promise should not be accomplished, that all nations should in his seede be blessed.

2. *Origen* thus expoundeth, *euacuabitur id*, that should be evacuated and made voide, that Abraham was iustified by faith: his meaning is, that the word of God should not be found true: so also *Osiander* taketh here faith, for the constancie of Gods promises: it would follow that God did not stand to his promise: seeing the promise was made to the faith of Abraham: but faith is not taken in that sense in this chapter: but thereby is meant beleefe in God, and the relying vpon his promises.

3. *Bucer* and *Caluin* giue this sense, that seeing faith is ioyned with an assured confidence and trust: if the promise were made to the keeping of the law, which beeing a thing impossible, would make doubtfulnes and distrust in the minde, this were contrary vnto the nature of faith: and so in this respect faith should be made voide.

4. *Tolet* here referreth vs to that place, Galat. 3. 17. where the Apostle reasoneth from the time: that the lawe, which came 400. yeares after the promise; could not make voide the promise which was made before; but if the inheritance came by the lawe, then should the promise which was made first, be of no effect, which were verie absurd and inconuenient.

5. But the Apostle rather reasoneth here from the contrarie and diuerse nature of the lawe, and promise: for the law requireth workes, and so the reward is of due debt; the promise is of faith, and so the reward is of grace and fauour: these then doe one destroy an other: for that which is of fauour cannot be of desert, and due debt: if the inheritance then come by the law of works, the law of faith is made voide, and so Gods promise should bee frustrate, which is impossible. *Parens in ver. 14.*

Quest. 26. *How the lawe is said to cause wrath.*

1. This is not brought in as an argument and proofe of the former speach, that the promise is of no effect, if the inheritance were by the law: but it is a new argument to proove that inheritance is not by the law, by the contrarie effect, because the promise procureth a blessing, but the law wrath and so malediction, therefore the inheritance is not by the law.

2. *Origen* by the law, vnderstandeth the law of the members, which maketh vs captiue vnto sinne, and indeede causeth wrath: and where this law is not, there is no transgression: *Haymo* thinketh it may be of the law of nature: but it is euident that the Apostle speaketh of the written law of Moses: as he calleth the Iewes, Abrahams seede of the law, v. 16. that is, which had receiued the law.

3. By wrath, some would vnderstand the wrath and indignation in the transgressor, his contumacie and rage against God, who hath by law restrained him of his licentious liberty: *Origen* and *Haymo* referre it to the penaltie of the law, as an eye for an eye, a tooth for a tooth: but it rather signifieth the wrath and indignation of God in iudging and punishing of sinne, not onely temporally but eternally, *Caluin.*

4. Now the law worketh wrath, not of it selfe, for it is holy, iust, and good, but in respect of the weaknes and corruption of man, which taketh occasion by the law as contrary vnto it, to be worse: as we see that in nature, one contrary by the resistance of an other, becommeth so much the more violent: as experience sheweth in the breaking out of lightening and thunder, and in the terrible noise of gunshot, where two contraries meete together, the fierie hoat nature of the brimstone, and the cold qualitie of the salpeter both tempered together in the gunpowder, *Mart.*

5. But although the lawe *occasionaliter*, by way of occasion procureth wrath, yet it hath an other ende, and effect vnto the godly: for vnto them it is a schoolemaster to bring them vnto Christ: so that Christ is the ende of the law, not onely because he hath abolished the ceremonies of the lawe, and so is the ende and fulfilling thereof: but because the law directeth vs vnto Christ, who hath fulfilled the law for vs, which it was impossible for vs to keepe.

6. Now the holy Apostle doth of purpose thus speake of the law, as saying, that by it commeth the knowledge of sinne, that it causeth wrath, that it is the ministery of death; that by this meanes he might abate that great opinion and estimation of the law, which the Iewes conceiued of it, hoping thereby to be iustified: but otherwise, as the law is considered in it selfe, he giueth it the due commendation, as afterward is shewed in the 7. chapter: like as now the Preachers of the Gospel doe giue vnto good workes their due praise and

commendation, but yet they detract from them, as not beeing able to iustifie vs, *Mart.*

26. Of the meaning of these words, v. 15. *Where no law is, there is no transgression.*

1. *Origen* here obserueth, that the Apostle saith not, where is law, there is transgression: for then all those holy men, which liued vnder the law, should be held to be vnder transgression: but he saith in the negatiue, where there is no law, there is no transgression. But this collection is not good, for the contrarie must be inferred out of the Apostles words: *where there is no law, there is no transgression*, therefore, *where there is a law, there is a transgression*, or els there should be no coherence in the Apostles words: whereas this is added, as a proofe of the former clause, *that the law causeth wrath.*

2. Now touching the coherence: *Gorrhan* maketh here two arguments why the inheritance can not be by the law, because by it, there is neither *remissio pœnæ*, remission of the punishment, the law causing wrath, nor yet *remissio culpæ*, remission of the fault, because by the law commeth transgression. *Gryneus* maketh this the coherence, because *idem est index, &c.* there is the same foreshewer both of the transgression and punishment, namely the law: But thus better doth the sentence hang together: the Apostle propoueth that the lawe causeth wrath, by the cause thereof, for that it causeth transgression: so then transgression is set in the middes betweene the law, and wrath: for the law bringeth forth transgression, and transgression wrath: *Pareus.*

3. But this should seeme to be no good argument: *no law, no transgression*, therefore *where there is law, there is transgression:* as it followeth not, *no creature, no man, Ergo, a creature, a man. Ans.* The Apostle here reasoneth not *à genere ad speciem*, from the *genus* to the *species*, as in the instance proposed: but from the contrary, by the like connexion of the causes and effect: as this followeth well in the like; where the Sunne *is not risen, there is no day light*, therefore *the Sunne beeing risen, it is day: Pareus.*

4. Now concerning the meaning of these words, *Haymo* thinketh it may be vnderstood either of the law of nature: and so infants not yet hauing vnderstanding of this law, cannot be transgressors against it: or of the *Euangelicall lawe*, which the Pagans not hauing, are not held to be so great offenders, as they which haue receiued it: or of the morall law of Moses, where the law is not *non est tanta prævaricatio, neq; sic imputatur*, there is not so great transgression, neither is it so much imputed. This latter sense is to be preferred: for throughout this chapter the Apostle vnderstandeth the law of Moses.

5. And further for the true vnderstanding of these words, it must be obserued. 1. That the Apostle saith not, where is no lawe, there is no iniquitie: for the old world and the Sodomites committed iniquity, before the law was written: but he saith there is no transgression, which is referred to the lawe written, *gloss. ordin.* 2. This is simply true of things indifferent, as were the ceremonies, before they were commanded by lawe, for then it was no sinne to omit them: but of things euill in their owne nature it must be vnderstood after a sort, that there was not so great transgression before the law was giuen, as after, *Lyran.* 3. And hereof these two reasons may be giuen, both *quia homines nituntur in vetitum*, men are most bent vnto that which is forbidden, and so by the prohibition of the lawe, the stubborneneſse of mans heart was increased: as also because by the lawe came the knowledge of sinne: and so the seruant that knoweth his masters will and doth it not, is worthie of more stripes, *Lyran.* 4. So then the Apostle denieth not, but that sinne which is committed against the conscience, euen where there is no law, is sinne, *non est rem tanta transgressionis, &c.* he is not guilty of so great transgression, as he which knoweth the law and breaketh it, *Caluin.*

Quest. 27. *Who are meant by Abrahams seede, which is of the Lawe, v. 16.*

1. The Apostle in this verse vrgeth two arguments, to proue that the inheritance is not of the law, but of faith: because it is of grace, for to be iustified by faith, and by grace, with the Apostle, are all one: and because the promise is firme: but if it were by the law, it should be vncertaine and not firme, because of mans weaknes, who is not able to performe the law: *Caluin. Chrysostome* further saith, that the Apostle here speaketh of two cheife good things, or benefits: the one is *quod quæ data sunt, firma sunt*, the things which are giuen, are firme: the other, *quod vniuerso semini data sunt*, they are giuen to the whole seede of Abraham.

2. By the ſeede which is of the law, 1. *Origen* vnderſtandeth them that vnto the naturall law, doe ioyne alſo faith: ſo that he would haue one and the ſame ſeede here vnderſtood which is of the law, and of faith alſo: but it is euident, that the Apoſtle ſaying, *Not to that onely which is of the law, but to that which is of faith, &c.* doth make a manifeſt diſtribution and diſtinction, of thoſe which are the ſeede according to the law: and of thoſe which are not, but of faith. 2. Some vnderſtand this clauſe of that ſeede, which *de operibus legis præſumit:* doth preſume of the works of the law: *gloſſe interlin. ordinar.* but vnto ſuch as depend vpon the works of the law, the promiſe appertaineth not at all. 3. Therefore, by thoſe of the law, he meaneth the beleeuing Iewes, to whom the law was giuen: and the ſame before he called v.12. them which were of the circumciſion, *Parens:* and he meaneth not thoſe which were onely of the law, but of faith alſo, that is, were beleeuers though of the circumciſion: for here is a diſtinction of the ſeede of Abraham (now none are his ſeede, which haue not faith) whereof ſome are beleeuers of the circumciſion, and ſo of the law: ſome are beleeuers onely, and are not of the circumciſion. *Beza. annot.*

3. But here the words ſtand thus in the originall, τῷ ἐκ πίστεως Ἀβραάμ, *to that of faith, Abraham: Eraſmus* would referre the article τῷ that, not vnto *ſeede*, but vnto *Abraham:* and ſo he maketh two Abrahams, one which was iuſtified by faith beeing vncircumciſed, the other iuſtified by faith when he was circumciſed: like as the Scripture maketh two Adams one heauenly, an other earthly: But the Scripture no where ſetteth before vs two Abrahams: and the Apoſtles meaning is euident, that he ſpeaketh diſtributiuely, of the ſeede of Abraham, one of the law, and the other onely of faith. *Beza.*

Queſt. 28. Of the meaning of theſe words, v.17. *I haue made thee a father of many nations, before God.*

1. *Oecumenius* ioyneth this with the former words, *as it is written*, as though the meaning ſhould be this, *it is written before God:* and therefore it is worthie to be receiued: but it is euident, that this teſtimony was taken out of Scripture, and ſo the teſtimony of God himſelfe.

2. *Origen* interpreteth thus, *before God*, that is, *by God*, he was appointed to be a father of many nations: but this were ſuperfluous: for the words themſelues, *I haue made thee a father*, do euidently ſhew without any other addition, that it was God that had made him, and called him to be a father, &c.

3. *Chryſoſtome, Theophylact, Theodoret*, doe take the prepoſition κατέναντι, (which ſignifieth as well *againſt*, or *anſwerable*, or *before*) here in the firſt ſenſe, that Abraham was made the father of many nations, *inſtar vel ad exemplum Dei*, like, or after the example of God: and that in two reſpects; both becauſe as God was an vniuerſall father, not of one nation, but of all, ſo was Abraham: and as God was a ſpirituall father, not by carnall generation, ſo was Abraham alſo: thus alſo *Martyr* and *Parens:* But learned *Beza* obſerueth, that this word κατέναντι, *againſt*, is no where in the new Teſtament taken in that ſenſe for ὁμοίως, like.

4. *Lyranus* with the *gloſſe* vnderſtandeth it of Abrahams righteouſnes and vprightneſſe, that he walked vprightly before God, as the Lord ſaid vnto him, Gen. 17. 1. *Walke before me, and be thou vpright:* But the Apoſtle throughout this diſcourſe inſiſteth vpon Abrahams righteouſnes by faith, not by works,

5. *Haymo* referreth it to Abrahams faith, and ſo maketh this difference of thoſe which beleeue; that ſome beleeue God, but not *before God*, becauſe their faith is onely in outward ſhew, and profeſſion, and not in heart: but they beleeue before God, that beleeue and truſt in him, with all their heart: but the words are not, *he beleeued before God*, but *before God, whom he beleeued:* ſo that this is not meant perſonally of Abrahams faith, but of his calling to be the father of many nations.

6. *Anſelme* likewiſe hath relation to the faith of Abraham, as it is ſet againſt the carnall generation: that by faith, not in the fleſh he obtained to be the father of many nations.

7. But it rather ſheweth the manner how, then the cauſe, why he was made the father of many nations: namely before God, by a ſpirituall generation, not by a carnall in the ſight of men, *Caluin, Beza:* that although it appeared not ſo vnto men, that he was the father of many nations: yet before God he was appointed to be the father of many nations by faith, *Oſiander.*

Quest. 29. Of the meaning of these words, v. 17. *Who quickneth the dead, and calleth those things which be not, &c.*

1. *Origen* vnderstandeth this of the quickning of those which are dead in their sinnes, and thinketh it to be specially meant of the Iewes, which were raised by Christ from their sins: but in the end of the chapter, ver. 24. the Apostle speaketh of the corporall raising of Iesus from the dead.

2. *Oecumenius* and *Ambrose* haue speciall reference vnto Abraham, whose bodie is afterward said to be dead: yet it was quickned, that is, made liuely, and apt for generation: But this the Apostle speaketh of afterward, so that it should seeme a needlesse repetition if it had been touched before: and it is an improper speach, to call the reviuing of an old decaied bodie, the quickening of the dead.

3. Some expound this place by that, Heb. 11, 19. of Abrahams faith, when he offred vp Isaac, *He considered, that God was able to raise him vp euen from the dead*: and this they will haue vnderstood of that act of Abrahams faith, *Tolet. annot. 18. Faius*: But this act of Abrahams faith, to beleeue that he should be the father of many nations, went long before the other act of his faith in offring vp of his sonne.

4. But the best interpertation is, that Abraham beleeued in Gods omnipotencie, and all-sufficiencie, which is described by two effects, the one in causing that to be, which neuer was, as in the creation: the other, in making that to haue a beeing againe, which had ceased to be, as in the resurrection, *Pareus*. And to *Chrysostome* also vederstandeth it of the resurrection of the dead: but as Abraham beleeued thus generally concerning the power of God, yet there was a particular application to his owne state at that present, that God could raise him a posteritie, euen out of his dead bodie: for so the Apostle saith, Heb. 11. 29. *That he receiued Isaac from the dead*, after a sort, *Beza. Bucer.*

Quest. 30. *How God is said to call those things which be not, as though they were.*

1. Concerning the diuerse vses and acceptations of this word, *to call*: it is taken in Scripture specially fowre wayes. 1. It signifieth the first motion, whereby God calleth any vnto the knowledge of saluation, as Rom. 8. 30. *Whom he predestinated, he also called.* 2. It betokeneth the profession of Christianity, as the Apostle exhorteth, Ephes. 4. that they should walke worthie of their calling. 3. It signifieth to bid, command a thing to be, which was not, as Psal. 105. God is said to haue called for a famine vpon the whole land. 4. It is vsed for the distinct and exact knowledge of God, as Psal. 147. he numbreth the starres, and calleth them all by their names: so the Lord saith to Moses, *I haue called thee by name*: But here it is taken the third way: the Lord *calleth things that are not, as though they were*, that is, causeth them to be, *Perer.*

2. Concerning the meaning of these words. 1. *Origen, Haymo, Anselmus* doe vnderstand this to be spoken of the Gentiles, which in respect of their infidelity were no people before, as c. 9. 25. the Apostle in this sense alleadgeth out of the Prophet *Hosea*, *I will call them my people, which are not my people*: to the same purpose *Lyranus*, with the interlinearie glosse; I will call the things which are not, that is the Gentiles, which are of no reputation, and make them as the things that are, that is as the Iewes: But as yet the Iewes were not a constituted people Abraham had at this time no seede at all, and therefore they were no more a people, then the Gentiles.

2. *Ambrose* likewise vnderstandeth here the Gentiles, but in an other respect: they were not of the seede of Abraham, and yet they should be counted his children, as though they were of his seede: But the Apostle speaketh here of all Abrahams seede, that he beleeued hee should be the father of many nations, not onely of the Gentiles but the Iewes also.

3. So likewise *Beza* in his *annot.* and *Bucer* in his commentarie doe distinguish these two clauses: that the first, *which quickeneth the dead*, should bee vnderstood of the circumcised Iewes, which came out of Abrahams loynes, beeing in a manner dead: the other *which calleth things that are not, &c.* of the Gentiles, that of no people, were made a people: like as Iohn Baptist said, that God out of the very stones was able to raise vp children to Abraham: But we refuse this also vpon the former reason, because the Apostle speaketh here of the whole posterity of Abraham, whether Iewes or Gentiles, he as yet hauing no seede at all, and therefore it could not be distinguished.

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4. The ordinarie gloſſe hath reference here to Gods election, *elegit qui non ſunt*, hee elected thoſe, which as yet were not: they were not yet to whom the promiſe was made, *ſed quibus promiſſum eſt, & ipſi promiſſi ſunt*: but they are alſo promiſed to whom the promiſe is made: But the Apoſtle ſpeaketh not here of Gods election, which was before all time, but of a promiſe made vnto Abraham in time, which he beleeued, that he ſhould be the father of many nations.

5. It remaineth then, that the Apoſtle here hath reference vnto the creation of the world, when all things were made of nothing: which is deſcribed by the name of calling, *vt maiorem eius rei facilitatem in Deo declaret*, to ſhewe the greater facilitie and eaſineſſe of this work in God: with whome it is as eaſie to make a thing to be, as for vs to name or call it: thus *Chryſoſtome, Faius*. But this faith of Abraham concerning Gods creating power, hath here a ſpeciall accommodation: that as God was able to make the things that are of nothing, ſo *Abraham* doubted not, but that God was able to giue vnto him a ſeede, as the ſtarres of heauen in multitude, he yet hauing no ſeed at all: this I take to be the true meaning.

Queſt. 31. *Whether it be peculiar to God onely to quicken, and raiſe the dead.*

1. It will be here obiected, that this ſeemeth not to be peculiar vnto God to quicken the dead, ſeeing not onely Prophets and Apoſtles haue raiſed the dead, but the Pythoniſſe alſo called vp Samuel: and in forren hiſtories, *Æſculapius* is reported to haue by medicine reuiued two, *Capaneus* and *Lycurgus*, and *Polyitus* raiſed *Glaucus Minoes* ſonne, and *Draco* raiſed another *Draco*: *Apollodor. biblioth. lib.3.p.134.*

Anſw. 1. This power of quickning the dead is peculiar vnto God; for as he was the firſt author, and Creator of life, ſo he onely is able to reſtore life: the Scripture ſaith, Ioh. 5.26. *As the Father hath life in himſelfe, ſo he hath giuen to the Sonne to haue life in himſelfe*: this power then to giue and communicate life vnto others, is onely in him, that is the fountaine of life, that hath life in himſelfe.

2. The Apoſtles and Prophets indeede verily raiſed vp the dead, yet not in their owne power, but by the vertue and power of Chriſt: as Peter ſaith, Act.3.12. *Why looke yee on vs, as though by our owne power or godlineſſe, we had made this man goe.*

3. Concerning thoſe forren reports, they are either to be held meere fables, or els illuſions of Sathan; as that was of the appearing of Samuel, which was not the Prophet in his owne perſon, but the deuill in his likenes, *Par.dub.7.*

Queſt. 32. *How Abraham is ſaid againſt hope to haue beleeued vnder hope.*

1. *Faius* will not haue the prepoſition παρὰ, to be interpreted *contra*, againſt, but *præter*, beſide: for faith, though it be (ſaith he) aboue nature, yet it is not againſt nature: but for an old man to beget a child of an old woman after childbearing, it was againſt the ordinary courſe of nature.

2. Some read *aboue hope, Geneuenſ.* the ſenſe is good, for Abrahams hope was from beyond the expectation of nature: but the word παρὰ, will not properly beare that interpretation.

3. The Syrian interpreter readeth, *abſq; ſpe*, without hope, but not ſo properly, for *Abraham* though he ſaw no likelihood in nature of ſeed, yet was not without hope.

4. They which read, *contra ſpem*, againſt hope: 1. Some haue reference vnto his former hope, which he had of children, when as yet he was young, and his wife young alſo: this hope of hauing a child, both of them beeing old was contrarie to that hope, *gloſſ. ordinar.* 2. *Origen* diſtinguiſheth the times: that whereas Abraham had no hope of any iſſue, thus complaining vnto God, Gen.15.2. *behold I goe childleſſe*, yet afterward vpon Gods promiſe hee conceiued hope. 3. But rather the diuerſe kinds or obiects of this hope are to be diſtinguiſhed, then the times: for Abraham at one and the ſame time, againſt hope, beleeued vnder hope, as *Chryſoſtome* expoundeth, παρ' ἐλπίδα ἀνθρωπίνην, beſide or againſt hope, *contra ſpem naturæ, in ſpem gratiæ*, againſt all hope of nature, he beleeued vnder the hope of grace, and of the power of God, *Haymo, Lyran.*

5. Hence then appeareth the greatneſſe of Abrahams faith: 1. Both by the nature thereof, which was againſt reaſon, and the vſuall and ordinarie courſe. 2. And by the difficultie of the thing promiſed, to be the father of many nations. 3. By the vnlikelihood of the obiect

set before his eyes: that his seed should be as the starres of heauen in multitude, *Par. omnia difficultatem sonant*, all things were full of difficultie, both *actus fidei*, the act of his faith, which was of things that appeared not: and *modus*, the manner, it was against hope, and *fructus*, the fruit and ende, which was to be the father of many nations, *Gorrh.*

Quest. 33. *How Abrahams bodie is said to be dead, vers.* 19.

Whereas Abraham 37. yeares after this begat diuerse children of *Keturah*, whom he married after Sarah, it is questioned, how Abrahams bodie at an 100. yeare olde is said to bee dead, that is vnapt for generation.

1. *Origen* to dissolue this doubt, vnderstandeth this deadnesse of Abrahams body of his spirituall abstinence and mortification, such as the Apostle speaketh of, *mortifie your earthly members:* But if in this sense Abrahams bodie be said to be mortified now, then it would follow, that it was not so mortified afterward, when he had children at a greater age, by another wife.

2. *Pererius* hath one solution, in his questions vpon the 18. of Genesis, that this deadnes of Abrahams bodie, was onely in respect of his owne opinion: for it is said, *hee considered not his owne bodie*, but this deadnes and vnaptnes of his bodie was not in his owne opinion, but verily and indeed, as appeareth by the reason, which is yeelded, because he was an hundred yeare old.

3. *Augustine* bringeth in two solutions, *lib. 16. de ciuit. c.* 28. the first is that Abrahams bodie was not simply dead, and vnfit for generation, but onely in respect of Sarah: he might be able to beget children of a younger woman, though not of Sarah; so *Lyranus*, *Gorrhan*, with others: But then this deadnes had not been in Abrahams bodie, but in Sarahs: whereas the Apostle setteth downe both the deadnes of Abrahams bodie, and of Sarahs wombe, as two seuerall impediments.

4. *Augustine* hath an other solution, though he preferre the other: that Abrahams body was indeed dead, and vnapt for generation: but his bodie was reuiued, and he receiued a generatiue facultie of God by faith, which continued also after Sarahs death: thus answereth also *Thomas* vpon this place, *Tolet. annot.* 21. *Caluin, Beza, Martyr.*

But it will bee thus obiected against this interpretation. 1. *Augustine* thus reasoneth, that it is not like Abrahams bodie was dead for procreation at an 100. yeares, seeing that although now, a man of these yeares cannot beget a sonne, yet it was not vnlike then: for many not yeares onely, but ages after Abrahams time, no lesse then 1700. yeares, *Plinie* writeth of *Cato*, and King *Massinissa*, that begat children after 80. yeares; and I haue known an old man in this age at those yeares to haue begotten children.

Ans. 1. If for a man at an 100. yeares to beget children, were not then vnusuall, when the age of man extended neare vnto 200. yeares: the like might be said also of Sarah, that it was not vnusuall for women to beare at 90. *Tolet.* 2. It must be considered that Abraham was worne with labour and trauell, and so he might the sooner grow old, and his bodie weake, *Caluin:* as we see in these dayes some mens bodies are as weake at 60. yeares, as some mens at 70. or 80, *Tolet.* 3. And further the disuse and discontinuance of Abrahams bodie all his life time in that generatiue facultie, made it more vnapt now in his olde age for procreation.

2. *Obiect.* *Pererius* thus obiecteth: that the Apostle maketh this an act onely of Sarahs faith, not of Abrahams, *that she receiued strength to receiue seede*, Heb. 11. 11. whereas if Abrahams generatiue facultie had been decayed, the Apostle would also haue noted it, to be an act of faith in him.

Answ. 1. In matters of fact it is no sound reasoning from the Scriptures negatiuely; it followeth not, that if a thing be found not rehearsed in some place of Scripture, that there it was not done. 2. That may be omitted in one place of Scripture, which is supplyed in an other; as both Genes. 17. 17. Abraham standeth vpon both these difficulties, that a child should be borne vnto him at an hundred yeares, and Sarah should beare at ninetie; and the Apostle setteth downe both these as impediments in this place, the deadnesse of Abrahams bodie, and of Sarahs wombe; the Scripture then noting both as difficulties, and lets, we are not curiously to take exception to the contrarie.

Now although elsewhere, *Hexapl. in Gen. c.* 17. *quest.* 7. 8. I seemed to encline vnto *Augustines* first solution; yet now vpon better ground, and plaine euidence of Scripture, I approoue

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proone the latter rather, that Abraham had *effœtum corpus*, a bodie vnapt for generation in deede, *Haymo, Beza:* and herein I subscribe vnto *Chrysostome*, who rehearseth foure impediments and difficulties, which yet Abrahams faith ouercame. 1. He beleeued, *contra spem*, against hope, because *non habebat alium quempiam, &c.* he had not any other, whom he knew in that manner to haue receiued children: whereas they which followed afterward of Abrahams posteritie, had the example of Abraham set before them. 2. Then Abraham had himselfe, *corpus emortuum*, a dead bodie, this was a second impediment. 3.4. Then Sarahs wombe was dead, which he calleth the third and fourth impediment: which *Theophylact* thus expoundeth, that Sarahs wombe was two wayes mortified, *senio, & sterilitate*, with old age, and barrennesse.

Quest. 34. *What promise of God made to Abraham it was whereof he is said, not to haue doubted, v.20.*

1. *Tolet annot.* 22. thinketh that the Apostle hath reference in this place, vnto three promises renewed to Abraham, the last is mentioned first, v.17. when he offered vp Izaac without doubting, beleeuing God who quickneth the dead: the first, ver. 18. which was made concerning the number of his seed, Gen.15. and then the renewing of the promise, that he should haue a sonne of Sarah, Gen.17. the Apostle inferreth v.19. and of that promise the Apostle speaketh here: But if the Apostle in the first place should haue mentioned the last promise made at the offering of Izaak, it had been out of order, to mention the last first: and it hath been shewed before, that there the Apostle toucheth the first promise made to Abraham concerning his seed, quest.29.

2. Some thinke that the Apostle here onely aimeth at the second promise made concerning Izaac: as the Latine translator readeth, *in repromissione*, in the repromission or promise renewed, and so *Lyran. Gorrh.* take it: but the Apostle addeth v. 22. *It was imputed to him for righteousnesse*, which imputation was at the first promise concerning Izaak, Genes.15. when Abraham beleeued.

3. Neither yet is this to be restrained onely to the first promise: for at that time, no mention was made of Sarah, but Abraham is promised a sonne onely out of his owne bowels, Gen.15. but the Apostle saith here, that *he considered not his owne bodie, &c. nor the deadnesse of Sarahs wombe.*

4. Wherefore the Apostle in this place ioyneth both these promises together, the one as touching a sonne out of his owne bowels, in whome his seed should be multiplyed as the starres of heauen, Gen.15. and the other, that he should haue this sonne by Sarah, Gen.17. and although it be not said there that Abraham beleeued God, and it was imputed to him for righteousnesse: yet because *Abraham* did not onely beleeue that promise which was made, Gen.15. but other promises also, that came afterward, the Apostle applyeth the same testimonie vnto other acts of his faith: for *Abrahams* faith, as *Tolet* well saith, *annot.24. non processit in omnes actus, nisi occasione data*, did not shew it selfe in euerie act, but as occasion was giuen.

Quest. 35. *Whether Abraham doubted of Gods promise.*

It may seeme at the first viewe of that storie, Gen.17. where Moses sheweth how Abraham, when the Lord promised him a sonne of Sarah his wife, laughed to himselfe, and thus said, shall a sonne be borne to one that is an hundred yeare old, and shall Sarah beare being 90. yeare old? and he prayeth in the same place, that Ismael might liue in Gods sight: for the solution of this doubt there are diuerse opinions.

1. *Chrysostome hom.6. de pœnit.* and *Hierome lib.3. contr. Pelag.* are of opinion, that *Abraham* offended by incredulitie, and *Chrysostome* addeth further, that for this his sinne of incredulitie *Abrahams* posteritie was punished with 400. yeares seruitude. But this is contrarie to the Apostle here, who freeth *Abraham* from all doubting and vnbeleefe. And *Chrysostome* himselfe traeteth this opinion, *hom.40. in Gen.* there shewing, that *Abraham* did not wauer any thing at all in faith.

2. *Ioannes Arboreus* as *Pererius* citeth him, *disput.9.* thinketh that Abraham at the first doubted of Gods promise, but afterward beeing strengthened and confirmed by the Lords words, he beleeued and cast away all doubting: of the same minde seemeth *Basil* to haue been before, *homil. de pœnitent. Abraham fidelis inuentus est, & tamen inuenire est, vbi hæsitauerit*, Abraham (in the end) was faithfull, but we may finde where he did somewhat sticke

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and doubted: But the Apostle cleareth *Abraham* from all doubting and vnbeleefe both first and last, *Neither did he doubt of the promise of God, through vnbeleefe.*

3. *Caietan* in his Commentarie here thinketh that Abraham doubted not at all of the truth of Gods promise, but he was vncertaine onely how the Lords speach should be taken, whether properly or figuratiuely: But it is euident that Abraham vnderstood the Lord to speake properly without any figure or mysticall sense: for he saith, *Shall a sonne bee borne to him that is an hundred yeare olde?*

4. *Ambrose* and *Augustine*, doe free *Abraham* from all manner of doubting: and thinke that his laughter and his question which he mooued, was not *diffidentis, sed admirantis omnipotentiam Dei*, of one which doubted, but rather admired the omnipotencie of God: to this purpose, *Ambr. lib. 1. de Abraham. c. 9. August. lib. 16. de cinit. Dei. c. 26.* But it appeareth that *Abraham* did cast some doubts in his minde; when after God had promised him a Sonne by *Sarah*, yet he desired that *Ismael* might liue in his sight.

5. Wherefore we neither with the first impute vnto *Abraham* any incredulitie, who although he laughed, as *Sarah* did afterward, yet he vpon an other occasion; it was in him a signe of spirituall ioy, but in the other of womanly vanity and lightnesse: and therefore shee is rebuked of the Angel, but *Abraham* is not reprehended: neither yet doe we say, that *Abraham* was at the first incredulous, but afterward vpon other reason was swayed: nor yet doe we ascribe so perfect a faith vnto *Abraham*, as though he had no doubts at all. But that he had a conflict at one and the same time in himselfe: he did wrestle with his owne reason, but stayed not there, he presently by faith ouercame all difficultie: and that interrogation which he made proceeded not of doubting, but of a desire to be further instructed, how that thing should be, and so to be confirmed in faith: like as the Virgin Marie at the time of the annuntiation propounded the like question, not of any incredulitie or curiositie, but onely of a desire to be further confirmed in her faith: like as *Gedeon* and *Hezekiah* asked signes of God for their confirmation, wherein they were heard, and their desire graunted: whereas *Ahaz* was reproued for his peruersnes, because he refused a signe, when it was offered of God: to this purpose *Martyr, Caluin:* for *fides non respuit media a Deo instituta, licet non est illis penitus addicta*, faith refuseth not the meanes appointed of God, although it be not altogether addicted vnto them, *Faius:* so also *Gorrhan, non fuit quæstio dubitationis, sed admirationis*, it was not a question of doubting, but of admiring. See more of this question, *Hexapl. in Gen. c. 17. quæst. 11.*

Quest. 36. *How Abraham is said to haue giuen glorie vnto God, ver. 20.*

This phrase to giue glorie vnto God, is taken two wayes in Scripture, and vttered of two sorts of men, either of the righteous, or of the wicked: when it is vsed of the righteous, it sometime signifieth the acknowledging of his truth and power, as Ioh. 3. 33. hee that receiued his testimonie hath sealed, that God is true: or it is taken for giuing thanks, in acknowledging thankfully the benefits receiued, as Luk. 17. 18. *There is none returned to giue God praise saue this stranger:* when this phrase is vttered of the wicked, it either signifieth an acknowledging of Gods iustice in punishing, as 1. Sam. 6. 5. the Philistims in sending a present to the God of Israel, are said to giue glorie vnto him: that is, to confesse that it was his hand and none other, that was vpon him: or else it signifieth to stand in awe of God, and to know that he is the reuealer of secrets, and so to confesse the truth, and not to lie in his presence: as Iosuah when he vrged Achan to confesse the truth, bid him giue glory vnto God, Ios. 7. so they say in the same sense to the blind man, Ioh. 9. 24. that he should giue glorie vnto God. Now in what sense the Apostle saith, that Abraham gaue glorie vnto God, it is diuersly scanned.

1. *Chrysostome* and *Oecumenius* thus expound it, *Non curiose agere Deum glorificare est*, not to deale curiously is to glorifie God: as curiously to enquire is to dishonour God. But this rather is a sequell and effect of giuing glorie to God, not to be curious: to giue glorie goeth before, as the cause of the other.

2. *Gorrhan* and *gloss. interlin.* taketh it for praising God, *de fidei siue constantia*, for the constancie of his faith. 3. *Haymo, de acceptis beneficijs*, for the benefits receiued. 4. *Osiander tribuens ei laudem veritatis*, giuing him the praise of the truth: for hee that beleeueth not Gods promises, taketh him in effect not to say the truth, and so dishonoureth him. 5. *Tolet, nihil impossibile Deo credidit*, he beleeued that nothing was impossible vnto God. 6. *Lyranus*, hee

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scribed the promise not vnto his merit or worthines, but vnto the goodnesse of God. 7. But with *Beza* I ioyne all these together, *agnitio & collandato Deo, &c.* hee acknowledged and praised God that he is true and gracious: so *Bucerus, illum verum, omnipotentem credit, illum, invocat, colit, &c.* he beleeueth him to be both true and omnipotent, and doth call vpon him, worship, and adore him.

Thus Abrahams faith is set forth, *quod credidit confidenter*, that he beleeued confidently, *He did not doubt of the promise of God through vnbeleefe: gratanter*, hee beleeued thankefully, because he gaue God the glorie: and *certainely*, he was fully assured, *Gorthan.*

Quest. 37. *What was imputed to Abraham for righteousnesse.*

v. 22. *Therefore euen it was imputed to Abraham for righteousnesse.* 1. *Tolet* will haue this referred not simply vnto Abrahams faith, to proue that not his workes, but his faith were imputed vnto him for righteousnesse, but vnto the qualitie of his faith which was perfect, because he was assured: he beleeued confidently: But seeing the Apostle addeth that it was not written for Abraham only but for vs also, that faith should be imputed to vs for righteousnes, it is euident, that the Apostle hath not relation vnto the particular qualitie of *Abrahams* faith, but generally vnto the condition and nature of faith, whereby all that beleeue are iustified: for otherwise none should be iustified, but they which haue the like perfect faith as *Abraham* had.

2. *Origens* collection here also is not sound: that because the Greek coniunction καὶ, *and*, is here vsed, inferreth, that the like may be said of other his vertues, as pietie, mercy, charitie, *quod reputata est ad iustitiam*, that it was reputed vnto him for iustice: But this glosse is contrarie vnto the text, which saith, *Abraham beleeued God, and it was counted vnto him for righteousnesse:* this iustice is imputed vnto his faith, not to any other of his vertues: for it is the office onely of faith to beleeue, and not of the rest: now the Apostle inserteth the coniunction, *and*, because the sentence is so expressed by *Moses*, which dependeth on the other clause, *Abraham beleeued God*, then it followeth, *and it was counted to him for righteousnesse.*

Quest. 38. Of these words, *Now it is not written for him onely, &c. v. 23.*

1. Here then is confuted their error, who thinke that the Prophets did write vpon speciall and particular occasions onely for that age, wherein they liued: But the Apostle sheweth, that this Scripture was written for our vse: as he saith againe, c. 15. 4. *Whatsoeuer is written, is written for our learning, Parem.*

2. But all things which are written of *Abraham*, are not written for our imitation: as his arming of himselfe to recouer Lot, that was taken captiue, his offering vp of his sonne in sacrifice, and such like acts: for we must distinguish between the vniuersall or generall calling of those holy men, which was to be worshippers of God, and their particular, which was for some speciall seruice: in their generall calling the holy Patriarkes are by vs to be imitated, and in such actions, as thereunto belonged, as Abraham is set forth to vs an example for beleeuing: but the particular acts, which they did by some speciall and extraordinary direction of the spirit, are not to be imitated, *Martyr.*

3. Yet there is somewhat to be obserued euen in the singular and extraordinarie acts of the Fathers, worthy of our imitation: As in *Abrahams* readinesse to sacrifice his sonne, thus much we learne, that as he preferred the commandement of God before the life of his sonne, so we should preferre the will of God before all other things, *Mart.* And so *Origen* here obserueth well, *est viri sapientis, &c.* it is the part of a wiseman to obserue, *quomodo vnumquodq; opus, quod de Abrahamo scribitur, &c.* how euery worke which is written of Abraham may be fulfilled in him.

4. The same *Origen* also hath here an other good obseruation, not onely the things written of *Abraham*, are written for vs, *sed quæ de Isaac scripta sunt, similiter accipienda, &c.* but the things written of Isaac, are so to be taken likewise, and so of Iacob, &c. for the Apostles rule is generall, as is alleadged before; that whatsoeuer is written, is written for our learning.

Quest. 39. *How Abrahams faith is to be imitated by vs.*

v. 24. *But also for vs to whome it shall bee imputed, &c.* 1. Here the Apostle sheweth that

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our faith must be answerable vnto *Abrahams* in these three things. 1. First, in the benefit of imputation of righteousnes: as iustice came vnto *Abraham* by imputation, so also it is giuen vnto vs: the same kind of iustice before was alwaies in the Church, from the beginning of the world to the ende. 2. He sheweth to whom this benefit of imputation is imputed, namely, vnto beleeuers such as *Abraham* was: vnbeleeuers then are excluded. 3. What must be beleeued: euen the same thing which *Abraham* beleeued of God, that he was able to quicken the dead: so we must beleeue in God, that raised vp Iesus from the dead: in which faith two things are contained, the manner we must beleeue in God, which noteth a firme and stedfast assurance, and the matter which sheweth three things, the *author*, God that raised, Iesus that is raised, and the end, in confessing him to be our Lord, that is, our Sauiour, Mediator, and Redeemer.

2. But it will be obiected, that *Abrahams* faith is inimitable, because it was great and miraculous, and a perfect faith. *Answ.* 1. It was perfect faith in comparison of ours, but not perfect in it selfe: for there is no mortall mans faith so perfect, but it is mingled with some doubting. 2. We are not required to imitate his faith in the quantitie and greatnesse thereof, but in the qualitie that we beleeue in God as he did, *Faius:* and yet Abrahams faith was a great faith rather in respect of the Fathers which liued vnder the olde Testament, then of the faithfull vnder the new.

Quest. 40. *Wherein Abrahams faith and ours differ, and wherein they agree.*

1. They differ *in promissionis specie*, in the kind and qualitie of the promise: for *Abraham* was promised, beside the spirituall blessing in the Messiah, the possession of the land of Canaan, the multiplying of his seed, the victorie of his enemies, the inheritance of the world: to vs is onely promised the inheritance of the kingdome of God. 2. *In obiecto fidei*, in the particular obiect of faith: *Abraham* beleeued in him which doth quicken the dead: but we beleeue in him that raised Iesus from the dead: which particular point of faith was not so plainely reuealed to *Abraham*. 3. *Abrahams* faith was exemplarie for vs to follow, and he is made in that respect the father of the faithfull: but the faithfull and beleeuers now are onely the children of faithfull *Abraham*.

2. Now *Abrahams* faith and ours herein agree. 1. In the generall obiect, which is God, that quickneth and raiseth the dead. 2. In the manner, condition, and qualitie: for *Abrahams* faith was firme and certaine, he was fully perswaded: and such must our faith be. 3. The end and scope of his faith and ours is the Messiah, the promised seed. 4. The effect is the same, the imputation of righteousnesse, *Parens*.

Quest. 41. *How Christ is said to haue been deliuered vp for our sinnes, v.25.*

Christ was diuerse wayes, and by diuerse deliuered vp. 1. He was deliuered vp by the determinate counsell of God, Rom.8.31. *He spared not his owne Sonne, but gaue him vp for vs all vnto death.*

2. He was deliuered vp by himselfe, Gal.2.20. *Who hath loued mee and giuen himselfe for me:* Ephes.5.25. *As Christ loued his Church, and gaue himselfe for it.*

3. By Iudas, Matth.6.21. *One of you shall betray me.*

4. He was deliuered vp by the Iewes: as Pilate saith vnto Iesus, Ioh. 18. 35. *Thine owne nation, and the high Priests haue deliuered thee vnto me.*

5. He was also deliuered vp by Pilate to be crucified, Ioh.19.16.

6. And lastly, he was deliuered vp by Sathan, Ioh. 13. 2. the deuill had put it into the heart of *Iudas* to betray him, *Gorrhan, Tolet.*

So then Christ was deliuered vp *à patre permittente*, of his Father permitting: *à seipso salutem hominis procurante*, of himselfe procuring mans saluation: *à Iuda prodente* of Iudas betraying him: *à Iudæo inuidente*, of the Iewes enuying him: *à Pilato iudicante*, of Pilate iudging him: *à diabolo suggerente*, of the deuill suggesting, *Gorrh.*

But the Apostle here speaketh of the first kind of deliuering vp by God his Father. 1. that the ineffable counsel of Gods wisedome, and mercie toward vs may appeare. 2. that it might be knowne that Christ died not by chance, or of any weakenesse or imbecilitie, but by the counsell of God, wherein appeareth Christs great loue in willingly offering himselfe for vs, *Parens.* 3. That the same author may be knowne both of Christs deliuering to death, and of his raising againe: God raised him vp, v.24. *Tolet.*

Quest.

42. Quest. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes, to Christs death, and instification to his resurrection. v.25.*

v. 25. *Who was deliuered vp for our sinnes, and is risen againe for our instification:* here the Apostle seemeth to ascribe our iustification vnto the resurrection of Christ: where he must not be so vnderstood, as though Christs death onely merited for vs remission of sinnes, and not iustification also: for elswhere this our Apostle doth place our iustification in our redemption by the death of Christ: Rom. 3. 24. *Wee are instified freely by his grace, thorough the redemption that is in Christ Iesus:* and S. Peter likewise saith, 1. epist. 2.24. *Who his owne selfe bare our sinnes in his bodie on the tree, that we beeing deliuered from sinne, might liue vnto righteousnesse, &c.* Diuerse interpretations then, are giuen of these words, to remoone this doubt.

1. Some doe giue this reason of this distinction: that Christ is said to be risen for our iustification, that is, to be an example of newnesse of life: as *Augustine* applieth this sentence, *super Psalm. 101. & ser. 2. pasch. serm. 2. Christus crucifixus est, vt ostenderet veteris hominis occasum, &c. & resurrexit vt in vita sua ostenderet vitae nostrae nouitatem*, Christ was crucified to shew in vs the dying of the old man, & he rose againe to shew in his liuing againe our newnes of life, &c. to the same purpose *Origen*, and *Anselme* vpon this place; and likewise *Thomas 3. part. quest. 56. artic. 2.* that *quantum ad efficientiam*, in respect of the efficacie both the passion and resurrection of Christ, are the causes of both, *sed quantum ad exemplaritatem, &c.* but in respect of the exemplarie vertue and force, the passion of Christ is the cause of remission of sinnes, and his resurrection the cause of newnes of life: this interpretation is approoued by *gloss. ordinar. Gorrhan. Bellarm. lib. 2. de effect. sacram. c. 9. resp. ad argum. 5. Pererius dispt. 10. numer. 49.* and by *Stapl. Antidot. pag. 259.*

But *Tolet annot. 25.* misliketh this sense vpon this reason; because as the one clause of this sentence is to be taken, so is the other: but the Apostle saying, *who was deliuered (to death) for our sinnes*, insinuateth a satisfaction made by his death for our sinnes, not an example shewed of mortification: therefore in the other part he must be vnderstood likewise to speake of the cause of our iustification, not of an example only. And further there is difference betweene iustification, and newnes of life: the Apostle saith, c. 6. 4. *As Christ was raised from the dead, &c. so we should walke in newnesse of life:* here the Apostle speaketh of the exemplary imitation of Christs resurrection in newnes of life, which is our sanctification and regeneration, but iustification is a diuers thing from sanctification, which is as the fruit, and the other, the cause thereof.

2. *Caietane* thus expoundeth, we are said to be iustified by Christs resurrection, because we are iustified by faith, which is confirmed by Christs resurrection; and so *producti sumus ad instificationem, per fidem resurrectionis*, we are brought vnto iustification, by the faith of the resurrection. And they adde further, that our faith is specially directed vnto Christs resurrection: for the Iewes and heathen did confesse that Christ died, but not, that he rose againe: to this purpose *Vatablus*, Christ rose for our iustification, that we should beleeue him to be the Sonne of God, and so by that faith be iustified: to the same purpose *Faius.*

But *Peter Martyr* refuteth this opinion, because our faith must as well aime at the death of Christ, as at his resurrection: and although the Iewes knew that Christ died, yet they did not acknowledge, that he died for our sinnes. *Tolet* addeth this reason further, that like as the death of Christ was not an argument onely, and confirmation of our faith, but the very cause of the remission of our sinnes: so his resurrection must be held to be not an argument, and proofe of our faith, but the very cause of our iustification.

3. *Tolet* here bringeth in an other exposition, which he doth father vpon *Theodoret*: Christ rose for our iustification, *vt communem omnibus resurrectionem procuraret*, to procure the common resurrection of vs all: for vnlesse Christ had risen againe, we should not haue risen againe.

But 1. no where in Scripture is our resurrection called by the name of iustification: 2. and our resurrection was as well merited by Christs death, as by his resurrection: 3. if Christ indeede had not risen at all, neither should we haue risen: but his bodie might haue beene kept incorruptible in his graue vnto the ende of the world, and then he might haue

risen, and we with him, but then should we not haue been iustified: he rose therefore for our iustification, not for our resurrection.

4. Some will haue these two benefits, of remission and iustification, to be indifferently referred as well to the death, as to the resurrection of Christ: as *Theophylact*, *mortuus est & excitatus à morte, &c.* he died, and was raised from death, to free and exempt vs from our euill works, and to make vs iust: to the same purpose *Haymo*, *vt credentes eum passum, &c.* that beleeuing him to haue suffered for our saluation, and to haue risen from the dead: *per hanc fidem mereamur iustificari*, we may be counted worthie to bee iustified by this faith: So *Emmanuel Sa, vtrumq; factum propter vtrunque*, both of these were wrought by both these. But if both these benefits were in like sort and manner wrought by both these actions of Christ, there should appeare no reason of this distinction which the Apostle vseth.

5. An other exposition is, Christ rose for our iustification, that is, *ad eam demonstrandam*, for the manifestation and demonstration of it, *Piscator*: he had purchased indeed both our redemption for our sinnes, and our iustification by his death and passion: but *resurrectione gloriosa testatus est*, he witnessed by his resurrection, that he had ouercome hell and death for vs, *Osiand.* But the Apostle sheweth the very reall cause of our iustification, not the testification onely thereof by Christs resurrection, as his deliuering to death, was the very cause of the remission of our sinnes.

6. Some giue this sense, he is said to haue risen for our iustification, *quia salutis praedicatio, & redemptionis applicatio generalis, &c.* because the preaching of saluation, and the generall application of redemption, was to follow after the resurrection, *Tolet. annot.* 25. to the same purpose, *Pet. Martyr*, our redemption was purchased by the death of Christ, but that the same might be applyed vnto vs, *spiritu sancto opus fuit*, it was needefull the spirit of God should be sent. These by iustification vnderstand the application, publication, and preaching of iustification. But this seemeth not to be so fit neither: for as in the one part of the sentence the Apostle toucheth the true working and efficient cause of the remission of sinnes, Christs deliuering vnto death, and not the application or publication, so must the other part of our iustification be vnderstood: And Christ might if it had pleased him haue giuen his Apostle a commission to preach his death and passion before his resurrection: yet had we not beene fully iustified, vntill he had risen againe.

7. But among the rest that exposition, which goeth vnder the name of *Ambrose* in the commentarie vpon this place, seemeth to be most vnreasonable: that the Apostle thus denideth these benefits, to shewe, that as many as were baptized before the passion of Christ, *solam remissionem peccatorum accepisse*, receiued onely remission of sinnes: but after Christs resurrection, as well they which were baptized before, as after, *esse omnes vere iustificatos*, were all truely iustified: This one place doth giue iust occasion of suspition, that those commentaries were not composed by *Ambrose*: for remission of sinnes cannot be separated from iustification: whosoeuer hath the one, hath likewise the other, because they are pronounced blessed whose sinnes are remitted before, ver. 7. but there can be no blessednesse without iustification.

8. *Hugo* is somewhat curious to shewe the reason, why remission of sinnes is ascribed vnto Christs passion, and iustification vnto his resurrection: first, he saith, that Christs passion, is both *causa*, *meritum*, *figura*, the cause, merit, and figure or forme of remission, but it is the cause, and merit onely of iustification, and newenesse of life, not the forme: it is the cause mouing, that we should liue in sinne, for which Christ hath died, and Christ by his death merited forgiuenesse of our sinne: and he hath giuen in his death a forme, that as he died in respect of his bodily life, so we should die vnto sinne: now of newenesse of life Christs death is both the cause mouing, and meriting of newenesse of life, but not a figure: so it agreeth in three points with the remission of sinnes: and in two onely with iustification.

Likewise Christs resurrection was both the cause mouing vnto newenesse of life, and the forme and figure, that as Christ rose againe, so we would rise vnto newenesse of life: but of remission of sinnes it was onely the cause mouing, not the forme: but of neither was it any meritorious cause, for Christ hauing put off his mortall bodie in the resurrection, was not *in statu merendi*, in the state of meriting: so the resurrection of Christ agreeth

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greeth with iustification in two points, in beeing the cause and figure or forme, but with remission of sinnes only in one, in beeing the cause: therefore iustification is rather ascribed to Christs resurrection, then vnto his passion: to this purpose *Hugo*. But he faileth in this his subtile and curious distinction. 1. For seeing that the passion of Christ in two points, as he himselfe obserueth, agreeth with iustification, namely, in beeing the cause and merit thereof, and the resurrection in two likewise, in beeing the cause, and figure or forme: iustification should rather in this regard be ascribed vnto Christs passion, because it was merited by it, and not by the other: and the rather, because the Apostle hath nothing to doe with the examplarie forme of the one or the other, but to shew the true causes: and so the passion of Christ shal agree in two respects with iustification, and the resurrection of Christ, but in one.

9. To drawe then this question to an ende, there are two answers which I insist vpon as the best, and so I will ioyne them both together.

1. The Apostle doth put iustification vnto the resurrection of Christ, because although it were merited by his death, yet it had the complement and pertection by the resurrection of Christ: for if Christ had not risen againe, he had not shewed himselfe conquerour of death, and so the worke of our redemption had beene vnperfect: thus *Caluin*, *Beza*, *Gualter*: and to this purpose *Rollocus* distinguisheth well betweene *meritum & efficacia*, the merit of iustification in respect of Christ, and the efficacie thereof in respect of vs: Christ did meritoriously worke our iustification and saluation by his death, and passion; but the efficacie thereof, and perfection of the worke to vs-ward dependeth vpon his resurrection: the like distinction the Apostle vseth, saying, Rom.10.10. *With the heart man beleeueth vnto righteousnes, and with the mouth man confesseth to saluation*: not really distinguishing them in the causes, one from the other, but shewing that the complement and perfection of the worke, consisteth in both.

2. Hereunto adde, that although these two benefits of our redemption, remission of sinnes, and iustification, are in themselues, and in the vse of them common and vndeuided, and are indifferently sometime ascribed to Christs death and passion, Rom.3.24. Ephes.1.7. and sometime to his resurrection, Rom.10.9. yet in respect of their proper causes they are discerned, rather then distinguished, as the remission of sinnes is properly referred to Christs passion, iustification to his resurrection, *Pareus*: and the reason is yeelded by *Thomas*: *effectus habet aliqualiter similitudinem causæ*, the effect hath in some sort the similitude of the cause, our mortification in the remission of sinne, answereth to Christs death, our iustification and spirituall life, to Christs rising againe to life, *Mart.* Thus the workes of our creation, redemption, sanctification, are indifferently ascribed to the whole Trinitie, as works of their deity, and yet are discerned in respect of their seuerall persons. And this shall suffice of this intricate and difficult question.

4. *Places of doctrine.*

Doct. 1. *Iustification by workes sheweth pride and vaine-glorie.*

v. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, or glorie, &c.* It is euident then, that for one to stand vpon the iustice of his workes, it commeth of pride and vaine boasting: it maketh a man to extoll and aduance himselfe against the grace of God: but God resisteth the proude, and giueth grace to the humble: the proud Pharisie was not iustified, but the humble Publican: then let proud Pharisies, and vaine-glorious Papists knowe, that as long as they stand vpon the merits of their workes, they shall neuer be truely iustified. But yet whereas the Apostle addeth, *he hath wherein to reioyce, but not with God*: we learne that all reioycing in good workes, and in the keeping of a good conscience, is not denyed; we may modestly professe and protest before men, what the grace of God hath wrought in vs, but we must not glory therein, as there by iustified before God; as the Apostle elsewhere saith, 1.Cor.4.4. *I know nothing by my selfe, yet am I not thereby iustified.* *Pareus.*

Doct. 2. *Of the nature and substance of the Sacraments.*

v. 11. Circumcision is called, *the seale of the righteousnes of faith*: this is not proper and

peculiar to circumcision, but it sheweth the vse and end of all sacraments, which is to seale & confirme vnto vs the promises of God in Christ: So here are collected all the causes of the Sacraments: 1. The efficient cause and author is God onely, because he onely is able to giue efficacie and vertue vnto the sacraments, as God was the author of circumcision, so of all other the Sacraments both of the old and new Testament. 2. The materiall cause is the visible and externall signe. 3. The forme is the rite and manner of institution. 4. The end to seale vnto vs the promises of God for remission of our sinnes in Christ, *Fains pag.* 238.

Doct. 3. *Of the baptisme of infants.*

From the circumcision of infants in the old Testament, is inferred the baptisme also of infants vnder the newe: for there is the same reason of both the Sacraments: and S. Paul doubteth not to call baptisme circumcision, Col. 2. 11. And if, circumcision beeing graunted to infants then, baptisme should be denied now, this were to make God more equall vnto the Iewes and their seede, which were the carnall offspring of Abraham, then vnto beleeuing Christians, which are the spirituall sonnes of Abraham.

If it be obiected, that we know not whether infants haue *rem sacramenti*, the thing represented in the Sacrament, neither should we put to the signe; we answer 1. That this were to reason against God, for the same question may be mooued concerning circumcision. 2. No more doth the minister know the minde and intention of all those which communicate in the Lords Supper. 3. Infants are baptized though they haue no vnderstanding as yet of the Sacrament, to shew, that they belong vnto the couenant of grace, whence their saluation dependeth, and not of the outward signe: and both presently the Church receiueth edifying, when they see infants baptized, and the children themselues are admonished and stirred vp, when they come to yeares of discretion, to learne the true signification, and vse of their baptisme which they receiued in their infancie, *Peter Martyr.*

Doct. 4. *Of the vnitie of the Church, and the communion of Saints.*

v. 11. *That he should be the father of all them that beleeue:* In that Abraham is called the father of all that beleeue, whether of the circumcision, or vncircumcision, hence it is euident, that there is but one Church, and one way of iustification, for all whether circumcised or vncircumcised, vnder the Lawe, or the Gospel: and that there is a communion and common fellowship of all beleeuers, as beeing all brethren and children of faithfull Abraham: So the Apostle saith, Ephes. 4. 4. *There is one bodie, one spirit, &c. one Lord, one faith, one baptisme.*

Doct. 5. *Faith requisite in those which are made partakers of the Sacraments.*

v. 11. *The seale of the righteousnes of faith which he had:* Circumcision profited not Abraham without faith: neither can any Sacrament, to them which are of discretion and able to vnderstand and discerne, be of any force without faith: and therefore S. Pauls rule is, 2. Cor. 11. 28. *That a man should examine himselfe, when he commeth to the Lords table*, and to this examination it belongeth, *to proone, whether they be in faith*, 2. Cor. 13. 5.

Doct. 6. *The faithfull are the true owners and heires of the world, the wicked are vsurpers.*

v. 13. *The promise to be heire of the world*, was made to Abraham through faith, to them then that beleeue, who are the right seede of faithfull Abraham doe the promises belong, both of this life, and of the next, as the Apostle saith, 1. Tim. 4. 8. *That godlines hath both the promise of this life, and of that which is to come:* the faithfull then may vse the blessings of this life with a good conscience, as pledges of the life to come: but the wicked are vsurpers, and therefore defile themselues in abusing the things of this life, *Grynæus.*

Doct. 7. *The difference betweene the true God and the false.*

v. 17. *He beleeued God who quickneth the dead:* Hence are gathered three arguments of the Godhead. 1. His omnipotencie, both in giuing a beeing vnto things which are not, *he calleth the things that are not as though they were*, and in restoring vnto things the beeing which they had. 2. His eternity, he is the first and the last, both at the first he created all things, and shall in the last day raise them vp to life againe. 3. His *omniscience*, he can foretell things to come, in calling them, that is, giuing them a beeing, which yet are nothing: These things cannot idols doe, nor any strange gods: by these arguments the Prophet Isay

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confoundeth the Idols of the heathens, shewing that they are not like vnto the true God. Isa.44.6. *I am the first and the last, and without me there is no God: who is like me that shall call and declare it, &c. and what is at hand, and what things are to come, &c.*

Doct. 8. *Of the nature, condition, and properties of faith.*

v. 13. *Who aboue hope beleeued vnder hope*: faith then is a grace and gift of God, whereby we giue a firme and sure assent vnto his promises in Christ, euen aboue and against naturall reason: in faith then these things are considered. 1. The author thereof God, faith of Gods gift, Ephes.2.8. 2. The obiect or matter of faith in generall is the word of God, but the particular and proper obiect, which is called *obiectum adequatum*, is the promise of saluation in Christ. 3. The quality and property which maketh the forme of faith, is to be firme and sure without wauering, and to beleeue euen beyond and against the apprehension of naturall reason, *Pet. Martyr.*

5. Places of controuersie.

Controv. 1. *That the Apostle excludeth all kind of workes from iustification.*

v.2. *If Abraham be iustified by workes:* The Romanists are here of opinion, that the Apostle onely excludeth such workes as were done onely by the strength of nature without faith in the Mediator: so *Staplet. Antid. pag* 46. who vrgeth this reason among other to confirme his opinion: the Apostle onely excludeth such workes, which expect not an eternall reward with God: but the works done in faith doe expect an eternall reward: therefore such workes he excludeth not.

Contra. 1. But the contrary is euident that the Apostle shutteth out all workes whatsoeuer from the matter of iustification: 1. He speaketh of the workes of Abraham, now a faithfull man not an vnbeleeuer: 2. He mentioneth workes in generall without any distinction, denying iustification vnto them, and ascribing it vnto faith. 3. Euery thing which is rewarded *ex debito*, of due debt, is excluded from iustification, but to euery worke is the wages due of debt, as vers. 4. *To him that worketh the wages is counted by debt*, therefore euery worke is excluded.

2. Concerning his reason: if he vnderstand the reward which is due of debt, and not giuen by fauour, then euen the workes of faithfull men cannot expect such a reward: if he meane a reward giuen by fauour, then as well the workes which are so rewarded, as those which shall not, are excluded.

3. And as the workes of faith are excluded together with workes done before and without faith, so also not onely doth the Apostle speaking of workes meane the rewards onely, but euen the works of the morall law also: for the Apostle nameth workes in generall: and he directly afterward speaketh of the morall law, v.15. *The law causeth wrath, and where no law is, there is no transgression:* which though it be true of euery law in generall, yet this generally is seene in the morall law.

Controv. 2. *Whether blessednesse consist onely in the conuersion of sinners.* v.7.

The Romanists here obiect, that as the Apostle out of the Psalmes ascribeth beatitude to the remission and forgiuenesse of sinnes, so elswhere in Scripture it is giuen vnto innocencie of life and to other vertues, as Psal.119. *Blessed are the vndefiled in heart:* and Matth.5. *Blessed are the mercifull, blessed are the pure in heart, &c.*

1. *Peter Martyr* answereth here by a distinction of beatitude, which is either *inchoata*, begunne onely, and that is in our iustification, or *perfecta*, it is perfect and absolute in the kingdome of God: so he will haue the Apostle here to speake of the blessednesse which is begunne in our iustification: but in the other places the blessednesse in the next life is promised.

2. *Caluin* saith that all these beatitudes which are pronounced doe presuppose the happinesse, which is in beeing iustified by faith, without the which, all the other promises are in vaine.

3. But the more full answer is, that the Apostle here sheweth the cause and manner of our iustification, which is by faith in Christ: but in other places it is onely declared, to whom this iustification belongeth: and who they are that shall be blessed, namely, the

mercifull and vndefiled in heart: but the Apostle sheweth, why they are blessed, because they beleeue in Christ, *Pareus. dub.* 5.

Controv. 3. *Whether sinne is wholly purged and taken away in the iustification of the faithfull.*

The Romanists are of opinion that not onely the guilt of sinne is taken away in iustification, but sinne it selfe is altogether purged: and so for sinnes to be couered, *idem plane valet atq; esse sublata & nulla prorsus relicta*, is all one, as to be taken away, and not to remaine at all, *Perer. disput.* 3. *numer.* 11. *Tolet, annot.* 10. and they impute this opinion to the Protestants, *peccati non auferri, &c.* that sinnes are not taken away in iustification, but remaine the same they were, onely they are not imputed after iustification: their reasons are these.

1. It was the opinion of the Pelagians confuted by *Augustine*, that in baptisme there is not giuen remission of all sinnes: *nec auferre crimina, sed radere*, and that it doth not take away sinne, but onely prune it as it were, and pare it: the roote remaineth still: *August. lib.* 1. *contra* 2. *epist. Pelagian. c.* 13. like vnto this error they make the opinion of Protestants, *Perer. ibid.*

2. It were no iustice in God, if sinne remained still, not to impute it, not to impute sinne vnto the sinner, seemeth not to stand with the rule of equity, *Tolet. ibid.*

3. The Scripture so speaketh of the remission of sinnes, as though they were wholly remooued, as Isaiah 44. *I haue taken away thine iniquity as a cloud.* 1. Cor. 6. *But ye are washed, ye are sanctified.* Ioh. 1. *Behold the Lambe of God that taketh away the sinnes of the world:* Isaiah, 1. *If your sinnes were as redde as scarlet, they should be made white as snowe:* Hos. 14. 3. *Take away all iniquitie, and receiue vs graciously:* Coloss. 2. 14. *Putting out of the handwriting of ordinances, that was against vs:* these and the like places are produced by *Tolet*, and *Pererius*, in the foresaid places, to proue the full remooving and abolishing of all sinne in our iustification.

4. Otherwise Christs merit should be of lesse force and efficacie then the sinne of Adam, if it should not wholly remoone and take away sinne brought in by Adam, *Tolet.*

5. *Pererius* inferreth as much out of the Apostles words here: if our sinnes be hid and couered, then are they seene of God: *si non videntur à Deo, nulla vtiq; sunt*, if they are not seene, then are they none at all: for if sinne still remained in the faithfull, which God hateth, then he should finde somewhat in them worthy of hatred, and so what he hateth consequently he punisheth, *Perer. numer.* 11.

Contra. 1. Our aduersaries doe not truely propound the state of this question betweene them and the Protestants: for we affirme not that the same sinnes remaine before iustification and after: there is great difference betweene *peccatum inhabitans & regnans*, sinne dwelling in vs, and raigning in vs: before iustification it both dwelleth in the faithfull and raigneth, but after it dwelleth but raigneth not: againe, before the righteous are iustified by faith, there is no sanctitie in them, but vpon their iustification presently followeth sanctification, whereby they are become holy and full of good workes, though some reliques of sinne remaine. There are three things then here specially to be considered in sinne, *macula, culpa, pœna*, the blot of sinne, the fault or offence, and the punishment: now after we are iustified by faith, the fault is remitted, the punishment acquited, but some blot and blemish remaineth. Now that in the iustified and regenerate remaineth some seede and reliques of sinne, it thus is manifest. 1. The Apostle confesseth that there was sinne dwelling in him, Rom. 7. 20. 2. Dauid when he thus spake, Psal. 32. *Blessed is he, whose wickednes is forgiuen*, had now many yeares been the seruant of God: and yet he confesseth he had sinnes which had neede of forgiuenes, *Bucer.* 3. The very word it selfe of not imputing of sinne, presupposeth a beeing of sinne: for that which is not at all, cannot be said not to be imputed; for of that which is not, there can be neither action nor passion, *Faius*: and that which is couered appeareth not, not because it is not, but because it is couered.

2. Now for answer vnto the arguments obiected. 1. The error of the Pelagians rather cleaueth vnto the Romanists, then the Protestants, who affirme that in baptisme there is sealed remission of all sinnes as well going before baptisme as following after, whereas the Papists extend the vertue of baptisme vnto the sinnes onely before going: neither doe we say that the sprigges onely of sinne are pruned, the roote remayning still, but that the very roote thereof is killed, though some sprigges doe sprout still, yet they shall neuer branch out to beare the like bitter fruit as before. And as we are free herein from the error of the Pelagi-

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Pelagians, so let them take heede, that the error of *Origen* be not here worthily fastened vpon them: who vpon this place of the Apostle writeth to this effect; that when the soule of a sinner leaueth and forsaketh sinne, then his iniquities are said to be remitted: and when he beginneth to doe well, then it hideth and couereth sinne, *bonis recentibus*, with new good things: but when it is come to perfection, *vt nullum in ea vestigium inueniri possit nequitiæ*, that not a footesteppe of sinne can be found in it, &c. then the Lord is said not to impute sinne, &c. Here *Origen* concurreth with the Romanists, or they rather with him, that here remaineth no relique of sinne in the faithfull after iustification, and that they couer and hide their sinnes by their good workes: which doth quite ouerthrowe and peruert the Apostles sense: who alleadgeth these testimonies out of the Psalmes to prooue that righteousnesse is imputed without workes: which were no profit at all, if sinnes were couered and hid by good workes. *Beza annot.*

2. Not to impute sinne vnto a sinner continuing and remaining still in the strength of his sinne, were indeede no iustice; but to a sinner that repenteth of his sinne, and amendeth, it is just with God not to impute sinne for the worthines of Christ.

3. All these testimonies produced of the taking and washing away sinne are vnderstood, of remitting the fault and offence, and acquitting the punishment: it followeth not, but that there remaineth some blot and blemish still.

4. Christs merit is as effectuall to take away sinne, as Adam was to bring it in: and in the end Christ shall vtterly abolish the very relikes and remainder of sin: which though Christ by his infinite power could effect all at once, yet it pleaseth him to worke it by degrees, to beginne our iustification here, and to finish it in his kingdome.

5. How our sinne is couered in Gods sight, and how the Lord is said not to see see it, *Augustine* sheweth well, *si texit peccata Deus, nolnit aduertere, si noluit aduertere, noluit animaduertere, si noluit animaduertere, noluit punire, &c.* if God haue hid our sinne, he would not marke it, if he would not marke it, neither would he chastice it, if not chastice it, then not punish it, neither must ye so vnderstand, that the Prophet said, our sinnes are hid, *quasi ibi sunt, & viuunt*, as though they be there, and are aliue, &c. To this purpose *Augustine*, who by the hiding, and Gods not seeing of our sinnes, vnderstandeth his not seeing them vnto punishment.

And although sinne in it selfe be hated and detested of God, yet it followeth not that the faithfull should be hated for sinne, dwelling in them, because they hate it, and indge it in themselues: sinne then is to be considered two wayes: in it selfe, and as it cleaueth and adhereth to the person; yet seeing the person of the faithfull, wherein it is found, is not addicted and wholly enclined vnto it, but likewise haeeth and abhorreth it; the Lord loueth their person accepted in Christ, though he hate that which is euill in them, as they themselues also doe it.

Controv. 4. *Against workes of satisfaction.*

v.18. *Blessed is the man to whom the Lord imputeth not sinne.* The opinion of the Romanists is here confuted, that after remission of the offence in sinne, and the guilt of eternall death, there remaineth yet some temporall punishment to be satisfied for: and yet there is full remission of sinne: for the temporall punishment is *extra substantiam peccati, &c.* is not of, or belonging to the substance of sinne, but as an adiunct, and as a thing annexed to it. *Perer. disput. 3. numer. 13.*

Contra. 1. It followeth necessarily, that where sinne is punished it is imputed, and laid vnto the sinners charge: But vnto them that are iustified nothing is laid to their charge: as the Apostle saith, Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth:* therefore where sin is not imputed and remembred no more, there it is not thought of to be punished; for how should it stand with equitie for God to punish the sin which is remitted.

2. No punishment is properly of the nature and substance of sione, but necessarie consequents and effects thereof: euerlasting punishment it selfe, is not belonging to the substance of sinne: as *Pererius* confesseth, that *inest peccato secundum substantiam*, it belongeth to sinne in respect of the substance thereof, for God hath appointed and decreed eternall death, as the iust punishment of sinne: but no substantiall part of sinne hath God ordained, for then he should ordaine that which is euill. If then one part of the punishment of sinne

be discharged, then the other also: or else there should not be a full remission of sinne.

Controv. 5. *Of imputatiue iustice against inherent righteousnesse.*

v.8. *Blessed is the man to whom the Lord imputeth not sinne:* This is an euident place, for imputatiue righteousnes: that our iustice before God consisteth in the not imputing vnto vs the sinnes which we had done, and in imputing vnto vs the righteousnes of Christ, which we had not done or performed in our selues. But against this imputation of Christs righteousnes, for inherent iustice thus it will be obiected.

1. *Obiect.* The Apostle saith, 1.Ioh.3.2. *We know, that when he appeareth we shall be like him,* but God is iust by a iustice inherent in himselfe, we shall be like him, therefore we also are iust by such an infused and inherent instice.

Answ. 1. We are like vnto God who is iust, because he reputeth vs for iust in Christ: 2. And then we shall be like him in holines and purenes, when all corruption shall be taken away in his kingdome. 3. This likenesse is vnderstood of the fruition of that great glory, which the faithfull shall haue, as it followeth in the same place, *We shall see him, as he is.*

2. *Obiect.* As our iustification is, such is our happines, if then iustification be by imputation onely, so then shall our happinesse be imputatiue also, not verily and in deede.

Answ. 1. The proposition is not true, for it followeth not that becouse iustification is by imputation, that our blessednes should be so also: the blessednes promised is the reward, and must really be performed: imputatiue iustice is the condition required: like as a creditor may forgiue his debter, though his debt be payed by an other: here he enioyeth his true and reall liberty, though he did not really in his owne person pay the debt: so though our iustice be by imputation, yet Christs iustice and obedience, which is by faith imputed, was really and actually performed. *Faius.*

Controv. 6. *That the Sacraments doe not conferre grace by the externall participation onely.*

v.11. *The seale of the righteousnes of faith:* Hence it euidently appeareth that the Sacraments are not effectuall without faith, and that the very receiuing of them, *ex opere operato,* by the work wrought, doth not conferre grace, as the Romanists hold: for Abraham was iustified by faith beeing yet vncircumcised: circumcision then did not conferre vpon him that grace, which he had not, but did confirme and establish him in the grace and faith receiued: the Sacraments then, *non instituta sunt iustificandis sed iustificatis,* are not instituted for those which are to be iustified, but for them which are already iustified. *Parens.*

Here then two errors are to be taken heede of, one that we ascribe not too much to the outward signe in the sacrament: as to attribute vnto it remission of sinnes, collation of grace, and such other spirituall benefits: for this were not farre from Idolatry. If sometime the Scriptures and the auncient writers doe seeme to speake of the Sacraments, we must vnderstand that to be spoken of the signe, which indeede belongeth to the thing signified. An other error is, if any doe extenuate the Sacraments, making them but bare signes, as the Anabaptists onely take baptisme and the Lords supper to be signes of our Christian profession: for then they should be no more then badges and cognisances, whereby families, and seruants are one distinguished from another: but the Sacraments doe not onely represent, but exhibite also the thing signified, not by any vertue annexed to the signe, but by the grace of the spirit concurring in the Sacrament, and offering it selfe to the faith of the receiuer. *Martyr.*

Controv. 7. *That there is the same substance and efficacie of the Sacraments of the old and newe Testament.*

An other error of the Romanists is, that the Sacraments of the old Testament did not exhibite the graces of the newe Testament, as our Sacraments now doe, but were meere shadowes obscurely representing them; so that there opinion is, that there is not the same substance of the old and new sacraments, nor the same spirituall graces exhibited.

But the contrary is euident. 1. Out of this place, the Apostle calleth circumcision the seale of the righteousnesse of faith, and so are our Sacraments: 2. The Apostle saith, they did all eat the same spirituall meate, and drinke the same spirituall drinke, as there the Apostle saith, and so is he ours. 3. This also appeareth in that the Apostle giueth vnto their Sacraments the same names: he saith they were all baptized in the cloud, and in the Sea, 1.

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Cor.10.2. the Apoſtle doubteth not to call it baptiſme, which it could not be, if there were not the ſame ſpirituall ſubſtance of their baptiſme and ours: And as the Apoſtle doubteth not to giue the names of the Sacraments of the new Teſtament to the old, ſo alſo he calleth the new Sacraments of the goſpel by the names of the old: as baptiſme he calleth circumciſion made without hands, Coloſſ.2.11.

But it will be thus on the contrary ſide obiected. 1. *Ob.* The Sacraments of the old Teſtament, were but ſhadowes of that truth which is exhibited in the newe: therefore there was not the ſame ſubſtance in them: but they differ as much as the bodie and the ſhadow.

Anſwer. It followeth not, becauſe they were but ſhadowes of things to come, that they had not in ſome part the things themſelues: But like as, when a picture is firſt drawne with lines and ſhadowes, therein is ſhadowed forth the ſame thing, though darkely and obſcurely, that afterward is expreſſed in colours: ſo the ſame truth and ſubſtance is more obſcurely ſhadowed forth in the Sacraments of the old Teſtament, which is more clearly manifeſted in the new: the difference then is not in the ſubſtance, but in *diſpenſationis modo*, in the manner of diſpenſation, *Faius.*

2. *Obiect.* The Apoſtle ſaith, Heb.8.13. *In that he ſaith the new, he hath abrogate the old, for that which is diſannulled, and waxed old, is readie to vaniſh.* If the old Teſtament then be abrogated, how can there be the ſame ſubſtance of the old and new Teſtament?

Anſw. This aboliſhing and abrogating of the old Teſtament, muſt be vnderſtood onely of the changing of the ceremonies, which as ſhadowes were to giue place to the bodie: as the Apoſtle ſaith, *which are a ſhadowe of things to come, but the bodie is in Chriſt:* but the ſubſtance of the old Teſtament is not aboliſhed: as the Apoſtle ſaith, c.13.8. *Ieſus Chriſt yeſterday and to day, and the ſame alſo is for euer.*

3. *Obiect.* But *Auguſtine* ſaith, that the old Sacraments, *promiſiſſe ſeruatorem*, did but promiſe the Sauiour, *noſtra exhibere*, and ours doe exhibite him, *in Pſal.73.*

Anſw. Auguſtine ſaith not, that their Sacraments ſhewed one thing and ours another: but they did both demonſtrate Chriſt, yet after a diuerſe manner: for the old Sacraments did ſhadow Chriſt then to come, ours doe exhibite Chriſt alreadie come, *Mart.* See more hereof *Synopſ.Centur.2.err.97.*

Controv. 8. *That circumciſion was not onely a ſigne ſignifying or diſtinguiſhing, but a ſeale confirming the promiſe of God.*

Pererius taketh vpon him here to confute the Proteſtants opinion, that the Sacraments are ſeales to aſſure vs of Gods promiſes made in Chriſt, and that they ſerue for the ſtrengthning and confirmation of our faith: his beſt reaſon is this, *qualis obſecro fides eſt, quæ vacillat, &c.* what manner of faith is that I pray you, which wauereth and had neede to be confirmed: if by faith we are aſſured of Gods promiſes, what vſe is then of the Sacraments to aſſure vs of that, whereof we are by faith aſſured already? *Perer. diſput. 4. numer.22.* to the ſame purpoſe *Staplet. Antid.pag.225.*

Contra. 1. The truth of our opinion, that the Sacraments are ſeales to aſſure vs, and meanes to confirme our faith is euident both by the Apoſtles words, who calleth circumciſion not onely σημεῖον, a ſigne, but σφραγῖδα, a ſeale, which is more then a ſigne: for a ſeale is added for confirmation: ſecondly, the ſame is prooued by the nature of ſignes, giuen in couenants, which is to aſſure the parties of the truth and conſtancie of the couenant made: now circumciſion was a ſigne of the couenant betweene God and his people, and therefore a ſigne of aſſurance and certaintie.

2. And although it be the ſpeciall office of faith to aſſure vs of Gods promiſes, which on Gods behalfe are moſt ſure, and neede no ratification, yet becauſe our faith is here weake and imperfect, it hath neede of proppes to confirme and ſtrengthen it, *Mart.*

Controv. 9. *Whether circumciſion were anaileable for the remiſſion of ſinnes.*

1. Diuerſe of the auncient and learned fathers are of opinion, that circumciſion had no ſpirituall vſe, but onely ſerued as a marke of diſtinction to diſcerne Abrahams poſterity from other nations, and to be a ſigne vnto them, what faith Abraham was of, whom they ſhould imitate: and of this opinion theſe reaſons are yeelded.

1. *Iuſtinus Martyr dialog. cum Tryphon:* and *Epiphanius hæreſ.* 30. doe giue this reaſon, why circumciſion was not giuen, *ad iuſtificationem*, for iuſtification, or *ſanctificationis gratia*,

tiã, for sanctification: because it was a signe giuen onely to the men, and not to the women, *quicquid ad iustitiam & virtutem pertinet, &c.* whatsoeuer belongeth vnto iustice and vertue, was giuen vnto women, as well as men. *Iustine.*

2. *Tertullian* saith, that circumcision was giuen as a signe for those times, *non in salutis prærogatiuum*, not to be a prerogatiue of saluation, because *Abraham ante placuerat Deo, quam circumcideretur*, had pleased God before he was circumcised, *lib. aduers. Iudæos.*

3. *Chrysostome* proueth, *quòd circumcisio nihil ad animæ virtutem conduceret*, that circumcision did nothing auaile for any vertue of the minde, by this reason, because it was appointed to be ministred vnto infants vpon the eight day: that it might thereby appeare, that it did *nihil animæ conducere*, nothing profit the soule, *hom. 39. in Genes.*

4. *Theodoret* saith, *corporalis circumcisio solius obtinet locum signaculi*, corporall circumcision is onely in stead of a seale: his reason is, that circumcision is called carnall, and it was a corporall thing; and therefore had no such spirituall vse.

5. Vnto these reasons may be added, that the Israelites were not circumcised for the space of 40. yeares in the wildernesse, which sheweth, that it was no spirituall remedy, for then they should not haue been suffred to want it so long.

6. Beside *Iosephus* and *Philo*, who haue written most diligently of the ceremonies of the Iewes, and the signification thereof: neither of them make mention of remission of sinnes signified thereby.

Contr. But these reasons are easily answered. 1. Though the women were not circumcised, yet were they not therefore excluded from the couenant: *Pererius* thinketh that there might be some other meanes prouided for the women: but if there had beene any such thing prescribed to women, such as circumcision was for men, the Scripture would not haue beene silent therein: *Peter Martyr* answereth better, that although circumcision were only enioyned vnto the men, yet the vse and fruit thereof also was extended to the women, because they were numbred and counted with the men; the virgins belonged to their fathers, and the married women to their husbands.

2. True it is, that Abraham pleased God, and was iustified before he receiued circumcision: this prooueth that Abraham indeed was not iustified by circumcision: not that thereby was not sealed the remission of sinnes.

3. And the circumcision ministred vnto infants vpon the 8. day doth not take away the spirituall vse thereof, for then neither should baptisme haue any spirituall vse concerning the cleansing of the soule, because infants which haue yet no discretion, are baptised: The Sacrament of circumcision then, and of baptisme now, is giuen vnto infants to consecrate them vnto God, that thereby they may be put in minde of their profession, when they come to yeares of discretion.

4. And whereas S. Paul calleth it circumcision in the flesh: he there speaketh of circumcision as separate from faith, as it is onely vnto carnall men: whereas the right circumcision, being receiued according to the institution, consisteth both of the carnall and externall circumcision of the flesh, and of the internall and spirituall circumcision of the heart.

5. The omitting of circumcision 40. yeares in the wildernesse sheweth, that iustification and remission of sinnes was not tied to the signe: that it was no signe of spirituall grace in the remission of sinnes, it prooueth not: for them, which died in the wildernes vncircumcised, it may be affirmed, that they were in like case with those which died before circumcision was instituted; or with children, which died before the eight day of circumcision: the want of the signe in these cases was not preiudiciall vnto them.

6. *Iosephus* and *Philo* might conceale this secret, that circumcision was a seale of remission of sins, least the Gentiles, into whose hands they knew their writings should come, might thereby haue taken occasion to haue scorned and derided the mysteries, which they vnderstood not.

2. A second opinion is of the Romanists, who make this difference betweene circumcision, and other Sacraments of the old Testament, and baptisme in the newe: that in baptisme grace is conferred; but in the other there was onely *significatio gratiæ, non effectio*, a signifying onely, not an effecting of grace: so *Pererius* out of *Thomas*, *disputat. 6. numer. 32.*

Contra. But beside that we shewed before, controv. 7. that there was the same spirituall effect of the Sacraments of the old and newe Testament, they differed onely in respect

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of the more cleare light and liuely representation in the new Sacraments, then in the olde: there was more then a bare signification onely of a spirituall grace in circumcision, for it is called a seale not a signe onely.

3. Yet some other of the Romanists, as diuerse of their Schoolemen, as *Alexander*, *Gabriel*, *Bonauenture*, *Scotus*, as they are cited by *Bellarmine lib.2.de effect.Sacramentor.c.13.* are of opinion, *circumcisionem ex opero operato contulisse iustificationem*, that circumcision by the very worke wrought did conferre iustification: But this is euidently contrary to the Apostle in this place, who directly noteth, that Abraham was iustified by faith, when as yet he was vncircumcised: and vpon this *Iustinus Martyr* inferreth, that Abraham had not receiued circumcision *ad iustificationem*, for his iustification, because he was iustified before by faith, whereby he beleeued God, *dialog.cum Tryphon.* And *Irenus* vrgeth the same argument, *aduers.hæres.lib.4.c.30.* that Abraham was not iustified by circumcision, because *sine circumcisione placuit Deo*, he pleased God without circumcision.

4. As these doe ascribe too much vnto circumcision, so *Ambrose* seemeth to detract too much from it, inferring thus, that because Abraham receiued circumcision as a signe of the righteousnes of faith, *non ergo habet circumcisio aliquid dignitatis, sed signum est tantum*, therefore circumcision hath no dignitie at all, but is onely a signe: to this purpose *Ambrose* in his commentarie here.

5. Wherefore the best opinion is, that circumcision, though it did not conferre remission of sinnes, yet it was more then a bare signifying signe: it was a seale and pleadge, whereby the promises of God were ratified and confirmed, and specially concerning remission of sinnes in Christ: And therefore the Apostle saith, it was not onely a signe, but a seale, which serueth to confirme and ratifie: See before of this controv.8.

And herein we mislike not the opinion of *Thomas* and other schoolemen, that in circumcision there was conferred grace, *non virtute circumcisionis, sed fidei passionis Christi*, not by vertue of circumcision, but of faith in the passion of Christ, whereof circumcision was a signe: *Perer.disput.6.numer.2.* saying that they thinke that in the newe Sacraments there is an actuall collation of grace by the very externall participation of the Sacrament.

But that circumcision was as much an instrument of grace, not by the vertue of the Sacrament but of faith, whereof it was a seale as baptisme is, *Augustine* directly testifieth, writing to this purpose; that circumcision, which was then a seale of the righteousnes of faith, *ad significationem purgationis valebat, &c. sicut & baptismus, &c.* was auaileable for the purgation of sinne, as baptisme was auaileable vnto regeneration, after it was instituted, &c. to this purpose *Augustine de Nupt.& concupiscent.c.11.* Likewise *Gregorie*, *quod apud nos valet gratia baptismatis, hoc agit apud veteres, &c.* that which the grace of baptisme is auaileable vnto amongst vs, to the same end serued in the old Testament, either faith alone for children, or for the elder sort the vertue of sacrifices, for those which came of Abrahams stocke, the mysterie of circumcision, *Gregor.lib 4.Iob.*

Controv. 10. *Of the presumptuous titles of the Pope calling himselfe the father and head of the faithfull.*

Abraham is called the father of those which beleeue, because he gaue them an example both of the true iustifying faith, and of holy obedience: If the Pope would be the father of the Church and of beleeuers, he must goe before them in purity of faith and manners: and yet if he did so, he should thinke it his greatest honour to be counted the child of faithfull Abraham: he must not arrogate vnto him the title, which the Scripture giueth vnto Abraham, to be the father of the faithfull: But seeing they which are Abrahams children, must walke in the steppes of Abrahams faith, which is to be iustified without workes: the Pope holding iustification by the merit of workes, cannot be so much as the child of faithfull and beleeuing Abraham.

Controv. 11. *Against the Chiliastes or Millenaries that hold that Christ should raigne a 1000 yeares in the earth.*

v. 13. *The promise that Abraham should be the heire of the world:* The *Chiliastes* whose opinion was, that Christ after the resurrection should raigne in the earth in all externall happinesse and pleasure for a thousand yeares, doe apply this place to their owne conceit, that this should be the inheritance of the world promised to Abraham: As likewise they vrge that place, Luk.22.30. of eating and drinking with Christ in his kingdome, and that

Apocal.

Apocal.20.4. how the Saints should raigne with Christ a 1000. yeares in the earth: of this opinion were *Papias, Irenæus, Tertullian, Lactantius*, with others: *Lactantius* dreameth, that in those thousand yeares, the rockes shall droppe hony, and the riuers runne with wine and milke.

Contra. But these are mens dreames and fansies. 1. The Apostle saith that the kingdome of God, is not meate and drinke, Rom. 14. 17. therefore we must not imagine that Christ shall raigne with his Saints in any such carnall pleasure. 2. Whereas the Scripture speaketh of eating and drinking in the kingdome of heauen, thereby *Ambrose* vpon Luke well vnderstandeth *communicationem æterna fœlicitatis*, the communicating and participating of euerlasting felicitie and happinesse: as the Scripture vseth by such phrases taken from temporall and earthly delights to expresse spirituall ioyes. 3. By the thousand yeares mentioned Apocal. 20. *Augustine* vnderstandeth all the time of the flourishing of the Gospell here in earth: during which time Sathan is bound, and his kingdome destroyed by the preaching of the Gospell: so also *Pet. Martyr* thinketh that a certaine time is there taken for an indefinite and vncertaine: But because all such propheticall predictions doe note a certaine limitation of time and yeares, I subscribe rather vnto their opinion, who thinke, that a thousand yeares precisely are spoken of, wherein Sathan should be bound: which *Iunius* will haue to ende at the time of *Hildebrande*: but they rather ende some 300. yeares after: for otherwise Sathan should be held to be bound, in the 300. yeares of persecution, vnder the Pagan Emperours, which is not to be admitted.

Controv. 12. Of the certentie of faith, v.16. *That the promise might be sure.*

1. This is an euident place against that Popish vncertaintie of remission of sinnes: for they hold it a presumption for a man to be sure of Gods fauour, and of their iustification by faith in Christ: but this is contrary to the Scriptures, the Apostle saith, Rom.8.16. *The spirit beareth witnes with our spirit, that we are the children of God:* but nothing is more certaine, then the testimonie of the spirit: Againe, the same Apostle saith, *Beeing iustified by faith, we are at peace with God:* but the conscience cannot be at peace, and setled, if it were not sure of the remission of sinnes in Christ: S. Paul also himselfe is perswaded that nothing could separate him from the loue of God in Christ, Rom.8.38. which perswasion was not peculiar to the Apostle by any speciall reuelation, but wrought in him by faith, as it is in others, as he sheweth, 2.Timoth.4.8.

2. This certainty of our assurance is builded vpon these two grounds. 1. The firmenes and stableneesse of the word and promise o God, which cannot faile. 2. The nature of faith which is to giue an vnfained and vndoubted assent, vnto the promises of God, *Mart. Origen* giueth this reason: those things are said to be firmer, which are by grace, then those things which are by the law: *quia illa extra nos sunt, hæc intra nos, &c.* because those things are without vs written in tables of stone, these are within vs, *vero spiritu Dei inscripta*, beeing written by the very spirit of God.

3. But it will be thus obiected against this assurance and certainty.

1. *Obiect.* Gods promises as likewise his menasings are conditionall, as that of Ionah, that Nineveh should be destroyed within forty dayes: and that pronounced by Isay to king Hezekiah, that he should die.

2. No man is sure of perseuerance, and continuance to the ende.

3. Valesse a man were sure to be without sinne, which is impossible in this life, he cannot be certaine of his saluation.

4. There is not the perfectest man, but sometime he feeleth his mind to be full of doubting.

Contra. 1. Some promises and threatnings of God are conditionall, and they hold not, the condition not beeing kept: such are these giuen in instance; but some are without condition of our obedience, but are of Gods meere grace, which require nothing but a liuely faith to apprehend it.

2. The faithfull doe pray for perseuerance in all their prayers: but prayer as S. Iames sheweth, must be made without hesitation, or doubting: therefore the faithfull may be in time, and in the end are assured of their perseuerance to the ende.

3. Not the assurance to be without sinne, but that our sinnes are forgiuen vs is required: for then neither S. Paul, who was not without sinne, could haue beene assured of Gods fauour in Christ, as he was.

4. There-

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4. There may rise doubts in the minds of the faithfull, from the weakenes and infirmity of the flesh, and yet they may notwithstanding haue a persuasion: for these doe arise and spring of diuers causes, and beginnings: the infirmity of the flesh may cause one sometime to doubt, and yet the spirit of grace, may worke assurance in the minde, which in the ende preuaileth and ouercommeth all doubts: Like as reason doth tell a man that the Sunne is bigger then the whole earth, and yet his sense may cause him to doubt of it: *Martyr. Origen* to this purpose vpon these words, v. 19. *And be not weake in faith, &c.* inferreth, that there may be then an infirmitie, and weakenes in faith, *Quod si est infirmitas, est sine dubio & ibi sanitas*, and if there be infirmity, there is also health and sanitie.

Now this doubting, which riseth in the minde, proceedeth not from the nature of faith, but from mans infirmity: like as there is nothing more certaine in any science, then the principles and axiomes in the Mathematicks, yet one may doubt thereof, not of any defect in the art, but through his owne vnskilfulnesse: so a faithfull man may doubt, not because in faith there is any vncertainty, but it is raised by his owne infirmity: which infirmity is of two sorts, either when one is perswaded of that which he knoweth, but there remaine yet other things to be knowne, which he comprehendeth not; or when he knoweth and beleeueth the things which are set before him, but through his weakenes cannot giue full assent vnto them: the first of these is a fayling in his vnderstanding, the second in his heart and affection: But the spirit of God subdueth at the last all these defects and doubting, and worketh a full persuasion in the heart: The argument then followeth not, a faithfull man may sometime cast doubts in his minde, therefore by faith he cannot be assured: for neither doth a faithfull man doubt *totaliter*, wholly, *dubitatio proficiscitur ex infirmitate*, his doubting proceedeth of his infirmitie, *certitudo ex fide*, but his assurance is of faith: not yet *finaliter*, this his doubting is not finall, at length by faith hee ouercommeth all such infirmities: *Martyr.*

13. Controv. *Whether faith be an act of the vnderstanding onely.*

Bellarmine vpon these words, v. 19. *Not considering his owne bodie*, and v. 21. *plenissimè sciens*, fully knowing, inferreth, that faith is not a certaine fidence, confidence, or assurance, but onely an act of the vnderstanding: for *to consider*, belongeth to the vnderstanding, and so doth a firme knowledge, *Bellarm. lib. 1. de iustif. c. 6.*

Contra. 1. In that Abraham considered not his body, it sheweth that his faith ouercame all impediments, yea it euen preuailed against his naturall reason: this maketh rather against *Bellarmine*, for here an act of the vnderstanding, which is to haue considered the weakenesse of his body, is denied, *he considered not:* and yet if this prooued any thing, it sheweth onely that faith ioyned with the consideration, and vnderstanding of the mind, not that it consisteth onely of it.

2. Concerning the other word πληροφορηθεὶς, it is better translated, beeing fully assured and perswaded, then fully knowing: perswasion is not onely a certaine knowledge and apprehension of the minde, but a full assent also of the will, grounded vpon the firme and resolute iudgement of the vnderstanding: and in this sense doth the Apostle vse the word πληροφορία, certentie, full of perswasion, 1. Thess. 1. 5. where he saith, *Our Gospel was not vnto you in word onely, &c. but in the holy Ghost, and much assurance:* as he deliuered vnto them the most euident and certaine doctrine of the Gospel, so it wrought in them a stedfast and setled assurance of their saluation.

3. And that this perswasion which Abraham had was ioyned with a confidence and assurance, the words euidently shew, v. 20. *Neither did he doubt of the promise through vnbeleefe:* which the Latine translator readeth, *non hæsitauit*, hee staggered or stucke not: And that faith hath alwayes assurance and confidence ioyned with it, S. Iames also testifieth, cap. 1. 6. *Let him aske in faith, and wauer not:* See more hereof, *Synops. Centur.* 4. *error.* 48.

14. Controv. *That iustifying faith is not a generall apprehension or beleeuing of the Articles of faith, but an assurance of the remission and forgiuenes of sinnes in Christ.*

Bellarmine further collecteth vpon this place, v. 20. *Beeing fully perswaded, that he which had promised, was able to doe it, &c.* that this faith whereby Abraham was iustified, was

not any assurance of the remission of sinnes, but *fides dogmatica, vel historica*, a dogmaticall or historicall faith, a beleefe of the omnipotencie of God: *Bellar. lib. 1. de iustif. cap. 11.* to the same purpose the Rhemists here giue the like note, that Abrahams faith was a beleefe of an article reuealed vnto him from God: and so inferre that it shall be sufficient for vs to beleeue the articles of Christs death and resurrection, without any such confidence, which they call a sound faith.

Contra. 1. That *Abrahams* faith was not onely a generall beleefe or assent that Gods speach was true, and that he was able to effect, that which he promised, but that he had also a peculiar confidence of his acceptance with God, and remission of his sinnes in the Messiah promised, doth euidently appeare by these two arguments. 1. The Apostle saith, that Abraham was partaker by faith of that blessednesse, which the Prophet Dauid speaketh of, v. 7. *Blessed are they whose iniquities are forgiuen:* then it followeth v 9. *Came this blessednes vpon the circumcision, or vpon the vncircumcision?* 2. The like faith was imputed to Abraham for righteousnesse, which is imputed to vs, v. 23. but our faith is to beleeue that Christ was put to death for our sinnes, and rose for our iustification, v. 25. therefore Abrahams faith, was an assurance of remission of his sinnes in Christ.

Controv. 15. *That faith doth not iustifie by the merit or act thereof, but onely instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.*

Bellarmine hath an other sophisticall collection vpon these words, v. 22. *Therefore it was imputed to him for righteousnesse:* here saith he, the Apostle rendreth the reason, why faith was imputed to Abraham for righteousnesse, because he in beleeuing gaue glorie vnto God, therefore he was iustified *merito fidei*, by the merit or worthinesse of faith, which notwithstanding was his grace and gift, *Bellar. lib. 1. de iustif. c. 17.*

Contra. 1. Abraham was not iustified because hee in beleeuing gaue glorie vnto God: that indeed was an act and fruit of his faith: but it was his faith onely, for the which he was iustified: as the Apostle saith afterward, v. 24. *It shall be likewise imputed to vs for righteousnes, which beleeue, &c.* 2. The Apostle saith, *To him that worketh not, but beleeueth, &c. faith is counted for righteousnesse:* then it will follow, that where faith is counted or imputed for righteousnesse, there is no worke: faith then iustifieth not as a worke by the act of beleeuing: for then faith should not iustifie without workes, which is the scope of all the Apostles discourse, *That by faith righteousnesse is imputed without workes*, v. 6. faith then doth not iustifie actiuely, as it is a worke, but passiuely, as it apprehendeth the righteousnesse of Christ. 3. If faith be the gift of God, as *Bellarmine* confesseth, then can it not merit, for hee that merited must merit of his owne: where there is grace and fauour, as in the bestowing of gifts freely, there is no merit, v. 4. 4. I will here oppose against *Bellarmine*, the iudgement of *Tolet*, and so set one Iesuite against another, and a Cardinall against his fellow; he thus ingeniously writeth vpon these words, *non existimes Paulum merito fidei ascribere iustitiam, &c.* thinke not that Paul ascribeth righteousnesse to the merit of faith, as though because he beleeued he was worthy of the righteousnesse of God; but he signifieth, *Deum ex gratia accepturare fidem nostram in iustitiam*, that God of grace and fauour accepteth our faith for righteousnesse.

Controv. 16. *The people are not to be denied the reading of the Scriptures.*

v. 23. *Now it is not written for him onely, but for vs, &c.* Hence it is euident that the Romanists offer great wrong vnto the people of God, in barring them from the reading of the Scriptures, for they are to be admitted to the reading of the Scriptures, for whom they are written: but they are written for all that beleeue in Christ: the reading then of the Scripture serueth to confirme our faith, therefore they belong generally vnto the faithfull, *Par.*

But it will be obiected, that the vnlearned doe not vnderstand the Scriptures, and therefore they are to depend vpon the Fathers of the Church for the vnderstanding of them, and not to venture vpon them themselues.

Answ. 1. Nay, the sense of the Scripture is most safely taken from the Scripture, which is the best interpreter of it selfe. 2. The Fathers and expositors are to be heard, and consulted with so farre foorth as they agree with the Scripturs: but the sense of the Scripture must not depend vpon their fancies, which haue no warrant by Scripture: as *Hierome* vpon the 23. chap. of Matthew, giueth instance of a certaine interpretation of one of the Fathers:

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that Zacharias the ſonne of Berechias mentioned there, v.35. to haue beene ſlaine betweene the Temple and the Altar, was Zacharie the father of Iohn Baptiſt: And *Hierome* ſearching out, which of the Fathers had made this interpretation, found that it was *Baſil*, and then he concludeth this, ſeeing it hath no warrant out of the Scriptures, *eadem facilitate contemnitur, qua probatur*, it is as eaſily reiected, as it is affirmed. See further of the vulgar reading of Scripture, and of the manner of interpreting the ſame: *Synopſ. Centur. 1. err. 3. and err. 9.*

Controv. 17. *Againſt the heretikes, which condemned the olde Teſtament, and God the author thereof.*

v. 24. *Which beleeued in him, that raiſed vp Ieſus, &c.* *Origen* very well inferreth vpon theſe words, that ſeeing the God, whom Abraham beleeued was able to quicken the dead, was the ſame, that raiſed Ieſus from the dead, *non erat alius Deus legis, alius Domini noſtri Ieſu Chriſti, &c.* there was not then one God of the Law, and an other of our Lord Ieſus Chriſt, &c. But there was the ſame God of the old and new Teſtament: which is obſerued by *Origen* againſt the Marcionites, and Manichees, who condemned the old Teſtament, and the author thereof.

So alſo, whereas the ſame heretikes vrged theſe words of the Apoſtle, v.15. *Where no law is, there is no tranſgreſſion:* and thereupon inferring the contrarie, *Where there is a law, there is tranſgreſſion:* would thereby conclude that the law is the cauſe of tranſgreſſion, and ſo condemne the law: *Origen* doth thus returne this their collection vpon themſelues: that as where the law is, there is trangreſſion of the law, ſo where faith is, there is tranſgreſſion againſt faith: but as faith is not the cauſe, *vt quis prauaricetur à fide*, that one tranſgreſſe againſt faith: neither ſhall the Law be the cauſe of tranſgreſſion againſt the Law.

Controv. 18. *Whether iuſtification conſiſt onely in the remiſſion of ſinnes.*

v. 25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification: Pererius* taketh occaſion here to inueigh againſt Proteſtants, thus affirming of vs, *qui omnem vim iuſtificationis ponunt in ſola remiſſione peccatorum, donationem vero iuſtitiæ, &c.* which doe place all the force of iuſtification onely in the remiſſion of ſinnes, but the donation of iuſtice whereby the mind is rectified, and newneſſe of life wrought in vs, they doe reiect and abandon, *Perer. diſput. 10. err. 49.* and to the ſame purpoſe *Bellar. lib. 2. de iuſtif. cap. 6.* and the Rhemiſts take vpon them to confute the Proteſtants, becauſe they hold iuſtification, to be onely remiſſion of ſinnes, and no grace inherent in vs, *annot. in 4. ad Rom. Sect. 6.*

Contra. 1. It is a falſe imputation, that we place iuſtification onely in the remiſſion of ſinnes: for we hold alſo with S. Paul, the imputation of Chriſts righteouſneſſe by faith: as S. Paul ſaith, Philip. 3 9. *That I may be found in him, not hauing mine owne righteouſneſſe, which is by the Law, but that which is of the faith of Chriſt, &c.* 2. But though we graunt as well an imputation of righteouſnes, as a not imputation of ſinne concurring vnto iuſtification, yet we denie, that any inherent iuſtice or renouation of life, is any part of this iuſtification: neither doth the Apoſtle meane any ſuch iuſtification here: Chriſt roſe for our iuſtification, not thereby onely to giue vs an example of newneſſe of life, as *Bellarmine*, and *Pererius* expound it, wherein *Tolet* his owne fellow Ieſuite and Cardinall, is againſt him, as is before ſhewed, queſt. 42. but Chriſts reſurrection is the cauſe and ground of our iuſtification, which is imputed by faith: as *Ambroſe* expoundeth, *reſurrexit, &c. vt nos gratia iuſtificationis donaret*, he roſe againe to endue vs with the grace of iuſtification: *vt iuſtitiam credentium confirmaret*, to confirme the iuſtice of thoſe which beleeue, ſaith *Hierome*: *iſta reſurrectio credita nos iuſtificat*, this reſurrection beeing beleeued, doth iuſtifie vs, ſaith *Auguſtine*. 3. An inherent iuſtice we confeſſe, which is our ſanctification, the fruit and effect of our iuſtification by faith, but becauſe it is imperfect in vs, and not able to ſatisfie the iuſtice of God, wee denie, that we are thereby iuſtified in his ſight.

Controv. 16. *Againſt Socinus corrupt interpretation of theſe words,* ver. 25. *Was deliuered vp for our ſinnes.*

Socinus will not haue this phraſe to ſignifie any ſatisfaction made by Chriſt for our ſinnes, but onely to betoken the cauſe or occaſion of Chriſts death: as the Lord is ſaid to *giue Iſrael vp for the ſinnes of Ieroboam, who ſinned and cauſed Iſrael to ſinne*, 1. Kin. 14. 16. thus wicked *Socinus de Seruat. part. 2. p. 108.*

Contra. 1. Though sometime this phrase signifie the cause, yet it is false that it so onely signifieth: for the Scripture speaketh euidenly, that Christ was our reconciliation, and that we haue redemption in him, Rom.3.24.25. our sinnes then onely were not the cause or occasion of his death, but he so died for our sinnes, as that he by his blood satisfied for them. 2. It was the Pelagian blasphemie, that Christ died for our sinnes, to bee an example onely vnto vs to die vnto sinne: for thus the power and force of Christs death is extenuated, which indeed causeth vs to die vnto sinne, it doth not teach vs onely, and shewe vs the way: this were to extoll the power of mans corrupt will against the grace of God. 3. The instance of Ieroboam is altogether impertinent; Israel was deliuered vp for Ieroboams sinnes, which they imitated and followed: if Christ were so deliuered vp for our sinnes, then they must make him also to bee a sinner with vs, and to bee polluted with our sinnes: *ex Pareo dub.* 8.

20. Controv. Piscators *opinion explained, that our sinnes are remitted onely by Christs death, not for the obedience and merit of his life.*

These are *Piscators* words in his annotation vpon the 25.v. *Omnia nostra peccata expiata sunt per solam mortem Christi*, all our sinnes are expiated onely by the death of Christ: and therefore neither originall sinne is purged by his holy conception, nor the sinnes of omission by his holy life, but by Christs death onely: to this purpose many places of Scripture are cited, and alleadged by him: as Matth.20.28. *The Sonne of man came to giue his life a ransome for many:* Matth.26.28. *Which (namely, blood) is shed for many for the remission of sinnes:* Act.20.28. *Christ hath purchased his Church by his blood.*

Likewise he affirmeth, that by Christs obedience in his death, and vpon the crosse, *partam esse nobis vitam aternam*, euerlasting life is obtained for vs: as Hebr.10.19. *By the blood of Iesus wee may be bold to enter into the holy place:* and other places are cited to the same effect.

Contra. 1. It is true, that Christ onely by his death, and other his holy sufferings, payed the ransome, and bare the punishment due vnto our sinne: but seeing Christs blood had been of no value, if it had not been most perfectly righteous, his obedience and righteousnesse must as well concurre vnto the remission of sinnes, as his death: and this is that which S. Peter saith, 1.Pet.1.19. *We are redeemed with the pretious blood of Christ, as of a Lambe vndefiled, and without spot:* and c.3.18. *Christ hath once suffered for sinnes, the iust for the vniust:* the innocencie then and integritie of Christ must be ioyned with Christs blood, to make it an acceptable sacrifice.

2. Whereas there are two parts of our iustification, the remission and not imputing of sinnes, and the imputation of Christs righteousnesse: which two are not separated, neither can the one stand without the other, neither can there be any remission of sinns, vnles Christs righteousnes be imputed: as S. Paul saith, 1. Cor.5.21. *Hee hath made him to be sinne for vs, that knewe no sinne, that wee should bee made the righteousnesse of God in him:* the merit of Christs obedience and righteousnesse must needes concurre in the remission of sinnes: yea, *Piscator* in his annotation vpon the 4.v. confesseth that these words, *Blessed are they whose iniquities are forgiuen, idem valere*, to be as much in effect, as to say, *Blessed are they to whome iustice is imputed.*

3. But that seemeth to be a more strange assertion, to denie, that *possessio vitæ æternæ tanquam effectum adscribitur obedientiæ Christi*, the possession of eternall life is ascribed, as an effect to Christs obedience: which is directly affirmed by the Apostle, Hebr.7.26. *Such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:* what hath Christ higher then the heauens, but his holinesse, perfection, integritie? and therefore *hee is able perfectly to saue them that come vnto God.* vers.25.

4. And further, that we are iustified by Christs obedience, the Apostle sheweth, Rom.5.13. *As by one mans disobedience many were made sinners, so by the obedience of one shall many bee made righteous:* here the Apostle saith directly, that wee are made righteous by the obedience of Christ. *Piscator* here answereth, that by Christs obedience here is vnderstood his obedience in submitting himselfe willingly vnto death, in which it was his fathers will he should suffer for vs. *Contra.* Our iustification consisteth of two parts, of the remission of our sinnes, and the making of vs iust before God: the one is procured by Christs death,

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the other is purchased by his obedience and righteousnesse: and that the Apostle speaketh, not onely of Christs obedience vnto death, but generally of his whole course of righteousnes, both in life and death, is euident, because he calleth it *the gift of righteousnesse*, v.17. and *the raigning of grace by righteousnesse, through Iesus Christ*, v.21. And further this is yet more euident, where the Apostle saith, Rom.4.25. *Christ was deliuered to death for our sinnes, and is risen againe for our iustification*: whence it is gathered, that iustification is more then remission of sinnes onely: which as it was wrought by his death, so the other was compassed by all other his holy actions: *Piscator* answereth, that *iustification* is here affirmed of the resurrection, *Because it is an euident demonstration of our iustification, which was obtained by the death of Christ*. But I preferre rather *Augustines* interpretation, *lib.10. contr. Faust. c.10. Ista resurrectio creditа nos iustificat, &c.* this resurrection of Christ beeing beleeued doth iustifie vs, *non quod reliqua opera & merita Christi excluduntur, &c.* not that the rest of his merits and works are excluded, *sed omnia consummantur, &c.* but because all was perfected and finished in his death and resurrection: here *Augustine* affirmeth two things, both that all Christs merits and works concurre in our iustification, as also that the beleeuing of Christs resurrection is as verily a cause of our iustification (not a demonstration onely) as his death was of the remission of our sinnes. See before this place more fully expounded, quest. 42. and *Piscators* exposition refuted, *artic.5.*

So then to finish this matter, if Christs death only effected and wrought our iustification, then should the rest of his works and actions be superfluous: whereas, whatsoeuer hee did in life or death, was wrought for vs: as *Thomas* in his Commentarie vpon this place alleadgeth out of *Damascen, omnes passiones & actiones illius humanitatis fuerunt nobis salutifera, vtpote ex virtute diuinitatis prouenientes*, all the passions and actions of his humanitie did tend vnto our saluation, as proceeding from the vertue of his Diuinitie.

6. Morall obseruations.

v.7. *Blessed are they whose iniquities are forgiuen: Pet. Martyr* here noteth well, that our sinnes onely doe hinder our blessednes: for *iustificatio est inchoata beatitudo*, our iustification is an happines inchoate or begun: so then when our sinnes shal be fully taken away, then our beatitude and blessed estate shall be no longer deferred: as our happines begunne bringeth with it the remission of sinne, so when it is finished, all our sinnes with the remainder of them shall be cleane purged.

1. Observ. That our sins hinder our beatitude.

v.13. *The promise, that he should be heire of the world.* Although the faithfull haue the promises of this life, so farre as the Lord seeth it to be expedient for them; yet their peculiar inheritance is the kingdome of heauen: the children of God therfore must comfort themselues in the hope and expectation of their proper inheritance, though in the meane time they bee stripped and dispossessed of the things of this life: As Abraham had the land of Canaan promised him, and yet he himselfe had no inheritance in it, no not the breadth of a foote, Act.7.5. so we must be reuiued with the hope of our celestiall inheritance, though we possesse little in this world: as Abraham was promised to be heire of the world, not so much of that present, as of that to come.

2. The hope of our celestiall inheritance should qualifie our outward wants in this world.

v.18. *Abraham aboue hope beleeued vnder hope.* This teacheth vs, that we should neuer despaire, or cast off our hope, but comfort our selues in God, though we see no meanes, as Abraham beleeued Gods promise, concerning the multiplying of his seede, though he saw no reason thereof in nature: such a godly resolution was in Iob, cap. 13.15. *Though hee slay me, yet will I trust in him.* Then God sheweth himselfe strongest, when we are weakest: and his glorie most appeareth, when hee helpeth vs beeing forsaken of all other worldly meanes.

3. Neuer to cast off our hope, or to distrust in God.

v.20. *And gaue glory vnto God.* As Abraham praised and glorified God for his mercie and truth, so we ought to magnifie God, and set forth his praise for all his mercies towards vs; the Lord is not so well pleased with any spirituall sacrifice and seruice, as when we returne vnto him praise of euery good blessing; as the Prophet Dauid said, Psal.116.12. *What shall I render vnto the Lord for all his benefits, I will take the cuppe of sauing health, and call vpon the name of the Lord:* this is all the recompence, that either God expecteth at our hands, or we are able to performe, to giue him thankes for all his benefits.

4. We must giue glorie and praise to God for all his benefits.

v.23. *Now it was not written for him onely, &c. but for vs, &c.* Seeing then that the

5. The Scriptures are diligently to be searched of all.

Scriptures are written generally for all the faithfull, we haue all interst in them: and therfore euery one of Gods children should hereby receiue encouragement, diligently and carefully to search the Scriptures, as appertaining and belonging euen vnto him: as our Sauiour saith, Ioh. 5. 39. *Search the Scriptures, for in them you thinke to haue eternall life:* who would not search his ground very deepe, if he thought he should finde gold there? so much more should we be diligent in searching the Scriptures, which shew vs the way to eternall life, which is farre beyond all the treasures of the world.

6. Our true consolation is, that our sinnes are pardoned in Christ.

v. 25. *Who was deliuered to death for our sinnes*: Seeing then that Christ died not in vaine, but brought that worke to perfection, for the which he died; this now maketh much for the comfort of Gods children, that their sinnes are verily done away in Christ, and blotted out in his death: this was S. Pauls comfort, *That Christ came into the world to saue sinners, of whom he was the cheefe*, 1. Tim. 1. 15.

7. Christ dying for sinn, doth teach vs to die vnto sinne.

This also teacheth vs to die vnto sinne, which was the cause that Christ was giuen vp vnto death, as *Origen* well obserueth, *quomodo non alienum nobis & inimicum omne ducitur peccatum, &c.* how shall not euery sinne seeme strange, and as an enemie vnto vs, for the which Christ was deliuered vp vnto death?

The fifth Chapter.

1. *The text with the diuerse readings.*

v. 1. Then beeing iustified by faith, we haue peace (not *let vs haue peace, S. L.*) toward God, through our Lord Iesus Christ:

2 By whom also we haue had accesse through faith into this grace, wherein we stand (*by whom we stand, Be.*) and reioyce vnder the hope, *Be. G. V.* (*in the hope, L. S.*) of the glorie of God. (*of the sonnes of God. L. but this is added.*)

3 Neither *that* onely, but also we reioyce in tribulation, knowing that tribulation (or *affliction, V. S. oppression, Be.*) bringeth forth patience, (*worketh, G. in vs, S. but this is not in the originall.*)

4 And patience proofe, *B. S. L. V.* (or *experience, Be. G.* δοκιμὴν, *Gr.*) and proofe (or *experience*) hope,

5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs:

6 For Christ, when we were yet weake, at *his* time, *B. G.* (that is, *the appointed time, S. according to the time, Gr.*) died for the vngodly. (not, *to what ende, when we were yet weake died Christ for the vngodly? L. it is not put interrogatiuely, but passiuely in the originall.*)

7 Doubtlesse one will scarce die for a righteous man; but yet for a good man (for *one which is profitable to him, Be. he readeth the sense, not the words*) it may be one dare die:

8 But God setteth out his loue toward vs, seeing that while (not *seeing, if that while, S.*) we were yet sinners, Christ died for vs.

9 Beeing iustified therefore by his blood, much more shall wee bee saued through him from wrath.

10 For if when we were enemies, we were reconciled to God (*God was reconciled to vs. S.*) by the death of his Sonne, much more beeing reconciled we shall be saued (*liue, S.*) by his life.

11 And not onely *so*, but we also reioyce in God, thorough our Lord Iesus Christ, by whom we haue obtained *V. Be.* (*receiued, Gr.*) reconciliation: (*attonement, B. G.*)

12. Wherefore as by one man sinne entred into the world, and death by sinne, and so (*euen so, B.*) death went ouer all men, in whom (namely *Adam, Be.* not *in as much as, S. V. B.*) all men haue sinned.

13 For vnto the time of the law, was sinne in the world, but sinne is not imputed, while there is no law.

14 But death raigned from Adam vnto Moses, euen ouer them, that sinned after the like manner (*after the similitude, Gr.*) of the transgression of Adam, which was the figure of him that was to come:

15 But yet not as the offence, so *is* also the gift: for if by the offence of that one, many be dead,

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dead, much more the grace of God, and the gift by grace, which *is* of one man *(by one man, B.G.)* hath abounded vnto many.

16 And not, as *that which entred by one* which ſinned: *(* not, as *the ſinne of one, S.L. for the word is* ἁμαρτήσαντος, *ſinning, or that ſinned:* or, *as by one that ſinned,* death entred, *V. for that followed in the next verſe)* ſo is the gift: for the fault *(ſinne, B. not, iudgement, S.L.V. becauſe of the words following, to condemnation,* κρίμα, *Gr.) came* of one *offence, (which muſt bee ſupplyed out of the next clauſe)* vnto condemnation: but the gift *is* of many offences to iuſtification.

17 For if by one offence *Be.* (better *then by the offence of one, B.G.S.V.L. for ſo much is ſupplyed in the words following)* death raigned through one: much more ſhall they, which receiue the abundance of grace (*that abundance of grace, G.)* and of the gift of righteouſnes, raigne in life through one, *that is,* Ieſus Chriſt:

18 Likewiſe then, as by one offence *Be.* (not *the offence of one, cater. ſee the former verſe,) the fault came* vpon all men to condemnation, ſo by one iuſtification *Be.* (not *the iuſtification of one, B.G. cum cater. for the word* ἑνὸς, *is put in the firſt place, otherwiſe it ſhould be put after, as in the next verſe)* the *benefit redounded* vnto all men to the iuſtification of life:

19 For as by the diſobedience of one, many were made ſinners; ſo by the obedience of one many ſhall be made righteous.

20 Moreouer, the Law entred thereupon, *(by the way, V. in the meane time, B.)* that the offence ſhould encreaſe: *B. Be.* (*abound, V. G.*) but where ſinne increaſed, grace abounded much more:

21 That as ſinne had raigned vnto death *(in death, V.S.L. ſo is the word in the originall* ἐν, *in, but hee meaneth vnto death, as appeareth by the other oppoſite part,* vnto eternall death,) ſo might grace alſo raigne by righteouſneſſe vnto eternall life, thorough Ieſus Chriſt our Lord.

2. The Argument, Methode, and Parts.

In this Chapter the Apoſtle purſueth the former propoſition, wherewith hee concluded the fourth Chapter, that Chriſt died for our ſinnes: and now he ſheweth the manifold benefits, which we haue by the death of Chriſt, with an ample proofe and demonſtration of the ſame.

So then this chapter is deuided into two parts, the firſt containing a rehearſall of the befits which we haue by Chriſts death, to v. 6. the ſecond a proofe and demonſtration thereof, to the end of the Chapter.

1. In the firſt part there is, 1. Set forth the foundation of all other benefits, which we obtaine by Chriſt, namely iuſtification by faith, v.1. 2. Then the benefits and graces, either *internall*, which are theſe fowre, peace of conſcience, bold acceſſe to Gods preſence, perſeuerance, hope of glorie, v.2. or *externall*, which is conſtancie and reioycing in tribulation: which is amplified both by the effects, patience, experience, hope, which is deſcribed by the effect, it maketh vs not aſhamed, v.5. and by the efficient cauſe thereof, the loue of God ſhed in our hearts by the holy Ghoſt, v.5.

2. Then followeth the probation hereof, which conſiſteth of two arguments, the one taken from the ſtate and condition of ſuch, as were reconciled by Chriſt, they were enemies, this argument is handled, from v.6. to 12. the other argument ſtandeth vpon a compariſon, and collation betweene Adam and Chriſt, the loſſe which we had by the one, and the benefit which we are made partakers of by the other: from v.12. to the end.

In the firſt argument there is 1. the propoſition, that Chriſt died for the vngodly, ver.6. 2. the illuſtration thereof *à diſſimili*, by an vnlike compariſon betweene man and God: the firſt part is expreſſed, v. 7. that a man will not die for an vnrighteous man, and an enemie: which is ſhewed by the contrarie, becauſe hardly for a righteous man will one die, vnleſſe he be alſo a friend, much leſſe for an vnrighteous man and an enemie: the other part of the compariſon followeth, 1. ſhewing that Chriſt died both for vs beeing vnrighteous, v. 8. and enemies alſo, v.10. 2. then he inferreth two concluſions: 1. the certaintie of our ſaluation beeing now iuſtified and made friends, v.9.10. 2. the ioy and conſolation which ſpringeth and ariſeth hereof, v.11.

The second argument consisting of a comparison betweene Adam and Christ, is thus handled: there is the *proposition* concerning Adam, shewing wherein he was like, wherein vnlike vnto Christ, to v.18. then the *reddition* or second part concerning Christ, v.18. to the ende.

First, Adam is like in three things: 1. In his person, he was but one, and yet the author of sinne to all. 2. In the obiect, his sinne was communicated to all, though himselfe but one. 3. In the effect and issue, this sinne brough forth death: all this is propounded, vers. 12. that sinne entred by one man into all the world: that is prooued by 3. arguments. 1. By the office of the Law, which is not to bring in sinne, but to impute sinne, v.13. therefore though sinne were not so much imputed before the Law, as after, yet it was in the world before. 2. By the effects, death was in the world before the Law, and it raigned also vpon infants, that had not sinned actually as Adam had done; and therefore sinne much more which brought forth death, v.14. 3. Adam was a figure of Christ, therefore as Christs righteousnes is extended euen vnto those, before the Law, so also was Adams sinne, v.14.

Then the Apostle sheweth wherein Adam is vnlike vnto Christ; namely, in these three things. 1. In the efficacie and power, the grace of God in Christ is much more able to saue vs, then Adams fall was to condemne vs, v.15. 2. In the obiect, Adams one offence was sufficient to condemne, but by Christ we are deliuered from many offences, v.16. 3. In the end, Adams sinne brought forth death, but Christs righteousnesse doth not onely deliuer vs from sinne and death, but bringeth vs vnto righteousnesse and life, yea and causeth vs to raigne in life: it restoreth vs to a more glorious kingdome and inheritance, then we lost in Adam, v.17.

The reddition or second part of this comparison sheweth, wherein Christ of whome Adam was a type and figure, is answerable vnto Adam: namely, in these three things propounded, v.12. First, in the singularitie of his person, one mans iustification saueth vs, as one mans offence condemned vs, v.18. 2. In the obiect, as Adams sinne was communicated to many, so is Christs obedience, v.19. And here the Apostle by the way preuenteth an obiection: that if sinne came in by Adam, why entred the Law? he answereth, to the ende, that sinne might the more appeare and be increased, not simply, but that thereby the grace of God might abound the more. 3. In the ende, as sinne had raigned vnto death, so grace might raigne vnto eternall life.

3. *The questions and doubts discussed.*

Quest. 1. *What peace the Apostle meaneth, v.1.*

v.1. *Being iustified by faith, we haue peace toward God.* 1. *Oecumenius*, whom *Haymo*, and *Anselme*, *Lyranus*, *Hugo* follow, doe reade here in the imperatiue, *habeamus*, let vs haue, not *habemus*, we haue: and they vnderstand peace with men: that the Iewes should no longer contend with the Gentiles about their law, as though iustification came thereby, seeing the Apostle had sufficiently prooued alreadie, that we are iustified by faith: But this exposition cannot stand: 1. because the Apostle speaketh of such peace, as we haue with God, not with man. 2. he speaketh in the first person, *we haue*, but S. Paul was none of these which did contend about the law.

2. *Origen*, *Chrysostome*, *Theodoret*, vnderstand it of peace with God, but in this sense; let vs beeing iustified by faith take heed, that we offend not God by our sinnes, and so make him our enemie; *Mihi videtur* (saith *Chrysostome*) *de vita & conuersatione disserere*, the Apostle seemeth vnto me now to reason of our life and conuersation: so *Origen*, let vs haue peace, *vt vltra non aduersetur caro spiritui*, that our flesh no longer rebell against the spirit: But the Apostle here exhorteth not, *sed gratulatur eorum felicitati*, he doth rather set forth with ioy the happines of those which are iustified: *Erasmus*: and it is not an exhortation, but a continuation rather of the former doctrine of iustification, *Tolet. annot.* 1. and here he sheweth the benefits of our iustification, whereof the first is peace of conscience, *Parens*: and this is further euident by the words following, *By whome we haue accesse*, which words beeing not vttered by way of *exhortation*, but of *declaration*, shew that the former words should so likewise be taken, *Erasmus*.

3. *Ambrose* reading, in the *Indicatiue*, *habemus*, we haue, expoundeth this peace of the tranquilitie and peace of conscience, which we haue with God, beeing once iustified by faith

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ſaith in Chriſt: thus the Apoſtle himſelfe expoundeth this peace, v.10. *When we were enemies we were reconciled to God, by the death of his Sonne:* for they are our ſinnes which make a ſeparation betweene God and vs: this ſenſe follow *Tolet annot.* 1. and in his Commentarie, *Parew, Grynæus, Faius*, with others.

4. This then is reſolued vpon, that the Apoſtle ſpeaketh here not of externall, but internall peace: there is *pax temporis*, and *pax pectoris*, a temporal, and a pectorall or inward peace: the other Chriſt giueth, but through the malice of Satan, and the corruption of mans heart it may be interrupted, and therefore Chriſt ſaith, Matth.10.34. *That he came not to ſend peace, but the ſword:* but the other, which is the inward peace of conſcience, Satan himſelfe cannot depriue vs of: no man can take it from vs.

But whereas there is a threefold combate within vs, the fight betweene reaſon and affection, betweene the fleſh and the ſpirit, and a wreſtling with the terrors of Gods iudgements: in the two firſt we cannot haue peace here, but in part: for ſtill in the ſeruants of God there remaineth a combate betweene reaſon and affection, the fleſh and the ſpirit, as S. Paul ſheweth, that it was ſo with him, Rom.7.23. he ſaw another law in his members rebelling againſt the law of his mind: and therfore we are not to hope to haue ſuch peace, *vt non vltra caro aduerſetur ſpiritui*, that the fleſh ſhould no more rebell againſt the ſpirit, as *Origen* thinketh: but this inward peace is in reſpect of the terrors which are cauſed in vs by the feare of Gods iudgements againſt ſinne: from this terror we are deliuered by Chriſt, *Beza:* yet ſo as ſometime there may ariſe ſome feare, doubts, and perplexitie in the minde of the faithfull: as it is written of *Hilarion*, that beeing 70. yeare old, and now neere vnto death, hee was ſomewhat perplexed and troubled in mind; yet faith in the ende ouercommeth all theſe dangers, that we fall not vpon the rockes, to make ſhipwracke of our faith, and a good conſcience.

5. And here we muſt diſtinguiſh betweene, *pax conſcientiæ, & ſtupor conſcientiæ*, the peace of conſcience, and a carnall ſtupiditie: for the one neuer felt the terror of Gods iudgements, and therefore can haue no true peace; the other hath felt them, and is now by faith deliuered from them, *Caluin.*

6. Now whereas it is added, *We haue peace with God, or toward God*, theſe things are here to bee obſerued: 1. All the cauſes are here expreſſed of our iuſtification: the materiall, which is remiſſion of our ſinnes, included in iuſtification; the formall, *by faith*; the finall, *to haue peace with God*; the efficient, through our Lord Ieſus Chriſt, *Gorrhan.* 2. And in that he ſaith, *toward God: Origen* noteth that this is added to ſhew, that they haue neither peace in themſelues, becauſe of the continuall combate betweene the fleſh and the ſpirit: nor yet with Sathan and the world, which continually tempt vs: but with God we haue peace, who is reconciled vnto vs in Chriſt: and he ſaith *toward God, or with God*, to ſignifie that reconciliation is not made onely with God, but that it is pleaſing and acceptable vnto him, that ſuch a reconciliation is made, *Tolet:* and further hereby is ſignified, that this is a perpetuall peace, becauſe it is toward God, with whome there is no change nor mutabilitie: *Faius.*

Through Ieſus Chriſt: 1. *Chryſoſtome* ſeemeth thus to vnderſtand the Apoſtle, that Chriſt Ieſus, is our preſeruer in this ſtate to keepe vs in peace: which is true, but it is not all: wee rather vnderſtand with *Origen, Theodoret, Ambroſe*, that this our peace and reconciliation, was wrought and effected by Chriſt, not continued onely and preſerued. 2. Neither doe wo vnderſtand by this phraſe, that Chriſt in reſpect of his humanitie, was *inſtrumentum coniunctum*, a ioynt inſtrument of this our peace, as *Lyranus.* But Chriſt is the true author and efficient cauſe of this our peace, as *συναίτιος, & σύνεργος*, a ioynt cauſe, and fellow-worker with his Father: for he ſaith, Ioh.16.33. that in him we haue peace, as the foundation thereof; and therefore he is ſaid to be our peace, Epheſ.2.14. the worker and effecter thereof, *Faius.* And here we may obſerue the oppoſition betweene the effects and fruits of iuſtification by the law, and by faith: for they which looke to be iuſtified by the lawe, haue not wherein to reioyce with God, c.4.1. but they which are iuſtified by faith, haue peace with God, and ſo matter of reioycing, *Tolet.*

Queſt. 2. *Of the ſecond benefit proceeding of our iuſtification, which is to ſtand and perſeuere in the ſtate of grace.*

1. *By whom we haue acceſſe thorough faith.* 1. This is an amplification of the former be-

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nefit of reconciliation: that we haue not peace onely with God by faith, but are admitted also vnto his presence, to his grace and fauour: one may bee reconciled to his Prince, and yet not be brought into his presence, *Pareus:* as *Absalom* was a long time kept from his fathers presence after he was reconciled: but by faith we are both reconciled, and restored to the fruition of the fauour and gracious presence of God. 2. But we must take heed here of *Origens* note, that the gate whereby we haue accesse vnto God, is not onely faith, but *ostium hoc iustitia, ostium humilitas*, righteousnes is this gate, humilitie is this gate: whereas the Apostle directly saith, *We haue accesse through faith.* 3. Neither is this accesse taken onely for a bare entrance and beginning: as *Gorrhan* thus alludeth, *accedere est incipientium, stare proficientium, &c.* to haue accesse is of beginners, to stand, of proceeders, to glorie of such as are perfect: but here it signifieth not an entrance as it were to the threshold, but an admittance into the very chamber of the spouse, *Faius.*

2. *Vnto this grace.* 1. Not the grace of a good conuersation, *gloss. interlin.* for the Apostle speaketh of the iustifying grace, wherewith we are formally made iust, *Lyran.* 2. Neither by grace are vnderstood the second graces and gifts of the spirit, whereof the Apostle speaketh, 1.Cor.15.10. *I laboured more abundantly then they all, yet not I, but the grace of God, &c. Origen:* for the Apostle speaketh not of any such speciall and particular graces which Paul had, but of the common iustifying grace. 3. This grace then is that whereof hee spake before, c.3.24. *We are iustified freely by his grace:* and it signifieth both the originall of our iustification, which is the free mercie and grace of God, and the state and condition whereunto we are called, *Pareus.*

3. *Wherein we stand.* 1. Some haue reference vnto our fall in *Adam, gloss. interlin.* 2. Some oppose it to the gesture of sitting or lying, as set against the lawe, wherein wee stood not, but were as pressed downe with the burthen of ceremonies. 3. *Tolet annot.* 3. thinketh thereby to be signified, *progressum ad vlteriora bona*, a progresse and proceeding to further good things: so *Pererius* saith, that standing betokeneth *hominem erectum ad aspectum*, a man setling himselfe to looke vp to behold heauenly things.

4. But *Chrysostome* better obserueth the stedfastnesse of spirituall graces, *neq; finem nouit isthac Dei gratia*, this grace of God knoweth no ende. And beside, it sheweth as the stedfastnesse of Gods grace in it selfe, so the certaintie which we haue thereof by faith: for faith is like vnto Iacobs staffe wherewith he went ouer Iordan, Gen.32.10. it is that whereby we stand, Rom.1.24. whereby we walke, 2.Cor.5.7. through this vaile of miserie, *Faius:* we then stand in the state of grace, being sure by the Lords assistance neuer to fall away from thence: *sic Caluin, Pareus*, with others.

Quest. 3. *Of the third benefit of iustification, the hope of euerlasting glorie.*

v. 2. *And reioyce vnder the hope of the glorie of God.* 1. *Tolet annot.* 3. will haue the word *reioyce* referred vnto the former clause, *Wherein we stand and reioyce, vnder the hope, &c.* and his reason is, because there are two prepositions vsed in the Greeke, ἐν, ἐπὶ, *in*, and *of* or *vnder*, with the former is the same word *reioyce*, ioyned in the next verse, we *reioyce* ἐν *in tribulation:* but this is a needlesse contention, for howsoeuer the word be ioyned, the matter of this reioycing is the hope of eternall life.

2. The Latine translator addeth, *the glorie of the sonnes of God*, which some vnderstand of the Angels, *Hugo Card.* some of the Saints in heauen, *Lyran.* but there are no such words in the originall, though this glorie belong vnto the sonnes of God, not onely them which are alreadie glorified in heauen, but those which are the sonnes of God by grace, yet militant in earth: as it is called, *The glorious libertie of the sonnes of God*, c.8.21.

3. *Origen* is here somewhat curious: making three kinds of glorie, one which was seene, the glorie of Moses countenance, which is passed away, another glorie which appeared in the incarnation of Christ, Ioh.1.14. *And we saw the glorie thereof, as of the onely begotten sonn of God:* the other is the glorie of the next life, whereof the Euangelist speaketh, Matth.25. 31. *When the Sonne of man commeth in his glorie:* And whereas the Apostle speaketh here only of the hope of glorie, that is glorie hoped for, and yet elswhere he saith, 2.Cor.3.18. *Wee behold the glorie of the Lord with open face, and are changed into the same image from glorie to glorie:* as though he had possession alreadie of this glorie: the Apostle must be vnderstood to speake of two kinds of glorie, one now enioyed in the state of grace, but the more full glorie is hoped and expected for in the kingdome of heauen.

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4. *Chrysostomes* note here is good, that faith extendeth it selfe not onely vnto things present, as the Apostle speaketh of grace, *wherein we stand*, but vnto things also to come, namely, the glorie which is hoped for: And beside he noteth the certaintie of this glorie, which is hoped for, because we glorie in this hope: now saith he, *gloriamur in ijs quæ iam exhibita sunt*, we glorie in the things which are alreadie exhibited: if then the hope of things to come were not as certaine, as the things which are alreadie past, we could not glorie in it.

5. Here the Apostle speaketh not so much of that absolute glorie, which God hath in himselfe, as of that, whereby he shall glorifie vs, *Parem.*

Quest. 4. *How we are said to reioyce in tribulation.*

v. 3. *Neither that onely, &c. Origen* referreth this clause to all the particulars before expressed, as iustification by Christ, peace with God, and hauing accesse vnto him by Christ: but it is better restrained vnto that former clause, that we doe not onely reioyce because of the future hope of eternall glorie, but euen in tribulation also, *Erasmus*: for it might haue beene obiected, that the condition and state of the children of God, is for the present time most miserable: the Apostle then preuenteth this obiection, shewing that the children of God are euen in their afflictions most happie.

2. As before then he shewed the internall effects of iustification in the spirituall graces of the minde: so here is declared what iustification worketh in vs euen temporall and externall things: which is seene in these three points: 1. the faithfull reioyce in tribulation. 2. why, because tribulation bringeth forth patience. 3. and this is not in vaine, for hope maketh them not ashamed, *Gorrhan.*

3. *Chrysostome* here sheweth a difference betweene the striuing for a temporall and euerlasting crowne: for there in the labour, that is sustained, there is no pleasure till they come to the reward: but here *non minus iucunditatis adferunt ipsa certamina, &c.* the very striuing hath no lesse pleasure, then the reward which we striue for.

4. But here we must vnderstand not euery tribulation, but such as are endured for Christs cause: for the euill also doe suffer tribulation, but they suffer worthily as euill doers, and in such tribulations there is no ioy, no comfort: but in such as the faithfull doe suffer for righteousnesse sake, such as the Apostle speaketh of, Act. 14.22. *That we must through many afflictions enter into the kingdome of God.*

5. This is contrarie to the iudgement of the world, and of naturall reason, for they hold afflictions to be nothing els but miserie and vnhappinesse, and them miserable which doe suffer them: But like as the eight sphere keepeth it course from the East to the West, but the planets doe moove from the West to the East, holding a contrarie course: so the godly and faithfull doe embrace that way, which the wicked decline as euill and vnhappy. *Martyr.*

6. And the faithfull reioyce thus in tribulation, not as though they were without feeling and were voide of affection, as the Stoiks would haue their wise men; but afflictions beeing euill in themselues, are through the grace of God, turned to the good of his seruants, *Mart. Chrysostome* here saith, that tribulations are *res in seipsis bonæ, &c.* things good in themselues, because they bring forth patience: but this is rather *ex accidente*, by an accident, that things in themselues euil, are by Gods grace turned to be profitable vnto the seruants of God.

7. Now in that the faithfull doe many times mourne and complaine in their afflictions, this is not contrarie to the Apostle: for there is in euery man regenerate, the spirituall and naturall man: the one sheweth it selfe in the naturall feeling of crosses and afflictions: but the other aboue nature by grace reioyceth in them, *Caluin.*

Quest. 5. *How S. Paul and S. Iames are reconciled together: the one making patience the cause of the triall or probation, the other the effect.*

S. Paul, v. 4. saith, that patience bringeth forth triall or probation, which is commonly translated experience: But Iames saith, v. 1. 3. that the trying of your faith bringeth foorth patience: so S. Paul maketh this probation the effect of patience, S. Iames the cause.

1. It cannot be said, that they speake of two diuerse kinds of patience, for the same word ὑπομονὴ, patience, is vsed in both places.

2. *Lyranus*

2. *Lyranus* by probation vnderstandeth, the *purgation* of sinnes: for as the blot of sinne is taken away (saith he) by the contrition of the heart, so the guilt of punishment by tribulation: But the Scripture acknowledgeth no such purging of sinnes by affliction, the purging of sinne is ascribed vnto Christ, Heb.1.3. *Who by himselfe* (not by our afflictions, but by his owne sufferings) *hath purged our sinne.*

3. There are then two kind of probations: or rather this word probation is taken two wayes: for either it signifieth the very action it selfe, whereby one is tried or prooued, and so it is taken actiuely in respect of God, who prooueth and tryeth vs: and so the triall and probation of our faith by affliction, bringeth forth patience as the fruit and effect thereof: and in this sense Iames taketh it: or it signifieth the experience or triall which a man hath of himselfe by his affliction, and so is the effect of patience, and thus S. Paul vnderstandeth it: And therefore the Apostles vse two diuerse words: Iames hath δοκίμιον, which is taken actiuely for the very probation it selfe: S. Paul vseth the word δοκιμὴ, which is taken passiuely, for that which is tried and found out by experience: thus *Caluin*, *Parens dub.* 3. *Tolet annot.* 4. *Perer. disput.* 1. *nnmer.* 5.

4. *Faius* further answereth that both are true in the same sense, that patience bringeth forth triall or experience, and probation or triall againe maketh patience: as health is the cause of deambulation and walking, and walking is the cause againe of health, the one is encreased by the other.

Quest. 6. *Of the coherence of these words with the former, Because the loue of God is shed abroad in our hearts*, v.5.

1. *Oecumenius* maketh this as a reason why we reioyce in tribulation; because the loue of God is in vs, and men doe delight to suffer and endure for that which they loue: But loue is here taken passiuely for the loue, wherewith we are beloued of God, not actiuely, for that whereby we loue God, as shall be shewed in the next question: and the Apostle had yeelded a sufficient reason before of our reioycing in tribulation, because tribulation worketh patience, patience experience, &c.

2. Some doe make it a reason of the words immediately going before, namely, of the certentie of our hope, which maketh vs not ashamed, seeing we enioy the things hoped for, because wee are assured by the spirit of God, that wee are beloued of God: his loue is shed abroad that is, manifested in our hearts by the spirit, so *Faius*, *Tolet.*

3. But it rather containeth a generall reason of all the precedent benefits and priuiledges, mentioned before, of our iustification by faith, accesse and entrance vnto God, hope of glorie, reioycing in tribulation, because the spirit beareth witnesse vnto our hearts, that we are accepted and beloued of God in Christ, *Calvin*, *Parens.*

Quest. 7. What kind of loue the Apostle speaketh of, saying, *The loue of God is shed abroad, &c.*

1. Some doe take this *actiuely*, for the loue wherewith we loue God, so *Oecumenius*, *Anselme*, and *Stapleton antid.p.*275. doth to the same purpose alleadge *Augustine*, who vnderstandeth here the loue *non qua ipse nos diligit, sed qua facit nos dilectores sui*, not wherewith God loueth vs, but whereby he maketh vs louers of him, &c. and hee would proue the same by the Apostles phrase, *absurdissime dicitur, &c.* that is most absurdly said to be shed in our hearts *quod extra nos est, &c.* which is without vs, onely in God.

August.de spirit & liter.c.31.

Contra. 1. Against *Oecumenius* we set *Chrysostome* an other Greeke Father, who vnderstandeth the Apostle to speake of the loue of God toward vs, *dilectioni Dei rem omnem acceptam fert*, he ascribeth the whole matter vnto the loue of God. 2. *Augustine* shall answer *Augustine*, who elsewhere interpreteth this place of the loue of God toward vs: as where he thus saith, *Ipse spiritus sanctus dilectio est, non enim habet homo, vnde Deum diligat, nisi ex Deo, vnde Apostolus*, the holy spirit himselfe is this loue, for man cannot tell how to loue God, but from God: whereupon the Apostle saith, *the loue of God is shed abroad, &c.* 3. And in this very place of *Augustine*, he speaketh of such loue of God in vs, whereby the Lord maketh vs loue him, so that he includeth also the loue of God, first toward vs, whence issueth our loue toward him. 4. And the loue of God in God towards vs, may without absurditie at all, be said to be shed abroad in our hearts, as in true friendship the loue of a friend may be said to be shed on him whom hee loueth: so Gods loue is shed forth in vs by the fruits and effects which it worketh in vs, *Parens dub.* 4

lib.15. de Trin.cap 16.

2. Some thinke that both the loue of God toward vs, and our loue toward God, are comprehen-

prehended in the Apostles speach, as *Origen* vpon this place alloweth both: so also *Gorrhan*; and *Pererius disput.at. 2.numer.9.* who hereupon inferreth, that there may be more literall senses, then one, of one place of Scripture. *Contra.* One Scripture may haue one generall sense, which may comprehend diuers particulars: or it may haue one literall sense with diuers applications, as typicall or tropological, figuratiue or morall: but it can not haue more then one literall sense or exposition, specially one beeing different from the other, nor any waies included in it, or inferred, or deducted out of it: for then the spirit in the Scripture should speake doubtfully and ambiguously, like vnto the oracles of Apollo, which were so deliuered, as that they might be taken in a diuers, yea a contrary sense. See further of this point *Synops.Centur.1.err.7.* But that the loue, wherewith man loueth God, is not here at all vnderstood, it shall appeare by diuers reasons here following.

3. The best interpretation then is, that the Apostle speaketh here of the loue of God, wherewith we are beloued of him in Christ. 1. *Beza* vrgeth this reason, because afterward v.8. the Apostle speaketh of that loue: *God setteth forth his loue toward vs, &c.* and in both places mention is made of the same loue of God, the ground and foundation whereof is Christ, that was giuen to die for vs. 2. *Pareus* insisteth vpon this reason: the loue of God here spoken of is alleadged as the cause of our reioycing, and of the stedfastnes of our hope: but our loue of God, beeing weake and imperfect, can not be that cause. 3. *Peter Martyr*, and *Pareus* doe further presse the scope of the place: the Apostle assumeth this as an argument of our hope, because Christ was giuen to die for vs, which proceeded not from the loue of vs toward God, but from his loue toward vs. 4. *Faius* vrgeth the force of the Apostles phrase: this loue is said to be shed abundantly in our hearts, but our loue toward God is not such an abundant, and surpassing loue: it is a slender, scant, and weake loue: he meaneth then the superabundant loue of God toward vs, which as the Apostle saith Phil. 4.7. *Passeth all vnderstanding.* 5. I will adioyne also *Tolets* reason. *annot. 5.in c. 5.* the charity and loue, whereby we loue God, is but one grace and vertue: but the Apostle speaking of the shedding forth of this loue by the holy Ghost, meaneth the effusion and powring out of all the graces, which are wrought in vs by the spirit: he meaneth then the loue of God toward vs, from which fountaine issue forth, all the graces and gifts of the spirit. 6. Adde hereunto the consonant exposition of many of the Fathers, as of *Chrysostome* cited before, of *Hierome*, who thus writeth, *quomodo Deus non diligat, ex hoc cognoscimus, &c.* how God loueth vs, we know by this, that he hath not onely by the death of his Sonne forgiuen our sinnes, but hath also giuen vs the holy Ghost, &c. Likewise *Ambrose*, *pignus charitatis Dei habemus in nobis, &c.* we haue the pledge of the loue of God by the holy spirit giuen vnto vs, &c. *Theophylact* also interpreteth *de charitate Dei: quam erga nos ostendit, &c.* of the loue of God, which he sheweth toward vs, &c. Likewise expound *Theodoret*, *Sedulius*, with others.

8. Quest. *Why the loue of God is said to be shed abroad in our hearts.*

1. Some doe giue this sense: *effusa est sicut oleum, &c.* this loue is shed abroad like oyle, *totum cor occupando*, in possessing and occupying the whole heart, according to that saying Matth.22. Thou shalt loue the Lord thy God with all thy heart: *Gorrh.* but the loue of God is not here taken actiuely, for that loue whereby we loue God, as is shewed in the former question. 2. *Tolet* thus expoundeth it, *abundantissime facti sunt amici Dei*, they are not sparingly, but abundantly made the sons of God: likewise the *ordinarie glosse* referreth it to the greatnes of Gods loue; *late nos diligit*, he doth loue vs largely, that is, greatly. 3. Some referre it to the cleare manifestation of the loue of God in our hearts: *clare nobis manifestata, sicut cum lux diffunditur, &c.* the loue of God is clearely manifested to vs, as when the light is spread and dispersed abroad. *Gorrhan.* 4. But hereby rather is expressed the abundance of those graces, which are powred vpon vs by the spirit: so *Chrysostome, non modice nos honorauit, &c.* he hath not sparingly honoured vs, but he hath shed forth vpon vs his loue, as the fountaine of all good things: so also *Oecumenius, quia vbere datus est, &c.* because the spirit is plentifully giuen vs: and in the same sense the Prophet saith, Ioel.2. *I will powre out my spirit vpon all flesh. Faius.*

9. Quest. *Why it is added by the holy Ghost, which is giuen vs.*

1. The spirit of God is mentioned as the efficient cause of this worke: the loue of God

is said to be shed in our hearts by the holy Ghost, because the spirit of God beareth witnes vnto our soules, that we are the sonnes of God, Rom.8.16. *Osiand. Parens, facit nos intelligere charitatem Dei, &c.* the spirit of God maketh vs to vnderstand and feele the loue of God toward vs.

2. And this worke is ascribed to the spirit, not excluding the Father and the Sonne, to whome this loue toward mankind is common: but the Apostle obserueth the property of their persons, because as election is giuen vnto God the father, and Redemption to the Son, so loue is the proper worke of the spirit: both to cause vs to feele the loue of God, and to make vs to loue againe.

3. And here we are not to vnderstand onely the gifts of the spirit, but the spirit it selfe, which dwelleth in vs, not in his essence, which is infinite, but by his power, illuminating, directing, conuerting vs: *Faius:* so *Tolet* well saith, that the spirit *non solum dona sua nobis communicat, sed per ea in nobis inhabitat, &c.* doth not onely communicate his gifts vnto vs, but also by them dwelleth in vs.

4. In that the holy Ghost is said to be giuen vs, thereby is signified, *quod non propris viribus, &c.* that we haue obtained the spirit not by our owne vertue, but by the free loue of God: *Oecumen.* and the person of the holy Ghost is noted, in that he is said to be giuen: and the giuers are the Father and the Sonne. *Hug. Card.*

10. Quest. *How Christ is said to haue died according to the time, v.6.*

1. Some doe referre these words to the former clause, and read thus, *when we were yet weake according to the time:* that is, we were weake in the time of the law, when grace yet appeared not: so *Chrysost. Theodor.* and *Erasmus* thinketh this is added, as a mitigation of their infirmity: but it is against the Apostles vse to qualifie the corruption and euilnes of mans nature: and he speaketh to the Gentiles, that had not the law, as well as to the Iewes.

2. The most doe apply it vnto the latter clause, that Christ died in his time: and here there are diuers opinions. 1. Some vnderstand it of the short time, which Christs death continued, namely but three daies, *Ambrose*, so also *Lyran.* but that time beeing assigned for Christs resurrection, is not fitly expounded of his death. 2. *Sedulius* thus interpreteth, *quia in vltimo mundi tempore mortuus est*, because he died in the last time or age of the world. 3. According to the time, that is, he died temporally in the flesh which is mortall: for eternity knoweth no time. *Haymo.* 4. *Hierom. epist. ad Algas.* referreth it to the opportunitie of time: Christ died in a fit time, when the world stood most in neede of his redemption. 5. But the best exposition is, that Christ died in the fulnes of time, as the Apostle speaketh, Gal. 4.4. the time decreed and appointed of his father: thus expoundeth *Theodor.* and *Theophyl. tempore decenti & destinato*, in a meete time, and appointed of God: so also *Beza, Par. Tol.* with others.

11. Quest. Of the meaning of the 7.v. *One will scarce die for a righteous man, &c.*

1. The *Syrian* interpreter readeath in the first place, *scarce will any die for the wicked:* which reading *Beza* seemeth not to mislike, but that all the Greeke copies are otherwise: and *Iunius* thinketh that here one word by the writers was taken for an other, because of the neere similitude in the Syrian tongue: and thinketh it should rather be read according to the Greeke copie, *for the righteous*, not *for the wicked.*

2. Some doe take here these two, the righteous, and the good, to be one and the same: and some confounding these two, doe not vnderstand these words of the person of the iust and good man, but of the cause, *Hier. epist. ad Alg.* and so this should be the sense, that although scarce and seldome, yet sometime one may be found to die for a iust and good cause: some likewise taking these two for one, apply it vnto the person of the righteous and good man, *Chrysost. Lyran. Tolet. Par. Faius.* But the Apostle first saying *negatiuely, one will scarce die*, and afterward vsing a kind of correction, that *one may die for a good man*, doth euidently distinguish these two clauses.

3. The most then doe diuide these two, and take the iust and righteous, and the good to be diuersly taken by the Apostle.

Hier. epist. 151. 1. Wicked *Marcion*, as *Hierome* reporteth, by the *iust* did vnderstand the God of the olde Testament, for whome fewe offered themselues to death: by the *good*, the God of the new Testament, that is Christ, for whom many are found ready to die. But this opinion beside the blasphemie thereof in making two diuers Gods, and authors of the Old and new Testament, containeth apparant absurditie and falshood: for both many gaue their liues in

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the old Testament in the defence of the law of God, as the three children, Dan.3. and many in the time of *Antiochus Epiphanes*, as the history of the Macchabees testifieth: and beside, many thousand Martyrs are found to haue died for Christ: whereas the Apostle speaketh of very few, that will die for a good man.

2. *Arrius* contrariwise by the *iust*, vnderstandeth Christ, and by the *good*, the Father, of whom Christ testifieth, that none is good but God. But if Christ be this iust one, for whom so many thousand Martyr willingly gaue their liues, how saith the Apostle, that *scarse any will die for a iust man?*

3. *Eucherius* by the *iust*, interpreteth the Law and the old Testament, by the *good* Christ, and the new Testament: for few Martyrs are found in the old Testament, and many in the new. But beside that it is against the scope and mind of the Apostle, to vnderstand this of dying for Christ, who by this comparison setteth forth the loue of Christ, who died for enill men, euen by his enemies, whereas few are found ready to die for the righteous and good: the words of the Apostle will not beare this sense, who in saying. *for a good man it may be, that one dare die*, noteth the paucity and fewnes of them: whereas many thousands haue died for Christ in the New Testament.

4. Some by the *iust*, vnderstand the vertuous, by the *good* the innocent, for whome one may die in commiseration and pity toward him: *Haymo, Thom. Aquin. Gorrhan:* or because innocencie is fauoured of men, *iustitia habet aliquid seueritatis*, iustice hath some rigour and seuerity in it. *Hug. Cardinal.* But a man can not be iust, but he also must be innocent: these two then are not thus distinguished.

5. *Caietane* vnderstandeth by the *iust*, an ordinary, vertuous, or righteous man: by the *good*, some excelling in the works of supererogation: for such one perhaps dare die. But such works of supererogation we acknowledge not: all that a man hath is too little for himselfe, he hath no superfluity to supererogate to an other.

6. *Osiander*, and *Emmanuel Sa*, doe vnderstand in both these clauses, the things, not the persons: and the first they expound of iust punishment, which none willingly suffer: in the second the good and honest cause, for which one may be found ready to die. But the phrase *to die for the iust*, will not beare that sense: a man is not said to die for iust punishment, but by it, or with it: and yet in this sense some haue been found, which willingly suffred their iust punishment, as the theise conuerted vpon the crosse, who said vnto his fellow, Luk.23.41. *We are righteously here.*

7. The best interpretation then is, that by the *iust* we vnderstand such an one, as is in himselfe a righteous and vertuous man; by the *good* such as haue deserued well of vs, that are liberall and bountifull men, from whom we haue receiued good: so *Beza* interpreteth, one that is profitable to him: of whom he hath receiued good, *Geneuens.* so also *Catharinus* a Popish writer: and some by the *good* vnderstand such as are deare vnto them, as their children, parents, friends, countrey: as some such were found among the Romans, that gaue their liues for their friends and countrey. *P. Mart.* And this exposition may be confirmed by the opposite part: that Christ died for vs beeing sinners, v. 8. yea his enemies, v. 10. whereas men will not die for the righteous, and hardly for their friends.

12. Quest. *Of the difference betweene Christs dying for vs, and those which died for their countrey.*

We read in the forren histories of the Gentiles, that some haue giuen their liues for their countrey: as *Codrus* for the Athenians, *Menœcius* for the Thebanes, who killed himselfe and fell among his enemies for the deliuerance of his countrey: so *Curtius* threw himselfe into a gulph to preserue Rome from the pestilence. But there was great difference betweene the death of these and of Christ. 1. They were not innocent as Christ was, and therefore as their life was not so holy, so could not their death be so pretious, nor their person so honourable. 2. They did not willingly offer themselues vnto any iudge to be condemned, as Christ did: but in other manner and sort aduentured their liues. 3. They did it not of loue, but of vain-glory and desire of praise. 4. They by the instigation of Sathan were mooued so to doe, hauing no cogitation therein to please God: but Christ gaue himselfe to death in obedience to the will of his heauenly father. 5. They at such time gaue their liues, when as their case was desperate, and so were impatient to abide the extreame hazard: and they died beeing mortall men, that could not liue long, as *Solon*, when he encouraged the citizens to take armes against *Pisistratus* the tyrant, beeing asked, what

made him bold so to doe, answered, his olde age: hee knew he could not liue long: But Christ died for vs, hauing no necessitie to die in himselfe. 6. Their death was glorious and honourable vnto them: but Christ offered himselfe to the ignominious and shamefull death of the crosse. 7. They died for a temporall deliuerance: but we by Christs death eternally deliuered. 8. And, that which maketh the greatest honour of all, they died for their countrey and friends: but our blessed Sauiour for his enemies: *ex Martyr. Parem.* 9. *Origen* addeth further, that although there may be found among the heathen that died for their countrey, yet there is none of them, which died for all the world, as Christ only did, which by his death, *totius mundi peccata absoluit*, did absolue all the world of their sinnes.

13. Quest. *Of the greatnes of the loue of God toward man, in sending Christ to die for vs*, v. 8.

The exceeding great loue of God is set forth by three circumstances, what they were for whome Christ died, sinners and enemies to God; what Christ was, that suffered, euen the Sonne of God; and what he endured and suffered, euen to die for them.

1. The condition of them for whome Christ died is set forth by three names: they are said to be weake, as not able to helpe or deliuer themselues, *vngodly*; as they which had left the worship of the onely true God, and had defiled themselues with idolatry: *sinners*, which had euery way transgressed the law of God: *Tolet. annot.* 10. *Origen* here comprehendeth all kind of sinnes: for either one of ignorance, and infirmitie sinneth, and he is called weake: or he is an obstinate and malitious offender, who is called the sinner: Sinners in Scripture are said to be those, not which commit any sinne, but those in whome sinne dwelleth and raigneth: as Ioh. 9. 31. and such were we by nature, *Beza:* yea we were not onely sinners, but enemies vnto God: which setteth forth his loue so much the more, that he sought our good, not onely beeing euill, but also aduersaries vnto him: So that while we were sinners, and so God hated vs in respect of our sinnes, yet at the same instant, *amabat, secundum quod opus eius*, he loued vs, as his owne worke. *gloss. ordin.*

2. Gods loue further appeareth in sending his owne Sonne into the world: nothing is dearer to a man, then his owne sonne: and therefore Gods loue doth herein most shew it selfe, in that he sent not either Angel or Arkangel, or any other of his glorious creatures to die for vs, but his owne sonne. *Martyr.*

3. And this Sonne of God was not onely made man for vs, and liued in the flesh, and suffered many things for our sake, but he died for vs: it had beene a sufficient demonstration of his loue, to haue humbled himselfe, to take vpon him the nature of man, and to walke and conuerse among sinnefull men: But in that he died, and that for his enemies, it sheweth an vnspeakeable loue: there is no greater loue among men, then when one bestoweth his life for his friends, Ioh. 15. 13. But Christs loue here exceeded, that he gaue his life for his enemies. *Gorrhan.*

14. Quest. *Whether mans redemption could not otherwise haue beene wrought then by the death of Christ.*

1. It was not necessarie that Christ should die for our redemption, either by the necessity of *coaction*, as though God had beene by some vrgent occasion compelled thereunto: for God is not forced, he worketh most freely: nor yet by necessitie of nature: as it is impossible in the diuine nature, that God should lie, or be vntrue: but no externall work done by God proceedeth from the necessitie of his nature: there was then no absolute necessitie, that Christ should die for vs, nor yet any hypotheticall or conditionall necessity, the end beeing considered, namely, the saluation of man: for it had beene possible for God by other means, then by the death of his Sonne, to haue wrought the saluation of man.

2. Yet was it necessary that Christ should die for mankind, the wisdome and counsell of God considered; because there was no other way whereby the greatnes of the loue of God could be shewed vnto man, then by giuing his owne Sonne to die for vs: *P. Mart.* there might haue beene an other way, in respect of Gods power, to whome all things are possible, *sed nullus humanæ miseriæ conuenientior*, but none more conuenient in regard of mans misery: for what can more comfort vs, & deliuer vs from despaire, then that it pleased God, that a man like our selues should die for vs: *gloss. ord.* and though there might haue been an other way found out, *liberandi*, to deliuer man, *tamen non redimendi*, yet not of redeeming man, *Gorrhan:* for man could not properly be saide to be redeemed, vnlesse the ransome

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some had beene paied, and the punishment due vnto man satisfied, which was by the death of Christ.

15. Quest. *Wherein the force of the Apostles reason consisteth saying,*
Much more beeing reconciled we shall be saued by his life, v.9.

1. The *ordinarie glosse* thus collecteth, because it is more to take away sinne, then *iustos & cooperantes saluare*, to saue those that are iust, and fellow workers: as though this were the Apostles argument; it was an harder matter to worke our iustification, which was done without vs, then now to purchase saluation, whereunto man himselfe worketh. But this is farre from the Apostles meaning, to make man a ioynt worker with Christ in the matter of iustification: for he ascribeth all here vnto the death and life of Christ.

2. Wherefore the force of this comparison, beeing from the greater to the lesse, consisteth in these three points. 1. For whom God hath done this. 2. How he hath wrought it. 3. And what.

1. The first is obserued by *Chrysostome*: he iustified vs by faith in his blood, when we were enemies, now *amici facti sumus*, we are made his friends, and therefore he will much more saue vs.

2. The next is obserued by *Oecumenius*, and *Chrysostome* also toucheth it: it is not necessarie, *vt posthac filius moriatur*, that afterward the Sonne should die any more: if then iustification be alreadie wrought for vs, which required Christs death; much more now shall we obtaine the perfecting of saluation, to the which Christs death againe is not required. *Pareus*, and before him *Gorrhan*, doe place the comparison in the opposition betweene life and death: if he could iustifie vs by dying, *multo magis viuens, &c.* much more beeing aliue can be saue vs.

3. It is more to iustifie and reconcile sinners, then to saue them beeing iustified. Christ hath done the first, much lesse need we doubt of the second: *Pet. Mart.* But *Lyranus* hath here a corrupt glosse, giuing this reason, why it is a greater worke to iustifie a sinner, then to glorifie him beeing iustified, because one cannot merit his iustification: but he that is iustified may *per gratiam mereri de condigno vitam beatam, &c.* may by grace deserue of condignity a blessed life, &c. This is contrary to the Apostle, who saith, Rom.6.23. *That the gift of God is eternall life, &c.* it can not then be any wise merited.

3. Now saluation is ascribed to the life of Christ, not as though the life of Christ rising from the dead were the price of our redemption, but because Christ by his resurrection and life did perfect our saluation: and now he euer liueth to be an intercessor for vs vnto his father, and to bring vs vnto glorie: wherefore to finish and make perfect our iustification, the life of Christ and his resurrection must be ioyned with his death and suffering: as the Apostle concluded before in the very last words of the former chapter, *Pareus*.

16. Quest. Why the Apostle saith, *not onely so, but we also reioyce in God*, v.11.

1. Some doe make this connexion: that we oneiy shall not be saued by Christ in the life to come, but now also reioyce in the hope thereof, *Lyran. Gorrhan.* and before them *Theodoret:* likewise *Anselme* we glory in this, *quia consideramus nos futuros cum illo in gloria*, we consider we shall be with him in glory.

2. *Oecumenius* giueth this sense, least any might thinke it a shame vnto vs, that we could not be otherwise redeemed then by the death of Christ: the Apostle addeth that we neede not be ashamed thereof, but rather glory therein, because it was a signe of the great loue of God, that he spared not his owne Sonne for vs.

3. Some referre it to our glorying in tribulations, *&c.* but it is more to glory in God, then to reioyce in tribulation.

4. But the Apostle here setteth downe the highest degree of the reioycing of Christians: they doe not onely reioyce vnder the hope of glory, nor in tribulation, which two degrees the Apostle mentioned before, ver. 2. but they reioyce in God: which is to reioyce, *quod Deum propitium habeas*, that thou hast God thy mercifull father, *Pareus. gradicare, Deum habere patrem, &c.* to boast, that we haue God our father, protector, and defender, *Tolet. gloriamur Deum esse nostrum*, we reioyce, that God is ours: *Caluin. gloriamur de ipsius in nos clementia*, we glory of his clemencie and loue toward vs, *Osiander.* And thus the Apokle here amplifieth three effects of iustification, before propounded, v.1,2. to haue peace with God, to stand in the state of grace, and to reioyce: so here he saith we are

reconciled by his blood, then we are saued by his life, and so haue a perpetuity and certenty in our state, and we dare also glory in God. *Parens.*

17. Quest. *Whether any thing neede to be supplied in the Apostles speach, v. 12. to make the sense perfect.*

v. 12. *As by one sinne entred into the world, &c.* 1. Some doe thinke that the *reddition* of this similitude is wanting: for vnto this, *as by one, &c.* should answer the other part, *so &c. Origen* giueth this reason thereof, that S. Paul omitted the other part: *so by one mans obedience came righteousnes propter negligentiores*, least the negligent and careleſse sort, should haue presumed too much: but this can be no reason, because the Apostle both before and after had expressed as much, that we obtaine life and righteousnes by Christ.

2. *Bullinger* consenteth with *Origen*, that there is in this speach of the Apostle an ἀνακόλουθον, some inconsequence: and that he omitted the other part, through vehemencie.

3. *Erasmus* thinketh, that here is an *anantapodoton*, a comparison without a reddition which he would haue vnderstood by supplying the word οὕτως, *so*, in the particle καὶ, and *death by sinne*, that is, so death came by sinne, as *by one man sinne entred*: but all this belongeth to the proposition or first part of the comparison: *As sinne came in by one, and death by sinne*: the *reddition* must be, that so righteousnes came in by Christ, and life thereby: for otherwise there should be small coherence in the words.

4. *Tolet* thinketh that the *reddition* is included in those words in the ende of the 14. v. where Adam is said to be *the figure of him that was to come*: insinuating thereby, that life and righteousnes came in by the second Adam, as sinne and death entred by the first.

5. But their opinion seemeth to be better, which supply the reddition of this comparison concerning Christ in the words following: *Origen* referreth vs to those words, v. 15. *the gift is not so as the offence*: but I rather with *Beza*, and *Parens* thinke, that the second part of the comparison is suspended by a long parenthesis in the words comming betweene vnto the 18. and 19. verses, where the Apostle setteth downe both parts of the comparison.

18. Quest. *Who was that one by whom sinne entred into the world, v. 12.*

1. *Ambrose*, and *Hierome* vpon this place, by this *one man* would vnderstand the woman, because the beginning of sinne came in by her: as Ecclesiastic. 25. 26. it is saide, *of the woman came the beginning of sinne, and through her we all die*: and S. Paul saith, 1. Timoth. 2. 14. *Adam was not deceiued, but the woman was deceiued, and was in the transgression*: But the woman here is not vnderstood, seeing the word is put in the masculine gender: and true it is that from the woman came the beginning of sinne, by the seducing of man: but the Apostle here speaketh of the propagation of sinne, which was by the man, not by the woman: *Perer.*

2. Some will haue both the man and woman here vnderstood, which both made as it were but one: as when the Lord said, *Let vs make man according to our owne likenes*, both the man and woman are vnderstood: *Parens*: so also the *ordinarie gloss. quia mulier de viro, & viri vsq; vna caro*, because the woman is of the man, and both made but one flesh.

3. But by this *one* we better vnderstand Adam: though both our parents sinned, and the man was seduced and deceiued by the woman, yet the man onely is named: 1. Not because the man is the head of the woman, and so the sinne of the woman is imputed to the man, because he might haue corrected her, *Hugo.* 2. Nor because the man perfected the sinne of the woman, which if he had not consented, had not beene finished: so the woman was *principium incompletum*, was the incomplete or imperfect beginning of sinne, the man was the complete and perfect beginning, *Gorrhan.* 3. Neither is this the reason, because the Apostle *consuetudinem tenens, &c.* doth followe the custome, which ascribeth the succession of posterity to the man, not to the woman, *gloss. ordinar.* 4. But this indeede is the reason, the Apostle here sheweth not the order how sinne entred simply into the world: for the woman sinned first, and before the woman the serpent; but how sinne was propagated into mankind: now *posteritas ex viro, non ex muliere nominatur*, the posteritie is named of the man, not of the woman: as the Apostle saith, 1. Cor. 11. 8. *The man is not of the woman, but the woman of the man*: to this purpose *Origen*, so also *Pet. Mart. ex quo tanquam principio peccatum per propagationem traductum fuit, &c.* by the man as the first beginning sinne was traduced by propagation: the Apostle then here speaketh of the beginning of the propagation of sinne, not of the beginning of seduction,

25691 a

duction, which was by the woman, or of imitation, which was by the deuill: who was a lier from the beginning, *and the father thereof*, Ioh.8.44. not by propagation, but by seduction, and imitation, *Mart.*

Quest. 19. What sinne the Apostle speaketh here, originall or actuall; *by one man sinne entred.*

1. Some vnderstand here originall sinne, whereby the nature of man is corrupted, and not actuall: *actuale non per vnum, sed per plures intrat*, because actuall sinne entreth by many, and not by one, *Gorrhan.*

2. Some comprehend here sinne generally, both actuall and originall: this word sinne, *non solum complectitur vitium originis, sed omnia mala quæ eo ex sequuntur*, doth not only comprehend the originall corruption, but all other euills, that come from thence, &c. *Martyr.* but of the propagation of originall sinne, the Apostle speaketh afterward in the ende of the verse, *in as much as all men haue sinned, &c.*

3. Wherefore the Apostle here vnderstandeth, the actuall sinne which Adam committed: for the word is put in the singular number, and hath the article prefixed before it, τὴν παρακοὴν, which sheweth some particular sinne: and afterward the Apostle calleth it παράβασιν, transgression, and παράκοὴν, disobedience: which must be vnderstood of Adams transgression: which was in him actuall, but originall in respect of vs, because it was the fountaine of all sinne; but it was not originall sinne *passiue*, passiuely: as now we call that originall sinne, which is the corrupt nature of man, issuing from Adams sinne, *Parens*: this sinne of Adam, in respect of him, was *peccatum personale*, a personall sinne, but as thereby the whole nature of man was corrupted, it was *peccatum naturæ*, the sinne of nature, *Faius.*

4. Neither are we here to vnderstand all the actuall sinnes, which Adam committed, but onely for his transgression in eating of the forbidden fruit: for like as the sinnes of parents now are not transmitted to their children, so neither were all Adams sinnes propagated to posterity, but onely the first, betweene the which and his other sinnes this is the difference: that by the first, *bonum naturæ*, the goodnes of nature was lost, by the other, *bonum gratiæ personalis*, the goodnes and grace in Adam was taken away: And though Adam repented of his sinne, and so were deliuered from the guilt thereof, yet because that was a personall act, it extendeth not beyond his person: the corruption of nature could not be healed by his repentance. *Perer. disput.6.numer.29.*

Quest. 20. *How sinne is said to be entred into the world.*

1. *Origen* by the world vnderstandeth, *terrenam & corporalem vitam*, the terrene and carnall life, to the which the Saints are crucified: but *P. Mart.* reiecteth this interpretation vpon this reason, that by this meanes the Saints should not haue originall sinne, if they be not comprehended vnder the name of the world.

2. Some doe take the world for the continent and place of the world: but this is reiected by *Pererius numer.* 32. vpon this reason, because sinne did not in that sense first enter into the world by Adam: for before him sinned the Angels that fell, and the woman, that was first deceiued.

3. Neither by the world, can we well vnderstand paradise: for the woman had first sinned in Paradise, before the man had consented.

4. Therefore by the world we better vnderstand by a figure the inhabitants of the world: the thing containing is taken for that which is contained: *totum genus humanum*, all mankind is here signified, *Gorrhan, Martyr*, with others: as afterward the Apostle expoundeth himselfe, by the world vnderstanding all men. And thus sinne entred into the world: first Adam sinned beeing in and a part of the world, and in him all mankind sinned, beeing then in his loynes.

21. Quest. *And death by sinne: what kind of death the Apostle speaketh of.*

1. *Ambrose* here vnderstandeth onely the death of the bodie, when the soule is separated from the bodie: *There is an other death* (saith he) *which is called the second death in hell, quam non peccato Adæ patimur, sed eius occasione propriis peccatis acquiritur: which we suffer not by reason of Adams sinne, but by occasion thereof, it is procured by our sinnes*: so *Ambrose* is herein deceiued, for Adam was threatned to die the same day he should eate of the forbidden fruit, Gen.2.17. but he died not then the bodily death: *Augustine*, who seemeth

to be of the same minde with *Ambrose*, that the death of the body only was threatned, not the second death, *quod eam Deus occultum esse voluit propter dispositionem noui Testamenti, &c.* which God would haue kept secret because of the newe Testament, wherein it should be manifestly declared: *Augustine* (I say) thus answereth this reason, that although Adam and Eue did not that day die the corporall death, yet because from that time forward *mutata in deterius & vitiata natura*, their nature decaied and was corrupted, and the necessity of death was brought in, they then beganne to die, &c. and *Ambrose* to the same purpose saith, that there was after that no day nor houre, wherein they were not *morti obnoxij*, subiect to death: But the words of the text *moriendo morieris*, in dying thou shalt die, doe seeme to imply an actuall death which then they should die, not a potentiall onely. *Pererius* is of the same opinion, *numer.* 38. that S. Paul here speaketh of the death of the body: because after our parents had eaten of the forbidden fruit, the Lord said to Adam, *Dust thou art, and to dust thou shalt returne:* But this is no good argument, they were subiect to the death of the bodie, *Ergo*, to no other death.

lib. 13 de ciuit. Dei, c. 13.

2. Some were of opinion, that the spirituall death is here onely meant, because they did not the same day die the death of the body, but liued 900. yeares after: so *Philo lib. de allegor. leg. Mosaic.* and *Eucherius lib. 1. in Genes. Gregor. epistol. 31. ad Eulog.* the *Pelagians*, to whom consenteth impious *Socinus*, were also of the same opinion, that the spirituall death onely must be here vnderstood, but vpon an other reason, because they thought, the death of the body to be naturall: But neither of these reasons conclude: not the first, for the same day they became mortall, though actually they did not: nor the second, for Adam being created according to Gods image was made immortall, he was not then mortall by nature.

3. *Pererius* hath here an other conceit by himselfe, that the death of the soule was also a companion of originall sinne, if it betaken onely for the separation of the soule from God, and the priuation of eternall life, but not as it signifieth beside the euerlasting torments of hell, *numer.* 39. But 1. this assertion includeth a contradiction, for if the death of the soule depriue sinners of eternall life, it consequently casteth them downe to hell. 2. Seeing Christ the second Adam deliuered vs from that thraldome, whereunto we were brought by the sinne of the first Adam, and he hath redeemed vs from the torments of hell, it followeth that by Adams transgression we were made guilty of hell.

4. Wherefore the sounder opinion is, that sinne brought into the world the death both of body and soule: as *Haymo* well interpreteth, *mors animæ & corporis in omnes homines pertransijt*, the death both of the body and soule went ouer all men, &c. *Origen* giueth this reason, these two kinds of death are here signified, *quia corporalem mortem vmbram illius dixeris, &c.* because you may call the corporall death a shadow of the other, namely, the death of the soule: that whersoeuer that inuadeth, the other doth necessarily follow, &c. he thinketh the death of the soule to be here specially meant, as in that place of Ezechiel, *The soule that sinneth shall die*, but so, as the corporall death must necessarily follow: *Theophylacts* reason concludeth as much, who saith by the sinne of one, sin and death inuaded the world, *abcessisseq; hominis vnius, id est Christi virtute:* and both are remooued and taken away by the vertue and strength of one, that is Christ, &c. Thus then the argument is framed, what is recouered in Christ, was lost in Adam, but Christ restoareth vs both to the eternall life of the soule, and the life of the body in the resurrection: therefore by Adams transgression we died both in body and soule, *Pareus, Pet. Martyr* addeth further, that as there is a double life, of the soule, whereby we seeke such things as are heauenly and spirituall, and of the body, which seeketh those things, that concerne the preseruation of the body: so *vtramq; hanc vitam mors inflicta propter peccatum sustulit:* so both these liues death inflicted by sinne hath taken away: *Faius* giueth this reason, in Adam we are the children of wrath, now the wrath of God inuadeth not the bodie onely, but the soule also.

By death then here we must vnderstand, first the spirituall and eternall death of the soule, which is to be cast out of Gods presence into hell, whereunto all are subiect without the mercy of God in Christ: secondly, the death of the body, which is the separation of the soule from the bodie: thirdly, all the forerunners, and consequents of both these deaths, as sickenesse, weakenes, corruption in the bodie, griefe, horror, despaire, and such like in the soule. *Parens.*

Quest. 22.

Quest. 22. *Whether the death of the bodie be naturall, or inflicted by reason of sinne.*

1. *Seneca* hath this saying, *mors hominis non pœna est, sed natura*, death is the nature of man, not a punishment: and of the same opinion seemeth *Iosephus* to be, who writeth, *lib. 1. antiquit.* that Adam if he had not sinned, *futurum fuisse longissima vita tardissimaq; senectute*, should haue had a long life, and a slow old age, &c. he thinketh then, that he should haue died, though it had been long first. The *Pelagians* also were in the same errour, that Adam was by reason of his nature subiect to death, not because of sin, as *Augustine* reporteth their opinion, *lib. de peccat. merit. c. 9.* and wicked *Socinus* agreeth with them that death is naturally incident to men, as to bruit beasts: and that Adams posterity is subiect to death, *propter propagationem generis, non imputationem peccati*, because of the propagation of their kind and nature, not for the imputation of sinne.

2. But this opinion is diuersly confuted by the Scriptures. 1. Man was at the first created according to Gods image: then as God is immortall, so man if he had not sinned, should also haue beene immortall. 2. The Apostle saith, Rom. 6. 23. *The wages of sinne is death*, he speaketh of death in generall: euery kind of death both spirituall and corporall, is the reward of sinne. 3. The propagation of sinne doth indeede bring with it also propagation of death: as the Apostle here saith, sinne entred by Adam, and death by sinne; if sinne then had not entred, neither should death haue entred.

3. But thus it is obiected on the contrary, that death to mankind is naturall, and not brought in by sinne.

1. *Obiect.* The body of man is compounded of dissonant and contrarie qualities, and therefore naturally is apt to be dissolued: and if there be a naturall aptnesse and power to die, there should also haue followed a naturall act of dying.

Answ. 1. *Pererius* answereth, that indeede, if man be considered, *secundum nudam naturæ conditionem*, according to the bare and naked condition of his nature, he was by nature mortall, as other creatures: but beeing considered as he receiued a supernaturall grace from God, death was not naturall, but a punishment of sinne, *Perer. numer. 34.* But this answere is insufficient and vntrue: for there should not haue beene so much as any possibility of death in the world, if sinne had not entred: he then answereth onely concerning the act of dying, which should be suspended by a naturall gift, he taketh not away the possibility of dying: and this supernaturall gift was no other then the dignity and excellencie of mans nature made by creation immortall, if he had not sinned. 2. Wherefore our more full answer is, that mans body, though consisting of diuerse elements, yet was made of such an harmonaicall constitution and temper, as no dissolution should haue followed, if he had not sinned: such as shall be the state and condition of our bodies in the resurrection.

2. *Obiect.* If death be the punishment of sinne, God should be the author of death, because he is the author of punishment.

Answ. 1. *Pererius* saith, that God is not directly the cause of death, but either *consequenter*, by way of consequent, because he made man of a dissoluble matter, whereupon death ensueth: or *occasionaliter*, by way of occasion, because he tooke away from man that supernaturall gift whereby he should haue beene preserued from mortality: but God *efficienter*, is not the efficient cause of death, which is a meere priuation. But this answer also is insufficient: for neither should death haue followed by reason of any such dissoluble matter, if Adam had not sinned: neither needed there any such supernaturall gift, beside the priuiledge and dignity of mans creation. 2. Wherefore we answer further, that as God created light, darknes he created not, but disposed of it: so he made not death, but as it is a punishment: God, as a disposer rather, and a iust iudge, then an author, inflicteth it.

3. *Obiect.* Christ died, and yet had no sinne, therefore death is a naturall thing, not imposed as a punishment for sinne.

Answ. 1. *Origen* here answereth, that as Christ knewe no sinne, yet *per assumptionem carnis dicitur factus esse peccatum, &c.* yet by the taking of our flesh he is saide to be made sinne for vs, so also he died for vs, &c. the death then which he vndertooke was not a punishment vpon him, in respect of his owne sinne, which he had not: but of ours, which was imputed vnto him. 2. *Origen* saith further, *mortem, quam nulli debuit, sponte, non necessitate suscepit*, the death to which he ought to none, he did willingly vndertake, not of necessity: as Christ himselfe saith, *I haue power to lay downe my life, and power to take it againe.* 3. Adde

here-

hereunto, that *mors in eo imperium non habuit, &c.* death had no power or commaund ouer him, *Mart.* for he roſe againe from death triumphantly, which ſheweth that he yeelded not vnto death of neceſſity, for then he could not haue ſhaken off ſo ſoone the bands of death againe.

Queſt. 23. Of the meaning of the Apoſtle in theſe words, *in whom all haue ſinned*, and of the beſt reading thereof, v. 12.

1. *Eraſmus* will haue the words ἐφ' ᾧ, to be interpreted, *eo quod*, or *quandoquidem*, in ſo much, or becauſe; ſo alſo *Caluin*, *Martyr*, *Oſiander*, and our Engliſh tranſlations; and *Eraſmus* reaſon is, becauſe the Scripture vſeth an other phraſe in that ſenſe, as 1. Cor. 15. 22. as in Adam all die, the words are not ἐπὶ τῷ, but ἐν τῷ: But this reaſon may be eaſily taken away: for ſometime in Scripture the prepoſition ἐπὶ, is taken for ἐν, as Heb. 9. 17. ἐπὶ νεκροῖς, the teſtament is confirmed in the dead, *Beza:* and Heb. 9. 17. ἐπὶ βρώμασι, *in meates:* And this interpretation of *Eraſmus*, is the rather to be miſliked, becauſe he would not haue this vnderſtood of originall ſinne, but of euery ones proper and particular ſinnes, as *Theodoret* before him, and ſo we ſhould want a ſpeciall place for the proofe of originall ſinne.

2. Wherefore the better reading is, *in whome*, that is, in Adam all haue ſinned, ſo reade *Origen*, *Chryſoſtome*, *Photius in Oecumenius*, *Theophylact*, whom *Beza*, *Pareus* follow: and there are three things, which may ſerue for the antecedent to this relatiue, in whom, either ſinne, or death, or that one man, namely Adam before ſpoken of, but not the firſt, becauſe ſinne in the Greeke tongne ἁμαρτία is of the feminine gender: and ſo cannot anſwer vnto the Greek relatiue, which is of the maſculine gender: nor the ſecond: for it were an improper ſpeach to ſay in the which (death) all hhue ſinned: for as *Auguſtine* ſaith, *in peccato morinntur homines, non in morte peccant*, men die in ſinne, they are not ſaid to ſinne in death: and ſo *Auguſtine* reſolueth, that *in primo homine omnes peccaſſe intelliguntur*, all are vnderſtood to haue ſinned in the firſt man Adam, &c. and to this purpoſe *Auguſtine* in the ſame place alleadgeth *Hilarius*.

Auguſt lib. 4. cont. 2. epiſt. Pelag. c. 4.

Queſt. 24. Whether the Apoſtle meane originall, or actuall ſinnes, ſaying, *in whom all haue ſinned.*

1. *Eraſmus* in his annotations vpon this place, contending that it ſhould be rather read, *for as much as all men haue ſinned*, then, *in whom all men haue ſinned*, thinketh that this place is not vnderſtood of originall, but of actuall ſinnes: who although he profeſſe, that he is an enemie to the hereſie of the Pelagians, which denie originall ſinne: yet contendeth both by the authoritie of the Fathers, as *Hierome* and *Origen*, and by the ſcope of the place, that the Apoſtle muſt be vnderſtood to ſpeake of actuall ſinnes. But all this may eaſily be anſwered. 1. Thoſe commentaries which paſſe vnder the name of *Hierome*, are verily thought not to be his, but *Auguſtine* coniectureth, that they might be written by *Pelagius:* that ſuppoſed author excepteth Abraham, Iſaac, Iacob, that they were free from his death, namely the ſpirituall death of the ſoule, whereas euen they alſo without the mercy of God, were ſubiect by nature vnto euerlaſting death. 2. But *Origen* manifeſtly interpreteth the Apoſtle to ſpeake of originall ſinne: for he ſaith, as *Leui* was in Abrahams loynes when he payed tithes to *Melchiſedeck*, *ſic omnes homines erant in lumbis Adæ, &c.* ſo all men that are borne were in the loynes of Adam, and when he was expelled out of Paradiſe, they were expelled with him, &c. 3. Touching the ſcope of the place that which followeth, v. 13. *vnto the time of the law was ſinne in the world*, comprehendeth alſo originall ſinne (which *Eraſmus* would haue vnderſtood onely of actuall, that this place might be taken ſo likewiſe) as ſhall be further ſhewed, when we come to that place.

lib. 3 de remiſſion peccat. c. 113.

2. But *Theodoret* goeth yet further then *Eraſmus*, for he doth not onely exclude originall ſinne here, applying the Apoſtles words onely to actuall ſinne: but he thinketh further, that Adams ſinne was not the cauſe of the entrance of ſinne vpon his poſterity, but the occaſion onely: for they hauing ſinned became mortall: and beeing mortall, they begat mortall children, and ſo were ſubiect to perturbations, and conſequently vnto ſinne, and ſo he concludeth, *vim peccati non eſſe naturalem, &c.* that the force of ſinne is not naturall: for then they which ſinne ſhall be free from puniſhment, (for that which is naturall cannot be helped) *ſed naturam ad peccatum procliuem eſſe factam:* but yet nature was made prone and apt to ſinne: to this purpoſe *Theodoret.* But the Apoſtle euidently ſheweth, that not onely death is entred into the world, but ſinne alſo: for how could infants in the iuſtice of God

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be subiect vnto death, if they were not also guilty of sinne.

3. But the Pelagians goe yet a steppe further, and deny that there is any originall sinne at all, and that Adams sinne is not transfused to his posterity by any naturall propagation, but onely a corrupt imitation: which heresie shall be confuted among the controuersies.

Quest. 25. Of the coherence of these words, *vnto the time of the lawe was sinne in the world.*

1. Some make this connexion, that the Apostle directly prooueth his former assertion, v. 12. that in Adam all sinned, and therefore we are subiect to death: and this is prooued by the contrary: because before there was any law giuen, men were not punished for their actuall sinnes, which were then in the world: for there is no imputation of sinne vnto punishment, where is no law: seeing then death was not inflicted for actuall sinnes, it followeth, that it was for originall sinne, *Tolet.* But this is not the coherence, for he taketh sinne onely for actuall sinne, whereas the Apostle spoke before of originall sinne.

2. Some will haue all this verse to containe an obiection, and to be vttered by S. Paul in the person of the aduersary and obiecter: *Where no law is, there is no sinne imputed, but before Moses there was no law giuen, therefore no such sinne was imputed:* But all the words of this verse cannot containe the obiection, because the first clause, *vnto the time of the law was sinne in the world*, are contrary to the obiection: for it is affirmed that sinne was in the world, which the obiection excepteth against: beside *Beza* well obserueth that where the Apostle speaketh in the person of an other, he inserteth some note or signification thereof.

3. *Caluin* suspendeth all this sentence by a parenthesis, which *Beza* misliketh: because it hath a very good coherence with the former verse.

4. Some thinke that the Apostle here maketh not an obiection, but rather preuenteth it, and maketh answer vnto a supposed obiection: for it might haue beene thus excepted against the former words, *in whom all haue sinned*, that there was no law giuen vntill Moses, and where no law is, there is no imputation of sinne: to this obiection the Apostle answereth by way of concession vnto part, that though sinne be not imputed without a law, yet sinne was in the world before the law, as it appeareth by the effects thereof, namely death, which reigned ouer all, as it followeth, v. 14. to this purpose, *Martyr, Piscator, Lyran.*

5. But this rather is the right coherence and connexion of these words with the former: whereas the Apostle had inferred, that all in Adam were sinners, and so subiect to death: instance might be giuen of those which liued vntill the time of the law, that vnto them sinne was not imputed, because they had no law giuen them: Then the Apostle answereth this obiection, prooving that death came into the world because of originall sinne: and first he taketh it for graunted, that there was then sinne in the world before the Law, v. 13. as also death: then he reasoneth thus, if death were in the world, and not inflicted for actuall sins, then was it imputed for originall: but it was not inflicted for actuall sinnes: which he prooueth by two reasons, first by that which was obiected: there was no law giuen for actuall sinnes, and therefore they were not imputed: secondly, by the instance of children which committed no actuall sinnes, and yet died: therefore death entred into the world because of originall sinne. *Pare.*

Quest. 26. *How sinne is said to haue beene vnto the time of the lawe.*

1. Some doe vnderstand this sentence *inclusiuely*, including also the time of the law: and expound vnto the law, vnto the end and terme of the law: for sinne was both before and vnder the law, which could not take away sinne vntill Christ came: thus *Augustine, lib. 1. de pec. mer. remission. c. 10.* and *Theodoret*, likewise *Haymo*, who vnderstandeth by the law, *finem legis, & initium gratiæ*, the end of the law, and beginning of grace: and maketh it like vnto this speach: the *Hunnes* raigned *vsq; ad Attylam regem*, vnto king Attylas, that is vnto his death: But the words following are against this exposition: *sinne is not imputed where is no law*, for if the time vnder the law be here comprehended, how could it be said, that then sinne was not imputed, whereas by the law it is most of all imputed.

2. *Origen* hath this singular exposition by himselfe, he vnderstandeth here not the written but the naturall lawe: and he supplieth the word *mortuum, dead:* sinne is dead vnto the time of the law, that is, till children come to yeares of discretion to vnderstand the lawe of nature, and light of reason, sinne is not imputed vnto them: As it is forbidden that a child should smite his parents, but in a boy of 4. or 5. yeare old it is counted no sinne so to doe,

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and to this purpose he also interpreteth the word, *world:* the Apostle saith not *among men*, but in the world: because in the world there is vnreasonable creatures, which are not capable of sinne; and so he thinketh that S.Paul vnderstandeth children, which are not yet capable of reason: to this effect *Origen:* But first it is euident that the Apostle by the law, vnderstandeth the written law of Moses, as it followeth, v.14. and againe it is too great boldnes to insert the word, *dead:* for thus we may make any sense of the Scripture.

3. Wherefore the Apostles meaning is, that from Adam vntill the law was giuen (for of the time after the law there could be no question) there was sinne in the world: for though they had not the written law, yet they had the law of nature, in transgressing the which they sinned, *Lyran. Beza, Mart.*

Quest. 27. *What sinne the Apostle meaneth: which was in the world vnto the time of the law.*

1. Some doe vnderstand it onely of actuall sinne, which was in the world in that the law of nature was transgressed, though yet there were no written law giuen, *Tolet:* but it is euident, in that the Apostle maketh direct mention of infants, v.14. which sinned not as Adam did, that is, actually, that he meaneth originall sinne also.

2. *Pererius* onely referreth it to originall sinne, which though it were knowne vnto the Patriarkes, yet it was not by the law of nature acknowledged for sinne, so also *Anselme: Tolet* replyeth, that it cannot be so taken: for neither vnder the law is originall sinne imputed vnto punishment: But this reason is not sufficient: for both before and after the law death raigned ouer all, as brought in by originall sinne.

3. But it is more agreeable to the Apostles minde to vnderstand sinne here generally, both originall and actuall, yet with speciall relation to originall sinne: because the Apostles intendment is to shewe, that all are sinners in Adam, and so subiect vnto death: and this appeareth to be the Apostles meaning, v.14. where he speaketh of the raigning of death ouer all, as well those which committed actuall sinne, as those which did not: Thus *Haymo* interpreteth: sinne was in the world, *& originale & actuale*, both originall and actuall: *Augustine* likewise and *Theodoret* in the exposition of this place comprehend both: so also *Beza, Parens.*

Quest. 28. *How sinne is said to be imputed where there is no law*, ver.13.

1. *Chrysostome* here reporteth the opinion of some, that make this a part of the obiection: but he refuseth it: and *Tolet* addeth this reason further: because men doe not vse to obiect, but that hath some shew of probability: now none could doubt whether there were sinne in the world before the law, for that was euident and apparant to all: these words then the Apostle vttereth in his owne person.

2. *Oecumenius* thinketh that the Apostle speaketh of the imputation of such sinnes, as were against the ceremoniall lawe of Moses, as touching circumcision, sanctifying of the Sabboth, and such like: for other sinnes before the law of Moses, were both knowne and imputed: as is euident in the examples of Cain, Lamech, the Sodomites, which were punished for their sinnes: But the Apostle directly speaketh of such sinnes, as were in the world before the law: now the breach of ceremonies commanded by the law, was counted no transgression before the law.

3. Some by the imputation of sinne vnderstand the account made of sinne, and take imputation for reputation: as the Syrian interpreter, and *Beza* in his last edition, *non putatur esse peccatum*, it is not thought to be sinne, which is referred vnto the iudgement and opinion of men: before the law came, they had no perfect knowledge of sinne, *obscurum tum erat naturæ lumen*, the light of nature was so obscure, that men did not see their sinnes, *Mart.* so also *Osiander, non reputabatur*, it was not reputed sinne; also *Melancthon, vbi non est lex, non agnoscitur, non accusatur, &c.* where no law is, sinne is not acknowledged, accused: to the same purpose *M. Calvin:* though euen before the law their consciences accused them, and there were diuerse examples of Gods iudgements, *vt plurimum tamen ad sua scelera connivebant*, yet for the most part they did winke at their sinnes, &c. Thus before them *Augustine* vnderstandeth it of the knowledge of sinne, because *per legem cognitio peccati*, by the law commeth the knowledge of sinne, *lib. 1. de peccat. merit. c.10.* and *Oecumenius* also to the same purpose taketh it comparatiuely, *magnitudo peccati non erat ita cognita, &c.* the greatnesse of sinne was not knowne so before the lawe as afterward by

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the law: and *Haymo* so expoundeth, *peccatum non agnoscebatur tam grave malum esse*, sinne was not knowne to be so great euill; to the same purpose *Lyranus*, *Hug. Card.* But these expositions seeme not to be agreeable to the scope of the Apostle: for to what purpose should the Apostle vse this qualification: sinne was in the world, though it were not imputed, and taken to be sinne before the law came: for the Apostle doth not here intend, to shew the effects or property of the law, but his purpose is to proove, that men before the law came, were punished with death euen because of their originall sinne.

4. *Origen* taketh the imputation of sinne for the reputation, but he followeth his former sense, vnderstanding the law of nature that in children, while yet they haue no vse of reason, and so no knowledge of the law of nature, that which they doe is not counted sinne: But the Apostle euidently sheweth in the next verse, speaking of Moses, that he meaneth here the written law of Moses: *Origen* fortifieth his opinion, that the Apostle here meaneth the lawe of nature; because if it be vnderstood of any other law, *diabolus & angeli sine videantur absolui*, the Deuill and his angels may seeme to be absolued, because they had no other law, then the law of nature. *Contra.* The Apostle speaketh not of the sinne of Angels, but of men propagated from Adam, whom he prooueth all to be sinners in Adam, because they die in Adam: but in the spirits there is neither propagation, nor mortality.

5. *Ambrose* referreth this imputation of sinne vnto the opinion, which men had of God, whom they thought not to regard nor punish the sinnes of men: But the contrary is euident in Pharaoh and Abimelech, who knew they were punished for keeping Sarah Abrahams wife.

6. *Anselme* and *Pererius* doe vnderstand this to be spoken onely of originall sinne: that it was not acknowledged to be sinne, before Moses law came, by the light of nature: though to the Patriarkes and holy men it were knowen: But the contrary is prooued by the Apostle, that originall sinne was imputed to men, euen before the law was giuen, because death raigned ouer all, euen ouer children: so farre is he from saying, that originall sin was not imputed: for where death was inflicted for sinne, there sinne was imputed.

7. This word of *imputing* of sinne is taken two wayes, it signifieth either to haue the fault imputed, or the punishment: but here the latter rather, to impute sinne, is *adiudicare pœna reum*, to adiudge the guilty person worthie of punishment: in this sense is the word taken, 2. Tim. 4. 16. *All haue forsaken me, I pray God it be not imputed vnto them*: that is, that God doth not punish them for it: so to *Philemon*, 18. if he haue hurt thee any thing at all, *impute it vnto me*, that is, let me satisfie for it, *Faius, Tolet:* in this sense the Apostle saith, Rom. 4. 8. *Blessed is he to whom the Lord imputeth not his sinne*, his sinne shall not be laid to his charge in iudgement. And so the Apostle saith here, where no law is, sinne is not imputed, that is, there is no punishment inflicted for sinne, but by the prescript of a law: seeing then, that the punishment of death was inflicted vpon those which liued before the law, it could not be for sinnes, which they actually committed, which had no law to punish them: therefore it was originall sin, which was punished by death: and least it might be said, that though there were no written law, whereby sinne was imputed, yet there was a naturall law, which men transgressed, and therefore were punished: the Apostle sheweth in the next verse, that euen death raigned ouer them which had committed no actuall sinne, as Adam had done, and therefore death was inflicted as a punishment not onely of actuall, but originall sinne. *Beza.*

29. Quest. *How death is said to haue raigned from Adam to Moses.*

1. *Origen* distinguisheth betweene the word *pertransijt*, entred or passed, which the Apostle vsed before, v. 12. and *regnauit*, raigned: death entred ouer all both the iust, and vniust, but it raigned onely in those, *qui se peccato tota vsente subiecerunt*, which did giue themselues wholly vnto sinne: But the Apostle speaketh generally of all, not onely of some that death raigned vpon: by the generallitie of death, he prooueth the generallity of sinne: and by this word *regno*, hee sheweth *potentiam mortis*, the power of death, that none could resist it, *Martyr: instar tyranni sæuijt*, it raged like a Tyrant, *Pareus.*

2. By *death*, some vnderstand, *mors animæ*, the death of the soule, that is, sinne, which raigned from *Adam* vnto Moses: *Haymo, Hug.* but it is euident, that the Apostle in this discourse distinguisheth death from sinne: and prooueth by the effect, the vniuersalitie of

death, brought in by sinne, the generality of sinne also. *Origen* seemeth to vnderstand, *mortem gehennæ*, the death of hell, vnto which all descended, and therefore Christ went to hell to deliuer them: this sense followeth also the *ordinarie* glosse, and *Gorrhan*. But in this sense it appeareth not, why the Apostle should say, *vnto Moses:* for they hold, that all the iust men euen vnder the law also, went to hell. But in truth the death of hell raigned not ouer the righteous either before the law, or after, from the which they were deliuered by Christ: therefore the death of the body is here vnderstood, which entred vpon all euen ouer infants, which sinned not as *Adam* did.

3. *Vnto Moses.* 1. *Origen* by *Moses*, vnderstandeth the Law, and by the law the whole time of the law, *vsque aduentum Christi*, vnto the comming of Christ, who destroied the kingdome of sinne: so also *Haymo*: but in that the Apostle setteth Moses against *Adam*, it is euident, that he vnderstandeth the time, when the law was giuen: and what law he speaketh of, is further shewed, v.20. *The Law entred that offence should abound:* the dominion then of sinne and death there ended not. 2. Some thinke this limitation is set, because men were more afraid of death before Christs comming then after, because they had not such hope of the resurrection, *Gorrhan.* but it is an hard and forced exposition, to interpret, *vnto Moses*, vnto the comming of Christ, as is shewed before. 3. Some thinke it is said, *vnto Moses*, because then a remedy was giuen by the law in restraining of sinne: and then first in *Iudæa cepit destrui regnum mortis*, the kingdome of sinne beganne to be destroied, and now euery where: *glass. ordinar.* but the lawe gaue no remedy against sinne, for sinne then abounded much more, v.20. and the Apostle said before, c.4.15. *That where no law is, there is no transgression:* there is no such knowledge of sinne. 4. Therefore vnto *Moses*, noteth the time of the giuing of the law: *vsque ad legem per Mosen promulgatam*, vnto the law published by Moses, *gloss. ordin.* not that death raigned not after Moses also: but this is added, to shew that death was in the world euen before the law, *Lyran.* and so consequently sinne: for of those greatest doubt might be made, which liued before the law, whether death entred vpon them as a punishment of their sinne.

20. Quest. Of the meaning of these words, *which sinne not after the similitude of the transgression of Adam.*

This verse hath diuerse readings. 1. Some doe referre the last words, *after the similitude of the transgression of Adam*, vnto the first part of the sentence, *death raigned.* 2. Some doe ioyne it with the next words before, *which sinned:* and of either of these there are seuerall opinions.

1. They which distinguish the sentence, and ioyne the first and last words together, some, as *Chrysostome*, giue this sense: that as death raigned vpon *Adam*, so likewise it raigned ouer his posterity: but others doe make this the cause of death and mortality, because they are borne like vnto Adam, that is, destitute of originall iustice, *Lyranus, Tolet. annot.* 19. *Tolet* further would confirme this interpretation by diuers reasons. 1. The preposition is ἐπὶ, which with a datiue case sheweth the cause, whereas an other word ἐν, is vsed to signifie *in*, as Philip.2.7. *He was found in shape as a man:* and, Rom.8.3. *In the similitude of sinnefull flesh.* 2. The word ὁμοίωμα, similitude, sheweth the similitude and likenes of nature. 3. And this is most agreeable to the Apostles purpose, to shew the cause why death raigned ouer all, because they are borne sinners like vnto Adam.

Contra. 1. The Greeke word ἐπὶ is sometime taken for ἐν, *in*, as before in the 12. vers. ἐφ' ᾧ, in whom: and *Tolet* himselfe in that place sheweth, that it is so vsed in other places of Scripture: *annot.*15. 2. The word of similitude is better referred to the qualitie of *Adams* sinne, then to the conformitie in nature. 3. Neither needed the Apostle here shew the cause why death raigned ouer all: but he bringeth in this as a proofe of that, which he saide vers.12. that all sinned in *Adam*, because all are subiect to death: euen they which commit not actuall sinnes, as infants: it was therefore impertinent to repeat that, which he intendeth to proue. 4. Now further, this distinction of the verse is ouerthrowne by these two reasons. 1. If the Apostle had said, *ouer those which sinned not*, and should haue put to no other addition, hee had contraried himselfe, hauing set it downe vers. 12. that in *Adam*, all sinned, and death therefore went ouer all: how then could he say, that death raigned ouer those, that sinned not? 2. There is not in infants the similitude of *Adams* transgression: for his sinne was actuall, so is not theirs: if he had said onely, *after the similitude of Adam*, and not added *transgression*, there had beene more

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probability in it, thus to diuide the sentence: but in that he addeth, *after the similitude of the transgression*, it is more fitly ioyned to the former words, *which sinned not.*

2. Now of those which ioyne the last clause with the former words; some read them affirmatiuely, thus, *death raigned, &c. ouer them, which sinned after the similitude, &c.* and *Origen* receiuing this reading, expoundeth it of those, which committed mortall and great sinnes, as *Adam* did: and so distinguisheth betweene the entring of death, which went ouer the righteous, and the raigning of death onely ouer those, which gaue themselues wholly ouer vnto sinne. *Ambrose* vnderstandeth this clause of Idolaters, for they sinne like vnto *Adam*, who was not free from idolatry, in forsaking the Creator. Some vnderstand it of children, that they are said to sinne after the similitude of *Adam*, *quia ex peccatore nascuntur peccatores*, because they are borne sinners of a sinner: *Gorrhan.* But all these goe against the receiued reading, which hath a negatiue, *ouer them which sinned not*; as also the Syrian interpreter readeth.

3. Of those which read with a negatine, *ouer them, which sinned not: Hier. l. cont. Pelag.* expoundeth it of the particular sinne of *Adam*, in eating of the forbidden fruit: that death raigned euen ouer those, which had not committed that sin: so also *Theodor.* and *Chrysost.* though he otherwise diuide the sentence, as is shewed before: But none beside *Adam* did commit that sinne: whereas the Apostle in saying, *euen ouer them also, which sinned not*, insinuateth, that there were some, ouer whom death raigned, that sinned after the similitude of *Adams* transgression, and some which did not.

4. *Athan. ser. 4. cont. Arr.* saith, that they sinned like to *Adam*, which committed mortall and great sinnes: they sinned not like to *Adam*, that sinned not mortally; and yet died, as Ieremie, and Iohn Baptist, that were sanctified in their mothers wombe: But in this sense the Apostle onely should shew, that death raigned only ouer those, which had committed actuall sinnes: and so he should not prooue that which he said before, that in *Adam* all sinned, not only those which commit actuall, but are guilty onely of originall sinne.

5. *Oecumenius* doth interpret this place, of those, which were before the Law, which did not transgresse *in legem datam*, against any law giuen vnto them as *Adam* did, but onely against the law of nature: and so he seemeth to vnderstand it onely of those which commited actuall sinnes: but then the Apostles reason should not be generall enough, if he concluded not all, as well Infants, as others to be sinners in *Adam*.

6. Most of our new writers vnderstand this, *not to sinne after the similitude of the transgression of Adam*, to be *sine lege peccare*, to sinne without a law, as all they did which were from *Adam* to Moses, as well infants as men of yeares: so *Mart. Bulling. Melanct. Calv.* But this had been then a needles addition, seeing all without exception from *Adam* to Moses sinned in that manner without a law: but the Apostle in saying, *euen ouer them also*, sheweth, that there were some beside those, which sinned after the transgression of *Adam*.

7. Wherefore I preferre *Augustines* exposition, who taketh those to sinne after the similitude of *Adams* transgression, that committed actuall sinnes, and those not to sinne after that similitude, which had no actuall but onely originall sinne: so also *Ansel. Lyran. Gorrh. glosse inter. Haymo*, and of our new writers, *Beza, Pare. Osiand. Pisc.* with other: so also *Per.*

31. Qu. *How Adam is said to be the figure of him that was to come.* v. 14.

1. *Origen*, by *him which is to come*, vnderstandeth the next world, that as by *Adam* we all in this life become mortall, so in the next world *vita regnabit per Christum*, life shall raigne through Christ.

2. Some vnderstand this according to that place, 1. Cor. 10. 11. *All those things happened vnto them in types*: so whatsoeuer was before or vnder the law, were figures of those things, which should be accomplished in the times of the Messiah: *Faius*, and *Origen* also to the same purpose. But it is euident, that the Apostle compareth the person of *Adam* and Christ together, and touching those things, which were wrought and accomplished in this life, not deferred till the next.

3. *Augustine* sometime referreth, *that, which is to come*, not vnto Christ, but vnto *Adams* posterity, that such as he was after he had sinned, such was his posterity, *lib. 1. de peccat. mort. c. 11.* so also *Haymo* bringeth this in for one exposition, *sicut Adam peccator extitit*, as *Adam* was a sinner, so all his posterity are borne sinners: but the word beeing put in the singular number, and with one article, τῦ μέλλοντος, of him, or one to come, sheweth that it must be vnderstood of some speciall one, not of all Adams posterity.

4. The commentarie vnder *S. Hieromes* name, but falsly, here bewraieth it selfe to haue been written by some *Pelagian*, whose heresie was, that Adams sinne is deriued to his posteritie by imitation, not by propagation: these are the words, *Adam hauing first transgressed the commaundement of God, exemplum est legem praeuaricari volentibus, is an example to those which will transgresse the law of God, as Christ is an example to those which will imitate him, in fulfilling his fathers will:* But wherein *Adam* is a type of Christ, the Apostle sheweth in the rest of this chap. following, where no mention is made of any such exemplary imitation.

5. Some referre this to such things as happened to *Adams* person, as *Eue* was formed out of *Adams* side beeing asleepe: so out of Christs side hanging on the crosse issued water and blood, the Sacraments of regeneration, by the which the Church is sanctified and saued: *Gorrhan, Lyranus, Pererius:* And as *Adam* was made *ex terra virgine*, of the earth a virgin, so Christ was borne of Marie the Virgin: *Haymo.* But *Bellarmine* presseth this further, that as *Adam* was made out of the earth beeing yet not accursed, so Christ of Marie, *qua omnes maledictionis ac per hoc omnis peccati expers fuit*, which was free from all malediction, and so from all sinne, &c. But beside that none of the rest, which vrge this similitude, doe straine it thus farre: but onely thus, that as *Adam* was made out of the earth, *diuina virtute*, by the diuine vertue, *Lyran. sine humano opere*, without mans helpe, *Gorrhan:* so Christ was borne of a Virgin, this strained and forced collection should be contrarie to the Apostle: for if Marie were without sinne, how is it true, which the Apostle said before, *in whom all men haue sinned.*

Bellar. lib. 4. de amiss. grat. c. 15.

6. Herein then *Adam* was a type of Christ, not in respect of such things, as were personall to either of them; but of that, which by them redounded to many: and this similitude and correspondencie, is *ex contrarijs*, by the contrary, as *Origen* well obserueth: and that in these three respects: what they are in themselues considered, what to their posterity, and wherein. 1. They were both authors and beginners, *Adam* was the beginning of mankind, *quoad esse naturae*, in respect of the naturall generation: Christ is the beginning *quoad esse gratiae*, in respect of the spirituall regeneration by grace, *Lyran.* 2. As *Adams* sinne did not hurt himselfe onely, but his posterity; so the grace of Christ is communicated to all his spirituall generation. 3. As death and sinne came in by *Adam*, so life and righteousnes by Iesus Christ: as the Apostle followeth this comparison in the rest of this chapter, and at large, 1 Cor. 2. 15.

Here follow certaine questions touching this comparison made by the Apostle betweene *Adam* and Christ.

31. Quest. *Of the names and tearmes, which the Apostle vseth in this comparison.*

1. In the transgression and fall of *Adam*, the Apostle vseth diuerse words and tearmes, which either expresse the cause of *Adams* fall, the ruine and fall it selfe, and the fruits: for in these three are *Adam* and Christ compared together. 1. The cause is set forth in generall tearmes, as it is called ἁμαρτία, sinne, v. 12. or παράβασις, transgression, v. 14. or more speciall, as it is called παρακοὴ, disobedience, v. 19. 2. The fall of man is called παράπτωμα, *lapsus*, the fall or ruine of man, v. 15. 3. The effects are either, the guiltines of sinne, called κρίμα, v. 16. or the punishment, which is either θάνατος, death, v. 12. or κατάκριμα, condemnation, euerlasting death, v. 16.

2. In the iustification purchased by Christ, are likewise expressed the causes, the worke it selfe, and the effects which follow. 1. The causes: the efficient, χάρις, the grace of God, v. 15. called also περισσεία, the aboundance or redounding of grace, v. 17. the formall cause, is ὑπακοὴ, the obedience of Christ. v. 19. 2. The worke of our iustification is called χάρισμα, the gift, v. 15. δωρεὰ ἐν χάριτι, the gift by grace, v. 15. and the gift of righteousnes, v, 17. 3. then the fruit and effect thereof, is δικαίωσις ζωῆς, the iustification of life, or vnto life, v. 18.

3. But yet if we will more exactly distinguish these words, this difference may be made betweene them: these three words which the Apostle vseth, χάρισμα. δωρεὰ, δώρημα, v. 15. 16. the first signifying grace, the other two being translated the gift, doe thus differ: the first sheweth the grace and fauour, from the which the benefit proceedeth, the second is the collation of the benefit, the third betokeneth the benefit it selfe, which is conferred: as if a Prince should giue a great treasure to redeeme one out of captiuity: this fauour of the Prince is, χάρισμα, the grace; the free giuing of it is δωρεὰ, the donation; the others enioying of it, and receiuing of this liberty, is δώρημα, the benefit or gift. *Beza.*

4. So

4. So these other 3. words, *Δικαίωμα, δικαίωσις, δικαιοσυνὴ*, iustifying, iustification, iustice, doe thus differ: the first signifieth the merit of Christs iustice, whereby we are iustified: the second the action it selfe of iustification, whereby Christs iustice is communicated to vs: the third the iustice it selfe, which is imputed and communicated vnto vs, *Tolet. annotat. 24.*

Quest. 33. *Of the comparison betweene Adam and Christ in generall.*

1. *Origen* well obserueth, that this comparison, is *per genus similis, per speciem contraria*, it is alike in the generall resemblance, but contrary in the particular: in two things there is a generall agreement and resemblance: 1. That there is one that giueth beginning, and is the author vnto the rest. 2. *In plures aliquid diffunditur*, on both sides, as the beginning is from one, so there is somewhat conueied vnto many.

2. The speciall difference, consisteth in the contrariety, and disparity, and the excellencie: the disparitie is, that one was the author of sinne vnto condemnation, the other of righteousnesse vnto life: the excellencie is, in that the gift is not so as the offence, but much more powerfull and abundant: of both these, the disparity and excellencie, more followeth to be added in the two next question: So then here are three things to be considered in this comparison, as *Photius* obserueth, cited by *Oecumenius*, *similitudo, contrarietas, excellentia*, the similitude or likenes, the contrarietie and disparity, and the excellencie.

3. Now whereas the Apostle from this verse vnto the 19 v. seemeth to vse diuerse iterations of the same thing, we shall finde by a diligent viewe and examination of the Apostles sentences, that he doth not repeate the same things, as *Pellicane* thinketh, *eadem repetit propter infirmas conscientias, &c.* he repeateth the same things because of weake consciences, which often thinke, that sinne is more powerfull then grace, &c. But *Oecumenius* saith better, *nequaquam iterum atq; iterum eadem repetit Apostolus, &c.* the Apostle doth not againe and againe repeat the same things, as one would thinke, but *diligentissime copulat*, he doth most diligently couple and ioyne the principall heads together.

Quest. 34. *Of the disparitie and vnlikenesse betweene Adam and Christ in this comparison.*

The difference and disparitie betweene them is in these sixe seuerall points.

1. In the persons compared: Adam is considered as a meere man, v.12. but Christ was both God and man, he is called Iesus Christ our Lord, v.21.

2. They differ in that which is conferred: Adam propagateth to his posterity sinne, and death, v.12. Christ communicateth to his, righteousnesse and life, v.15.16.

3. The meanes are farre different: Adams disobedience brought in sinne: Christs obedience procureth life, v.18.19.

4. The persons vpon whom these things are conferred, differ: for from Adam death and sinne are deriued vpon all in generall, v.12.18. but righteousnesse is communicated only to those, which receiue the abundance of grace by faith, v.17.

5. The manner how these things are conueyed, are diuerse: Adams sinne is transmitted by naturall propagation: but life and righteousnesse by Christ are communicated by grace, v.15. the gift is by grace.

6. The sequele and endes are contrary: the offence is vnto condemnation, v.16. but iustification by Christ is vnto life eternall, v.18.

Quest. 35. *Of the excellencie and superioritie which the benefits by grace in Christ hath beyond our fall and losse in Adam.*

1. The first excellencie is generally in the power and efficacie of the worker: for it was necessarie that he that should ouercome sin and death, should be superiour to both: for if he had beene of equall power he could not haue dissolued Sathans worke: the strong man could not be bound but by a stronger then he, *Mart.* And more particularly this excellencie appeareth in the author and efficient cause: Adams sinne was *vnius & puri hominis*, of one and the same a meere man: but the gift was *Christi hominis & Dei*, of Christ God and man: *Lyran.* that was of one, but this, *non solum patris sed filij gratia*, was not onely the grace of God the father, but of his sonne, *Chrysost.*

2. An other point of excellencie is generally in the worke it selfe, and the manner of it: 1. If sinne beeing a priuatiue, were so forcible vnto condemnation, much more the iustice and grace of Christ, beeing a thing positiue, is auaileable: *fortior vita, quàm mors, iustitia, quàm peccatum*, life is stronger then death, and righteousnes then sinne, *Origen.* 2. *Fortius est mortuum resuscitare, &c.* it is a more powerfull thing to raise one beeing dead, then to kill one that is aliue. *Osiand.* 3. *Chrysostome* addeth further, *magis videtur rationi consonum, &c.* it seemeth more agreeable to reason, that one should purchase saluation and redemption, then condemnation to and for an other: if then that were done, which was more against reason, for one to worke an others condemnation, much more the other.

3. As our redemption and iustification by Christ, is more excellent then our condemnation by Adam, in respect of the more excellent and powerfull cause, as the Apostle sheweth, v.15. as is before expressed: so it excelleth, in regard of the more excellent fruits and effects: whereof one is declared, v.16. that whereas one offence of Adam entred vnto the condemnation of many, in Christ not onely that sinne is pardoned, but all other our actuall sinnes: *non solum illud peccatum per gratiam est ablatum, sed & reliqua omnia*, not only that fault is taken away by grace, but all the rest also. *Chrysost.*

4. An other effect is, that in Christ we receiue abundance of grace, v.17. *non tantum peccata sublata, sed iustitia præstita*, our sinnes are not onely takenaway, but righteousnes also is giuen vs: *Chrysost.* which he farther thus setteth forth by this similitude; like as if a Prince should deliuer a man, that is enthralled with his wife and children, and not only restoare him to liberty, but set him in a princely throne: or as if a medicine should be giuen, not onely to heale the disease, but whereby the body should be made much stronger: *Lyran.* so Christ, *non solum iustificat à peccatis, sed etiam inducit ad gloriam*, doth not onely iustifie vs from our sinnes, but also bringeth vs to glory. *Lyran.*

5. *Chrysostome* addeth one excellent priuiledge further, which we obtaine in Christ, that whereas death came by Adam, in Christ we obtaine, that by death we receiue no hurt, *sed plurimi luctbri tulerimus*, but much good: As 1. death perswadeth vs and the remembrance thereof, to liue soberly and honestly. 2. *Hic sunt Martyrum coronæ*, death was the occasion of the crowne of martyrdome. 3. And thereby we are made fit for immortality.

6. *Origen* herein placeth the excellency of this effect, that not only death no longer raigneth, *sed & duo conferuntur bona*, two good things are conferred: life is giuen in stead of death, Christ our life raigneth in vs, and we also shall raigne in life with him.

This then is the abundance of grace that we receiue in Christ. 1. In that we are not onely purged from our sinnes, but iustified in Christ. 2. And sanctified in him. 3. Made fellow heires with Christ, and restored to be the sonnes of God. 4. And brought to euerlasting glory.

36. Quest. *Some other opinions refused, wherein this excellencie should consist.*

1. Some thinke, that herein consisteth the excellencie of grace, becouse the sinne of Adam was derived onely vnto men: the grace of Christ is reuealed to Angels. *Perer. disput.* 12. This is true, that euen the Angels doe stand by Christ, but it is not the meaning of Saint Paul here: for hee speaketh expressely of the abounding of the gift of iustification vnto men, v.18.

2. *Pererius* further saith, that by originall sinne, which we haue from Adam, we are onely made subiect *pœnæ damni*, to the penalty of losse, which is the priuation of the grace and glory of God: but in Christ we are deliuered from the penalty not onely *damni*, of the losse, but *sensus*, of feeling and suffring the torments of hell. But the Apostle is contrary, who saith, that by the offence of one, sinne came vpon all to condemnation, v.18. the euerlasting condemnation then of body and soule, is due vnto men by nature in respect of originall sinne, without the mercy of God in Christ: and elsewhere the Apostle saith, we are all the children of wrath by nature, Eph. 2.2. to the children of wrath belongeth all kind of punishment, not onely in the priuation of life and glory, but in the actuall feeling and suffering of eternall torments.

3. The ordinarie *glosse* saith, that death in Adam raigned onely *temporaliter*, temporally; but grace and life in Christ eternally: but death in Adam should haue raigned eternally, if Christ had not redeemed vs; not onely temporall, but eternall death is the reward of sinne: then seeing all sinned in Adam, all by nature are subiect euen to eternall death.

4. *Pet. Martyr* obſerueth out of *Oecumenius* an other point of excellencie in Chriſt aboue Adam: for Adams ſinne, *cooperans habuit omne noſtrum peccatum*, had euery one of our ſinnes to helpe and worke together with it: but the grace of Chriſt came vpon all, *ſine noſtra cooperatione*, without our ioynt working: for not onely the faithfull and beleeuers, but infidels alſo and vnbeleeuers ſhall riſe againe from death.

But *Pet. Martyr* taketh theſe exceptions to this obſeruation. 1. Adams ſinne without our actuall ſinnes, was ſufficient to condemne his poſterity. 2. Though the vnbeleeuers ſhall riſe againe, it ſhall be to their further condemnation, it ſhall be no benefit vnto them. 3. Though Gods grace doe worke without vs, yet there is ſomewhat required in the faithfull, that they ſhould beleeue, though that alſo be the gift and worke of God in vs.

5. Wherefore the true excellencie of the grace of Chriſt aboue the ſinne and condemnation by Adam, conſiſteth in thoſe points declared in the former queſtiō: becauſe in Chriſt we are reſtored to a more excellent ſtate, then we loſt in Adam: 1. By Adam we are depriued of a temporall paradiſe, in Chriſt we are reſtored to an heauenly. 2. In Adam we are excluded from the eating of the materiall tree of life: but in Chriſt we feede of the bread of heauen, which giueth eternall life. 3. In Adam it was giuen vs, *poſſe non mori, non peccare*, a poſſibility not to ſinne, not to die: but in Chriſt we ſhall obtaine, *non poſſe peccare, mori*, that we cannot die, nor ſinne in the next life. 4. By Adams ſinne we are compared to the beaſts, that periſh, Pſal. 49. 12. but in Chriſt we are made like vnto the Angels: In theſe and others points, is our ſtate more perfect in Chriſt, then it ſhould haue beene in Adam, if he had not ſinned.

Queſt. 27. *In what ſenſe the grace of God is ſaid to haue abounded vnto more*, v. 15.

The vulgar Latine giueth occaſion of this queſtion, which in the firſt clauſe readeth *multi*, many be dead through the offence of one: but in the ſecond he ſaith, grace *in plures abundauit*, hath abounded vnto more; and this reading ſeemeth *Origen* to follow: Here then many doe buſie themſelues to ſhew, how grace in Chriſt hath abounded vnto more, then ſinne in Adam.

1. *Origen* ſaith that they are ſaid to be more, becauſe Adam himſelfe, from whom the death of ſinne was deriued vnto others, *additur numero eorum, &c.* is added to the number of them, which haue receiued grace in Chriſt: But this is too curious, neither agreeable to the Apoſtles meaning; for ſeeing the compariſon is inſtituted betweene Adam and Chriſt, though Adam indeede were ſaued by Chriſt, yet each of theſe Adam and Chriſt with their ofſpring muſt be conſidered here, as in themſelues: neither can the adding of one to this number, make them more which haue obtained grace in Chriſt, then them which are loſt in Adam.

2. Some by thoſe *many* which are dead in Adam, vnderſtand onely thoſe which ſinned by imitating of Adam, that is commit actuall ſinnes, and ſo they reade the former verſe affirmatiuely, *Death raigned ouer thoſe which ſinned, after the like manner of the tranſgreſſion of Adam*, and then the grace of Chriſt aboundeth vnto more, euen vnto infants, that ſinned not in like manner, as Adam did, that is, actually: thus *Ambroſ. gloſſ. ordinar. Gorrhan*: But in this ſenſe infants ſhould be out of the number of thoſe that are dead in Adam: whereas the Apoſtle ſaith, *in whom all haue ſinned*, yea infants and all ſinned in *Adam*.

3. *Pererius* hath this quaint obſeruation, that there may be found of *Adam* carnally propagated, and yet not infected with his ſinne, as the Bleſſed Virgin Marie: yet none can be found ſpiritually regenerate, but by the grace of Chriſt; But this conceit of his is againſt the Apoſtle, who ſaith that in *Adam* all ſinned: and *Origen* thus collecteth *videsne vt à peccato nullum Paulus excuſet?* ſee you not how the Apoſtle excuſeth none from ſinne? If all haue ſinned in *Adam*, then cannot the Virgin Marie be exempted from originall ſinne.

4. *Pererius* hath an other conceit, that the grace of Chriſt is ſaid to haue abounded vnto more; becauſe that if God ſhould create a newe kind of men, not of *Adam*, they ſhould ſtand in neede of the grace of Chriſt: and yet they not comming of *Adam*, could not be infected with his ſinne, *Perer. diſput.* 10. But S. Paul ſpeaketh not of a poſſibility or ſuppoſal, how grace might abound vnto more, but of the actuall and reall abounding of grace vnto many in Chriſt: and if there were a new creation of men, they ſhould be created in a perfect eſtate as *Adam* was before his fall, and ſo ſhould not keeping of that ſtate, haue neede of a redeemer in that behalfe.

5. But this is a needlesse question, seeing that in the originall in both places the Apostle vseth the word πολλοὶ *multi, many*, not in the comparatiue, *plures*, more: therefore this question is impertinent, how the grace of Christ is said to haue abounded vnto more: Neither doth the Apostle giue vnto the grace of Christ the preheminence in respect of the number, but of the more powerfull effect, as is shewed before, quest. 35.

6. *Haymo* in both places vnderstandeth the elect: they are the *many* which are dead in Adam temporally, and they are the *many, vnto whom grace hath much more abounded*, because in Adam onely they are infected with originall sinne, in Christ both originall and actuall are pardoned: But those whom the Apostle here calleth *many*, ver. 18. he expresseth to be all: he meaneth then all mankind in generall, which die in Adam.

Quest. 38. *How all men are said to be iustified in Christ*, v. 18.

1. *Huberus*, therein ioyning the right hand of fellowship with the old Pelagians, hence would proue the Vniuersality of grace, that all in Christ are absolutely iustified, as in Adam all die: But then it would followe by the force of the Apostles comparison, that all should verily be saued in Christ, as they are by nature sinners in Adam: see the confutation of this error at large among the controuersies.

2. Some vnderstand this of the sufficiencie of iustification by Christ, that it is sufficient for all, if they had grace to receiue it, *Lyran.* But the Apostle speaketh not of a possibility of iustification, but of an actuall collation of this benefit, as Adams sinne really and actually is transfused to his posterity.

3. *Tolet* vnderstandeth generally all men, whosoeuer, and by the iustification of life, he would haue signified, the resurrection, which shall be of all men in generall, both good and bad, as all men are subiect to death in Adam both good and bad: but the Apostle before v. 17. called that *raigning in life*, which here he nameth the *iustification of life*, but the wicked that rise againe shall not raigne in life, therefore they are not partakers of the iustification of life.

4. *Haymo* better vnderstandeth here the vniuersalitie of the elect, *omnes electos & praedestinatos ad vitam*, all that are elect and predestinate vnto life: that as Adam infected all his posterity carnally descending of him, so Christ iustifieth all, which beleeue in him: to the same purpose *Augustine* vnderstandeth, *omnes viuificandos*, all that are to be quickned and made aliue, because none are iustified but in Christ, *lib. 6. cont. Iulian. c. 12.* so the interlineary glosse vnderstandeth *omnes sui*, all that are Christs: all are iustified *qui sunt Christi*, which are Christs, *Pareus.*

Quest. 39. Why the Apostle saith, v. 19. *By one mans disobedience many were made sinners*, and not *all.*

1. *Origen* by sinnes here vnderstandeth those, which continue in a custome of sinne, a righteous man may sinne, but he therefore cannot be called a sinner: and so not all borne of Adam, but many are said to be sinners: to the same purpose *Tolet annot. 25.* But the Apostle speaketh here of Adams disobedience, whereby many were sinners: which is deriued of propagation, and learned by imitation: therefore he speaketh generally of all that sinned in Adam, and not onely of some speciall sinners.

2. *Theodoret* thinketh the Apostle nameth *many*, because all did not continue in Adams sinne: but some *permanserunt in decretis naturae, &c.* did remaine in the decree of nature, and followed vertue, as *Abel, Henoch, Noe, &c.* But euen those also were borne in sinne, as the Apostle said before, v. 12. that all sinned in *Adam*, and they were sinners by nature, though regenerate by Christ.

3. *Tolet* thinketh the Apostle hath reference to the time before spoken of from *Adam*, vnto Moses, and therefore, he saith, *many*, not *all*, as he on the other side specially meaneth the times of the Gospell, when likewise many, and not all beleeued in Christ, *annot. 22.* so also *Faius:* But then this comparison should be imperfect: for as *Adams* sinne hath infected all his posterity since the beginning of the world to the ende thereof: so Christ is the Sauiour of the world both from *Adam* to Moses, and since.

4. *Augustine* taketh the Apostle to meane *all*, but yet he saith *many*, to shewe the multitude of those that are saued in Christ: for there are *aliqua omnia, quae non sunt multa*, some things all, that are not many, as the fowre Gospels are all; but not many: and there be *aliqua multa*, some things many, that are not all; as many beleeuers in Christ, not all, for all haue

haue not faith, 2. Theſſ.3.&c. It is true, that the Apoſtle by many, vnderſtandeth all, as he ſaid in the former verſe: and ſometime the Scripture, calleth them many, which are all: as in one place the Lord ſaith to Abraham, I haue made thee a father of many nations, Gen.17. in an other, In *thy ſeede all the nations of the earth ſhall be bleſſed:* but yet the reaſon is not giuen, why the Apoſtle ſaith *many*, not *all*.

5. Some thinke, he ſo ſaith, *many*, becauſe Chriſt is excluded, that came of Adam: *Piſcator.* But Chriſt, though he deſcended of Adam, yet not by ordinarie generation, therefore in this generall ſpeach he needed not to be excepted: as he was not included, when the Apoſtle ſaith, in *whom* (that is, in Adam) *all haue ſinned.*

6. The reaſon then is this, *multos opponit vni*, he oppoſeth many to one: that Adam beeing one, infected many beſide himſelfe with his ſinne: as Adams ſinne reſted not in his perſon, but entred vpon many, ſo Chriſts obedience and righteouſnes ſtaied not in his perſon, but was likewiſe comunicated to many: *Beza, Parem.*

Queſt. 40. How, *many* are ſaid to be *ſinners* in Adam.

1. *Chryſoſtome*, by ſinners vnderſtandeth, *mortis obnoxios*, thoſe that are ſubiect to death by reaſon of Adams ſinne: and he addeth this reaſon, *ex illius inobedientia alium fieri peccatorem, quam poterit habere conſequentiam?* by his diſobedience others to become ſinners, it hath no coherence or conſequence.

Contra. 1. True it is, that ſometime the word *peccatores*, ſinners, is taken in that ſenſe, for men ſubiect to death, and puniſhment: as *Bathſheba* ſaid to *Dauid*, 1. King. 1. 21. *Elſe when my Lord the King ſhall ſleepe with his fathers, I and my ſonne Salomon ſhall bee ſinners, &c.* that is, put to death as offenders: But yet in this place, the word is not ſo taken, for as to be made iuſt in Chriſt, ſignifieth not to haue the reward of iuſtice, but to be iuſtified indeed, ſo to be made ſinners, ſheweth not the puniſhment, but the guiltines of ſinne deſeruing puniſhment; as then in the former verſe, the effects were compared together, *condemnation* in Adam, and iuſtification vnto life in Chriſt: ſo here the cauſes are ſhewed, ſinne on the one ſide cauſing death, and righteouſneſſe on the other which bringeth to life. 2. Though *Chryſoſtome* faile in the interpretation of this place, yet he denieth not, but that in Adam all ſinned, and in many places he teſtifieth euidently of originall ſinne: as he calleth it *radicale peccatum*, the rooted ſinne, *hom.40. in epiſt. ad Corinth.* And therefore the Pelagians did him wrong to make him an author of their opinion, who denied originall ſinne: from which imputation of the Pelagians *Auguſtine* cleareth *Chryſoſtome*, writing againſt their hereſie: and this point is cleared in this place: for if all are ſubiect to death in Adam, which *Chryſoſtome* here confeſſeth, then all haue ſinned in Adam, for death could not enter vpon all without ſinne.

2. As *Chryſoſtome* vnderſtandeth here onely, *temporall* death, whereunto all are ſubiect in Adam: ſo ſome by condemnation mentioned, v.17. doe likewiſe inſinuate the ſentence onely of mortality, *Tolet. Origen* vnderſtandeth the expulſion of Adam out of Paradiſe: but by the contrarie ſeeing the Apoſtle by iuſtification vnto life, vnderſtandeth the raigning in life eternall: by death and condemnation is ſignified, *animæ & corporis damnatio*, the damnation of body and ſoule: ſo expoundeth *gloſſ. interlin. Gorrhan*, with others.

3. *Origen* by ſinners, vnderſtandeth *conſuetudinem & ſtudium peccandi*, the cuſtome, and ſtudy of ſinning: as though the Apoſtle had meant onely actuall ſinne: but that proceedeth not from Adams diſobedience properly, as originall ſinne doth.

4. Neither yet doth the Apoſtle onely meane originall ſinne which is by Adams diſobedience, *in ipſius poſteros propagatum*, propagated vnto his poſterity: *Faius*: for it is more to be a ſinner, then to ſinne in Adam, which the Apoſtle ſaid before, v.12.

5. Wherefore the Apoſtle by ſinners, vnderſtandeth both ſuch as ſinne originally in Adam, *peccatum contrahendo* by the contagion or contraction of ſinne, and *peccatum imitando*, which ſinne actually by imitation, *Gorrh.* ſo that we are not only naturally euill by ſinnefull propagation: as the Apoſtle ſaid before, v.12. *in whom all haue ſinned*, and ſo are by nature guilty of death and condemnation, v.18. but beſide as an effect of our naturall corruption, there is a generall prauity of nature, and an habite of euill engendred in vs, whereby we can doe no other then ſinne: ſo Adams diſobedience, hath made vs not onely *naturaliter prauos*, naturally euill. *ſed habitualiter peccatores*, habitually ſinners. *Parens.*

Queſt. 41.

Quest. 41. *How the law is said to haue entred thereupon, ver.* 20.

1. The occasion of these words is not so much to shew, that sinne raigned in the world euen after the law, as it was in the world before the law, from Adam to Moses, v. 14. but the Apostle hauing shewed at large, how we are deliuered from sinne and death brought in by Adam, onely by Christ, he preuenteth the obiection of the Iewes: for it might haue beene replyed, wherefore then serued the law, if there were no remedy against sinne thereby? the Apostle then answereth, that the law was so farre from sauing men from their sinnes, that they were thereby the more encreased thus: *Chrysostome* and *Pet. Martyr*, with others.

2. But this is not to be vnderstood of the law of nature, as *Origen*, who to decline the imputation of the law, laid vpon it by wicked *Marcion*, that it was giuen to an euill end to encrease sinne, will haue the Apostle to speake of the law of nature: for the Apostle making mention of the law before, v. 13. vnderstandeth the written law, as he expoundeth, v. 14. where he expressely speaketh of Moses: neither was the law of nature giuen to that end, to encrease sinne, no more then the morall law was, but sinne entred *occasionaliter*, by occasion only of the law, as shall be shewed in the next question.

3. The law παρεισῆλθεν, entred thereupon. 1. The Latine interpreter readeth, *subintrauit*, it entred in by the way: as though it had entred in secretly, so also *Erasmus*, and *Gorrhan* giueth the reason, because it was giuen but vnto one people, and secretly in the desert: but the law beeing so publikely deliuered, in such great power and signes, could not be said secretly to enter. 2. *Origen* giueth this sense, that the law of the members entred *sub obtentu legis naturalis*, vnder the pretext and colour of the law of nature, it entred as it were by stealth, but the Apostle speaketh not here of the law of nature as is shewed before. 3. *Chrysostome* (whom *Tolet* followeth) thus interpreteth, the law is said to haue entred by the way, *vt ostenderet vsum illius temporarium*, to shew that the vse thereof was but for a time: but this is a perpetuall vse of the law, to manifest and reueale sinne: though indeed the vse of the ceremoniall law were to continue but for a time.

4. Some thinke the law is said to haue entred as vnder hand, *post obfuscationem legis naturalis*, after the law of nature was obscured: so *Ambrose*, *Lyran.* but though the law of nature had not been obscured, yet the written law should haue beene giuen: by the which men should haue been prepared to receiue the Gospel, *Tolet. annot. 26.* therefore it is said to haue entred thereto or thereupon: that is, beside that naturall corruption and depriuation of nature in Adam, the law also was giuen *accessit ad morbum illum*, it came vpon, or was added vnto that naturall disease, that sinne thereby beeing more encreased might more commend the riches of Gods mercy in Christ, *Beza*, *Parem.*

Quest. 42. *How the offence is said to haue abounded by the entring of the law, ver.* 20.

The law is to be considered three waies: in respect of the nature thereof, in respect of man, to whom it is giuen, and of God, the author and giuer of the law. 1. The law beeing considered in it selfe, is holy, spirituall, and good, and so properly is not the cause of the encrease of sinne, but onely in respect of the euent, as *Chrysostome*, *Gennadius*, and most of the Greeke interpreters expound it: the law then causeth sinne to encrease, *non causaliter*, *sed consecutiuè*, not as the cause, but in regard of the euent, or consequent: and that not *ex parte legis*, on the behalfe of the law, but of the malice of mans heart, *Lyran. non ex natura legis*, not by the nature of the law, but by the slouth and carelesnesse of them, which receiue the law, *Chrysost.* and sinne is thus *occasionally encreased* foure wayes. 1. Because *ruimur in vetitum, &c.* we alwaies rush vpon that which is forbidden: like as a riuer meeting with some stone or let in the way, maketh the greater noise: whereof these reasons may be giuen: first, because things forbidden are not in our power, and therefore our desire is more toward them, whereas we neglect things easie, and such as we can do, when we list: secondly, the nature of humane affections is, the more they are suppressed, and kept in, the more to be inflamed: as fire, when it is kept in, breaketh out more violently: this is vsually seene in the passions of anger and greife: *Perer. numer.* 78. Adde hereunto the peruersenes of mans will, which is opposite to the will of God, and most of all is bent to follow those things which the Lord forbiddeth. 2. Sinne is increased by the law, because he sinneth more that knoweth the will of God, and doth it not, then he, that is ignorant of it. 3. By the law, which

which containeth variety of precepts, the number of sinnes is multiplied: *innumera præcepta lex dedit*, the law gaue a number of precepts, *Chrysostome*. 4. The law terrifieth the conscience, and so accuseth and condemneth, and sheweth punishment due vnto sinne, and so exaggerateth it, *Mart.*

2. If the law be considered in regard of the effect which it worketh in the hearts of men, then this particle *ina*, *that*, may be taekn *causally*, because by the law properly sinne is manifested, and reuealed, as the Apostle sheweth, Rom. 3. 20. That *by the law commeth the knowledge of sinne*, *Perer.*

3. If we turne our selues to God the author of the lawe, then in respect of his counsell the lawe may be vnderstood *causally* to encrease sinne, in regard of a further ende, which God propoundeth to himselfe, namely that by the abounding of sinne, grace may yet more abound, *Martyr.* so the ordinarie glosse, hath here this profitable note, *Magnum Dei consilium fuit, &c.* it was the great and deepe counsell of God, *that by the law sinne should abound, that men in seueritie and austeritie of the lawe, seeing their owne infirmitie, infirmi ad medicum confugerent, &c.* beeing weake should runne vnto the Physitian, and seeke for the helpe of grace, &c.

Quest. 43. *How grace is said to haue abounded more.*

1. *Athanasius* referreth the word ὅ, *vbi*, where, to the nature of man: that in the same nature grace abounded by the comming of Christ in the flesh, where sinne abounded before: *tract. de salutar. aduent.* but this seemeth to be too curious.

2. *Lyranus* hath reference to the law: that whereas sinne abounded vnder the law, grace also abounded vnder the law, because Christ was made vnder the law, as the Apostle sheweth, Galat. 4. 4. But here grace is opposed, and set against the law, therefore in both the opposite parts, there cannot be reference to the same law.

3. The ordinarie glosse, hath two expositions: grace is said to abound because it profiteth them, whom the deuill could not ouercome: grace worketh on them, vpon whom the kingdome of sinne had no power: but, then the same thing should be compared with it selfe, for in that the kingdome of sinne and Sathan preuailed not against them, it was the worke of grace.

4. Otherwise thus, *quia peccatum ad tempus regnauit*, because sinne raigned but for a time, but grace for euer: but vnlesse grace had destroyed the kingdome of sinne, it should haue raigned for euer.

5. *Origen* saith grace abounded more, in that it doth not onely *hominem absoluere à peccatis præteritis*, free a man from sinnes past, but also strengthen him against sinnes to come.

6. *Chrysostome* thus: grace hath superabounded, not onely in taking away the punishment, and remitting our sinnes, but in giuing vs life, and making vs iust.

7. Some giue this sense, that grace hath abounded, not onely in taking away originall sinne, but all other actuall sinnes added beside, *Piscator*, *Gorrhan.*

8. But it is better to vnderstand this superabounding of grace, of all those priuiledges and excellencies, which the benefit by Christ hath beyond our losse and fall in *Adam*, as the Apostle shewed before, *Bez. Fai.* So euery way grace exceedeth, both in respect of the potēcie of God, whose grace appeareth to be the greater, by the greatnes of our sinne: which *non modo superat, sed absorbet*, it doth not onely ouercome, but euen swallow vp, *Caluin.* and in respect of our selues, who the more we feele the burthen and ouerflowing of our sinne, the more we haue occasion to extoll and magnifie the grace of God, *Osiander.*

So here are two ends of the law expressed; the nearer ende, is the manifestation and encrease of sinne: the remote ende is the more abounding of grace, but here is the difference: the first ende is vniuersall, for in all men both beleeuers and vnbeleeuers, the law worketh the encrease, insight, and knowledge of sinne; but the other ende is particular and peculiar onely to the faithfull, that by the abounding of sinne, grace may more abound toward them: which is not properly caused by the encrease of sinne, but thorough the mercy of God, *Parens.*

Quest. 44. *Of the raigne of sinne vnto death, and of grace vnto life.*

1. Before the Apostle had ascribed the kingdome vnto death, v. 14. *Death raigned from Adam, &c.* but here vnto sinne, because death indeede raigneth by sinne, as the Apostle saith,

saith, *The sting of death is sinne*, 1.Cor.15.56. death could haue no power ouer vs, but thorough sinne: *Martyr.*

2. But to speake more distinctly: where the Apostle giueth the kingdome vnto death, he speaketh of the times before the law, when as death did apparantly raigne in the world, but sinne was not so apparant till the law came: but sinne is said to haue raigned after the law was giuen, because sinne then more abounded: So that three estates of the world are here described, the first, from Adam to Moses, when sinne was in the world, but death raigned: the second, from Moses to Christ, when death was in the world, but sinne cheifely raigned: the third is from the comming of Christ, who raigned by righteousnesse vnto life, destroying both the kingdome of sinne and death, *Tolet.*

3. By death *Chrysostome* seemeth to vnderstand the death of the body, *mors ex hac presenti vita ejcit*, death doth cast vs out of this life, &c. but eternall death is here also comprehended, *potestatem habuit dejciendi, &c.* it had power to cast vs downe to eternall death, *Lyran*, as may appeare by the other opposite part of eternall life, *Piscator.*

4. But whereas in the first clause, mention is made onely of the raigning of sinne vnto death, but in the other, there are three mentioned, grace, righteousnes, and life; *Origen* thinketh that the deuill must be vnderstood, to be set against the grace of Christ, *ab inuentis rebus author inuenti nominatur*, the author of the inuention is named in the things inuented, &c. for sinne came in by the deuill: some thinke that the wrath of God must be supplied, which raigned by sinne, *Piscator:* but I thinke rather with *Caluin*, that beside the necessary parts of the comparison, the Apostle maketh mention of grace, *vt fortius infigeret memoria, &c.* that it might better sticke in our memory, that all is of grace.

5. The Apostle speaketh of the time past, *sinne had raigned*, because that although sinne doe still raigne in the children of disobedience, yet in the faithfull it raigneth no more, *Par.*

6. By righteousnesse, some vnderstand, *institiam operum*, the righteousnesse of works, *gloss. interlin.* so also *Bellarmine lib. 2. de iustificat. c. 6.* but the iustice of Christ is rather vnderstood: as the Greeke interpreters well expound, and as is euident by the clause in the ende, *By our Lord Iesus Christ*, who is notwithstanding both our iustification, and sanctification.

7. The ordinarie glosse here well obserueth, that in the kingdome of sinne, mention is not made of Adam from whom sinne came, because the Apostle speaketh not onely of originall, but of actuall sinnes, both which are remitted in Christ.

8. *Thorough Iesus Christ our Lord: Iesus per gratiam, Dominus per iustitiam, noster per gloriam*, Iesus by grace, Lord by his iustice, and ours, because he bringeth vs to glory, *Gorrhan.*

4. *Places of doctrine.*

Doct. 1. *Of the difference betweene Christian and worldly hope.*

v. 5. *Hope maketh not ashamed:* This is the property of the hope of Christians, that it neuer confoundeth them, or maketh ashamed: because it is founded vpon Gods promises, who both is immutable and changeth not, and is also omnipotent, able to performe, whatsoeuer he promiseth: But so it is not in humane or worldly hope: for that often putteth a man to rebuke, because he is deceiued in his hope, and faileth in the thing hoped for; and the reason is, for that he reposeth his confidence in man, who is either deceitfull and keepeth not his promise, or is not of power to performe it: therefore the Prophet saith, *Cursed be the man, that trusteth in man, and maketh flesh his arme*, Ierem.17.5.

Doct. 2. *Of the properties and effects of faith.*

v. 1. *Beeing iustified by faith:* 1. Vnto faith is ascribed iustification, as in these words, and remission of sinnes in purifying the heart, Act.15.9. 2. Faith is the foundation of things hoped for, Heb.11.1. 3. It is the cause of the producing and bringing forth of good fruit, Iam. 2. 8. *Shewe me thy faith out of thy workes, &c.* 4. It ouercommeth the temptations of Sathan: for by the sheild of faith we quench all his fierie darts, Ephes. 6. 18. 5. By faith we attaine vnto the vnderstanding of the word of God, which otherwise is vnprofitable, Isay, 7. 9. *Vnlesse yee beleeue, yee shall not vnderstand*, as some translations doe reade: and the Apostle saith, that the word did not profit the Israelites, because it was not mixed with faith,

Heb.4.2

Heb.4.2. 6. faith obtaineth our requests in prayer, Iam.5.16. *The prayer of faith saueth the sicke.* 7. It worketh the saluation of the soule. Luk.7.5. *Thy faith hath saued thee.*

Doct. 3. *Of the raigne and dominion of death.*

v.14. *Death raigned from Adam to Moses:* Before sinne entred into the world, death had no dominion: but now it hath gotten a tyrannical and generall dominion ouer men, both of all sorts and conditions, both young and olde, and in all ages: as here it is said to raigned from Adam to Moses: that age was not exempted from the dominion of death, wherein sin seemed least to abound; but Christ hath ouercome death, and destroyed the dominion thereof, both in that he hath taken away the sting thereof, which is sinne, that death is not hurtfull vnto them that beleeue, but bringeth their soules vnto euerlasting rest: and in the generall resurrection, our bodies which death had seazed on, shall be restored vnto life; as our Blessed Sauiour saith, *I am the resurrection, and the life, &c.* Ioh.11.25.

Doct. 4. *Of the difference of sinnes.*

v.14. *Euen ouer them, that sinned not after the like manner, &c.* Here the Apostle setteth downe this distinction of actuall and originall sinne; some doe sinne in like manner, as Adam did, that is, actually: some not in like manner, that is, there is a secret and hid sinne in the corruption of nature, which is not actuall, but in time breaketh forth into act, as the seede sheweth it selfe in the herbe.

Doct. 5. *There is no saluation or life without Christ.*

v.17. *Much more shall they, which receiue, &c. raigne in life, &c.* As in Adam sinne and death entred, and so raigned ouer all, so life raigneth by Iesus Christ: then they which are not graft by faith into Christ, but remaine onely in Adam, cannot be partakers of life: they are still vnder the kingdome of sinne and death: wherefore the Turkes, Iewes, and all other that are without the knowledge and faith of Christ, howsoeuer they dreame of a kind of Paradise, and terrene happines after this life, yet they can haue no assurance of life, seeing they are strangers from Christ: So S. Peter saith, Act.4.12. *That there is no other name giuen vnder heauen, whereby we must be saued.*

Doct. 6. *That life doth accompanie righteousnesse.*

v.17. The Apostle saith, that *they which receiue the gift of righteousnes, shall raigne in life:* then as sinne raigned vnto death, so righteousnesse raigneth vnto life: whersoeuer then righteousnes is found, whether inherent, as in the Angels, or imputed as in the faithfull, who haue the righteousnes of Christ imputed vnto them by faith, there is the kingdome of life: then they which do feele the kingdome of righteousnes to be begun in them, who both by faith are iustified in Christ, and their faith is effectuall working by loue, they are assured to enter into life: as S. Paul knew, after he had kept the faith and fought a good fight, that there was a crowne of righteousnesse laid vp for him, 2.Tim.4.8.

Doct. 7. *Of the vse of the Lawe.*

v.20. *The Law entred, &c. that the offence should abound, &c.* This is the proper vse of the lawe, to bring a man to the knowledge of his sinne, and to shewe him in what state hee standeth by nature, a transgressor of the Law, and so subiect to the curse: but we must not rest in this vse of the law, there is is a second and more principall end, that by the abounding of sinne, grace may more abound: and in this sense the Apostle calleth the Law, a schoolemaster to bring vs to Christ, Gal.3.19. that we by the law seeing our owne weakenesse and vnsufficiencie, should seeke vnto Christ Iesus, to find righteousnes in him, which cannot be obtained by the law.

5. Places of controuersie.

Controv. 1. *Whether a good conscience and integritie of life, be the cause of peace with God.*

Pererius disput.1. in c.5. numer.2. vrgeth that place of the Prophet Isay, c.32.17. *The worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer:* wherupon he inferreth, that *opera iustitiæ, &c.* the works of iustice and the keeping of Gods commandements, doe worke in vs this tranquilitie and peace of mind.

Contra. It might be here answered, that peace of conscience is the worke of our true

iustice, that is, Christ, who is called the *Lord our iustice or righteousnesse*, Ierem. 23.10. but that this interpretation agreeth not with the former words, v.16. *Iudgement shall dwell in the desert, and iustice in the fruitfull field:* where the Prophet speaketh of the externall practise and exercise of iustice.

2. *Iunius* seemeth to vnderstand these disiunctively; the fruits of the spirit, which should be powred vpon them, v.15. should bring faith, iustice, peace, as the Apostle sheweth these to be the fruits of the spirit, Rom.14.17. *Righteousnesse, peace, ioy in the holy Ghost:* so also *Fa-ius:* But this distinction here cannot be admitted, because it is directly said, *The worke of iustice shall be peace, tranquilitie.*

3. But the best answer is; that righteousnesse procureth peace, not *effectiuè*, because it worketh this inward peace, which is wrought in vs by the grace of iustification; but *declaratiuè*, it declareth, confirmeth, and assureth vnto vs our peace; as S. Peter exhorteth, that we make our election and calling sure by good workes, 2.Pet.1.9. not that our works make our election sure in it selfe, which dependeth on the purpose of God, but it is made sure vnto vs; so the peace of conscience wrought in vs by faith, is confirmed and ratified vnto vs by good life, euen as good workes are testimonies of our faith, and in that sense are said by S. Iames, c.2. to iustifie.

Controv. 2. *Against invocation of Saints.*

1. *By whom we haue accesse through faith:* this text is well vrged by *Pet. Martyr*, and *Pa-reus* against the inuocation of Saints: for if by Christ we haue accesse vnto God, what need we the helpe of other mediators and intercessors? the Papists then doe much derogate vnto the glorie of Christ, in bringing an other προσαγωγέα, to enter vs, and cause vs to haue accesse vnto God: And further two arguments may be vrged out of the Apostles words; hee saith we haue accesse *by him through faith:* but Saints are not the obiect of our faith, we must onely beleeue in God: Ioh.14.1. *To beleeue in God, beleeue also in me.* 2. We haue accesse vnto this grace, namely, whereby we are iustified; but by the Saints we are not iustified, therefore by them we haue not accesse and entrance.

Controv. 3. *Of the certaintie of saluation, and of finall perseuerance.*

v. 5. *We haue accesse vnto this grace, wherein we stand: Caluin* out of this place refuteth two errors of Popish sophistrie; the one that the faithfull for the present cannot bee certaine of the grace of God, and of the remission of their sinnes; the other, that they are not sure of finall perseuerance: But to stand in grace, signifieth to bee sure of the grace and fauour of God: one may attaine vnto the fauour of the Prince, but he is not sure to continue in it: But Gods fauour in Christ is most constant; whom Christ loueth, he loueth to the ende, Ioh.13.1. *Tolet* here foisteth in one of his Popish drugs, that tranquilitie, and peace of conscience, and certaintie of remission of sinnes, is not the fruit or worke of faith in the faithfull; for the wicked, that know not their sinnes, haue also a quiet conscience, *Tolet. annot. 1. Contra.* There is great difference betweene a senslesse, and a quiet conscience; the wicked feele not the pricke of conscience, because their sinnes are concealed from them, but the faithfull haue peace of conscience after the sight of their sinnes, which they know to be remitted in Christ So Paul was aliue without the Law, but afterward when sinne reuiued, he died, Rom. 7.9. where then the conscience is cast into a slumber of securitie, sinne reuiuing awaketh & troubleth it; but where sinne is remitted in Christ, the conscience ceaseth to bee troubled and perplexed, as in the wicked.

Controv. 4. *That the tribulation of the Saints is not meritorious, though it be said to worke patience.*

We must vnderstand, that the Apostle diuersly vseth the word κατεργάζεται, *worketh:* for it is sometime ascribed vnto the prinpall efficient cause, as vnto God the author and worker of all good things in vs, 2. Cor. 5. 5. sometime to the second or next vnder-working cause; as the Apostle saith of beneficence or liberalitie, *That it worketh or causeth thanksgiuing vnto God:* sometime the effect is ascribed by this word vnto the instrumentall cause; as Rom.4 15. *The Law is said to worke or cause wrath:* and our light and momentanie afflictions, are said to cause or worke vnto vs an exceeding weight of glorie, 2. Cor.4.17. because they are meanes to withdrawe our mindes from earthly things, and to stirre vp

Willet. A

faith in vs: So tribulation worketh patience, not as the efficient cauſe, but as the organe and inſtrument, whereby the ſpirit worketh patience in vs: it procureth patience, not *ſicut cauſa effectum, &c.* as the cauſe the effect, as *Caietan*, but *eam exercendo, augendo, oſtendendo*, in exerciſing, encreaſing, and ſhewing forth our patience, *Gorrh.* to the ſame purpoſe *Pererius*, *exercendæ patientiæ materia & occaſio eſt*; tribulation is the matter and occaſion of exereiſing our patience. This then is to be vnderſtood according to the phraſe of Scripture, which doth vſe to pronounce that of the ſigne and inſtrument, which is proper vnto the thing: as when it ſpeaketh of the Sacraments: for of it ſelfe tribulation worketh not patience, as is ſeene in the wicked, who thereby are driuen to impatience and deſpaire: here then is no place to proque any merit in the afflictions of the faithfull.

Controv. 5. *That we are not iuſtified by the inherent habite of charitie.*

Whereas the Apoſtle ſaith, v.5. *The loue of God is ſhed abroad in our hearts, &c. Pererius* vnderſtanding the Apoſtle to ſpeake here of that loue and charitie, which is infuſed as an habite into the mind, whereby we loue God; ſetteth downe here certaine poſitions concerning this inherent charitie. 1. He affirmeth, that this charitie is that iuſtice, whereby we are formally made iuſt and righteous before God, *diſput.2. numer.10.* 2. This charitie whereby we are iuſtified, he affirmeth *eſſe donum omnium donorum maximum*, to be a gift farre exceeding all other gifts. 3. This charitie, *re non diſtingui à gratia gratum faciente*, is not indeede diſtinguiſhed from grace making vs acceptable vnto God. 4. Againſt the opinion of *Caietane, Scotus, Gabriel*, he holdeth, that there is in thoſe which are iuſtified, the habit of charity permanent and remaining when the act ceaſeth, whereby they are formally made iuſt before God: otherwiſe they ſhould not be held to be iuſt before God, in their ſleep, or when they ceaſe to worke, *diſput.3.numer.17.18.*

Contra. Although all theſe queſtions are here impertinent, becauſe the Apoſtle treateth not here of the charitie or loue, which is in man toward God, but of Gods loue towards vs, as hath been ſhewed at large before, queſt. 7. yet it ſhall not bee amiſſe briefly to counterpoiſe theſe erroneous aſſertions, with the contrarie and ſound poſitions.

1. An inherent righteouſneſſe, and infuſed charitie in the faithfull we denie not: but not ſuch, as whereby we are formally made righteous, and iuſtified before God: both becauſe all our righteouſneſſe is as a ſtained cloth, Eſay 64. it is imperfect and weake, and therefore not able to iuſtifie vs: and for that the Scripture teſtifieth, that it is the righteouſneſſe of Chriſt which is applyed by faith, whereby we are iuſtified before God, as the Apoſtle calleth it, *The righteouſneſſe of God, through the faith of Chriſt*, Rom. 3.22. Philip. 3.v.9.

2. Charitie is not ſimply the greateſt of all other gifts, and abſolutely preferred before faith, but onely wherein they are compared together, namely, in reſpect of the continuance: becauſe faith and hope ſhall ceaſe, when wee enioy thoſe things which are beleeued, and hoped for: but loue ſhall remaine ſtill: ſo *Chryſoſtome* expoundeth the Apoſtle, 1. Cor. 13. 13. Thus *Hugo* ſaith well, that charitie is ſaid to be the greateſt, *quia non excidit*, becauſe it falleth not away: but otherwiſe faith is the greater, *in quantum eſt cognitio, & generans omnes alias virtutes*, as it is a knowledge, and engendereth all other vertues.

3. The *Thomiſts* are herein contrarie to the Ieſuite, who affirme, that *gratia gratum faciens*, grace which maketh vs acceptable to God, is in reſpect of charitie, as the ſoule is to the powers and faculties which proceede from it: And ſo indeede the grace that maketh vs acceptable vnto God, is the loue and fauour of God in Chriſt, which is, as the efficient cauſe of that other loue and charitie, which is infuſed into vs, and wrought in vs by the holy Ghoſt: And that our loue of God maketh vs not firſt acceptable vnto him, the Apoſtle euidently teſtifieth, 1. Ioh. 4. 10. *Herein is loue, not that wee loued him, but that hee loued vs:* we were firſt then accepted and beloued of God, before wee could loue him againe.

4. We graunt, that faith, hope, and charitie, are habites of the minde infuſed by the ſpirit, and permanent in the ſoule: for as the wicked doe attaine vnto euill habites of vice and ſinne; ſo the faithfull haue the habite of vertue: but this is the difference; that an euill habite is *acquiſitus*, gotten by euill cuſtome, but the good habites of

the intellectuall vertues of faith, loue, hope, are *infusi*, infused and wrought in vs by the spirit.

But we denie, that by any such inherent habite we are made formally iust: they are not causes of our iustification, but rather the fruits and effects: we haue the habite of faith, because the spirit of God worketh in vs beleefe: and we loue God, because hee loued vs first, and gaue vs his spirit, which worketh this loue in vs, *Faius*. So then the faithfull euen in their sleepe are iustified, not by any inherent habit, but because they are accepted of God in Christ, as the Apostle saith, *Christ died for vs, that whether we wake or sleepe, we should liue together with him.*

Controv. 6. *Against the heresie of impious Socinus, who denieth that Christ died for our sinnes, and payed the ransome for them.*

Whereas the Apostle here saith, v.8. that Christ died for vs, wee according to the Scriptures so vnderstand it, that he offered a sacrifice for our sinnes, Heb.10.12. that he was our high Priest offered himselfe for our redemption, Heb.7.25. that he was our suretie and paied our ransome for vs, Hebr.7.22. and saued vs from our sinnes, in bearing the punishment due vnto the same: and so he died for vs, that is, in our place and stead, and so purchased our redemption: yet wicked *Socinus* thus wresteth and misconstrueth these words, that Christ died no otherwise for vs, then for our profit and benefit, in confirming by his death his doctrine and example of life: by the which he saith he brought saluation vnto the world, and not by dying for vs, as in our stead; or to pay by his death our ransome: his wicked obiections are these:

1. *Obiect.* The Apostle saith, 1. Ioh. 3.16. *Hee layed downe his life for vs, and we ought to lay downe our liues for the brethren:* Christ died for vs, as wee must die for our brethren, which is not to die in their stead, but onely to profit them by our example.

Answ. The Apostle doth not simply compare the death of Christ, and of the faithfull dying for their brethren together: but onely in this, that in both loue is expressed to the brethren, though not in the like measure: But Christs death doth not onely by the example thereof profit the Church, as the death of Martyrs did: but thereby mans saluation and redemption also was wrought.

2. *Obiect.* S. Paul saith, that he suffered for the Colossians, 1. Coloss. 1. 24. which was not to satisfie for them, or he suffered in their stead, but onely to confirme their faith, and so to edifie them.

Answ. There is great difference betweene the sufferings of Christ for his Church, which was to redeeme it; and the sufferings of Paul for his brethren, which onely was to edifie them.

3. *Obiect.* As Christ is said to haue died for vs, so likewise the Scripture saith he died for our sinnes, Gal.1.4. the meaning is not in stead or place of our sinnes; but because of our sinnes: in the same sense he died for vs, that is, for our cause, not in our stead.

Answ. This is a childish cauill: for the Scripture sheweth a manifest difference between these two phrases, *to die for vs*, that is, to saue vs, and *to die for our sinnes*, not to saue them, but to purge them, and take them away.

4. *Obiect.* That which no law or custome euer allowed, is not to be affirmed of Christ: but one to die for an other, is warranted by no law nor custome: indeed one may pay an others pecuniarie mulct or debt, because ones money may become an others, but the death of one cannot be an others.

Answ. 1. The assumption is not true, for euen among the Romanes there were some found, that did offer themselues to present destruction for their country, as *Decius* the Consull and *Curtius:* these examples are farre vnlike vnto Christs, yet they shew, that it is not against all vse and custome one to die for another.

2. The proposition fayleth diuersly: 1. Christs example is singular, the like president cannot be found, as the Apostle sheweth, v. 7. that he died for his enemies, which neuer any did: therefore we must not seeke for lawe or custome to measure this singular act of Christ by. 2. It is also false, that no lawe nor rule can be found for this: for it is reuealed in the

the Euangelicall lawe, that God gaue his Sonne to die for the world: the lawe of Moſes indeed required that the ſame perſon that ſinned ſhould die: but that which was impoſſible to the Law, is fulfilled in Chriſt, Rom.8.2. yea the blind high Prieſt ſpake the truth vnwittingly, Ioh.11.50. *That it was expedient, that one die for the people, and that the whole nation periſh not:* he little thought that Chriſt ſhould redeeme the people from euerlaſting death, yet ignorantly vttered that which the Lord intended.

5. *Obiect.* It is a great crueltie and iniuſtice to puniſh him that is innocent, and to let goe vnpuniſhed the offenders: they then accuſe God of crueltie and iniuſtice, in deliuering vp his innocent Sonne to death for vs ſinners.

Anſw. 1. Gods acts are not to bee meaſured according to the rules of humane proceedings: for the like temper of iuſtice and mercie cannot be found among men: neither haue any the like abſolute power, as God hath, to diſpoſe of all things, according to his will and pleaſure: who if he ſhould, as he made the world of nothing, ſo bring it of a ſuddaine to nothing againe, ſhould not therefore ſhewe himſelfe either cruell or vniuſt.

2. Neither is it vniuſt, for the innocent to ſuffer puniſhment for the offenders, vpon theſe conditions: 1. If both of them be of the ſame nature. 2. If the innocent partie doe willingly offer himſelfe. 3. If he can by his owne ſtrength ouercome the puniſhment. 4. And if thereby he can effectually procure the ſaluation of others: all which doe concurre in Chriſts voluntarie ſuffering for vs.

6. *Obiect.* The Scripture ſaith, The ſame ſoule that ſinneth ſhall die, Ezech. 18. it was therefore vniuſt, that Chriſt ſhould die, that had not ſinned, and thoſe eſcape which had ſinned.

Anſw. Theſe legall ſentences ſhew, what God might, according to the iuſtice of the law, haue required of euery one: they are no rules of Gods proceeding in mercie with his children according to the promiſe of the Goſpel.

7. *Obiect.* God might, if it had pleaſed him, haue freely forgiuen men their treſpaſſes: therefore Chriſt needed not to haue died for them.

Anſw. 1. Firſt, it is no good argument, *à poſſe, ad eſſe*, from that which may be, to that which is: God might doe it, therefore he did it, or would doe it, is no good conſequent. 2. Neither is it true, that God could otherwiſe haue forgiuen men, then by the death of Chriſt, his iuſtice beeing preſuppoſed: for God cannot denie himſelfe, ſeeing the ſentence was paſt, that *they ſhould die the death*, if they tranſgreſſed: this decree muſt ſtand, and the death deſerued, muſt bee ſatisfied for: neither is this any want or defect in Gods power, but an argument of the perfection of his nature, that hee cannot lie, neither is mutable.

8. *Obiect.* It is perfect mercy to forgiue freely, and perfect iuſtice, that the offender ſhould be puniſhed onely: but in God is perfect mercie and iuſtice.

Anſw. 1. It is true, that perfect mercie, and perfect iuſtice conſidered apart, and by themſelues, haue theſe effects and properties: but ſo can they not be incident into one and the ſame ſubiect: therefore ſeeing Gods mercie and iuſtice are tempered together, they muſt be ſo conſidered, as the one deſtroy not the other. 2. Indeede the rigor of the Law requireth perfect iuſtice, but in the Goſpel of Chriſt is propounded a way, how the ſeueritie of Gods iuſtice ſhould be moderated with equitie, and tempered in mercie, or elſe no fleſh ſhould be ſaued.

9. *Obiect.* One man can but redeeme one; and therefore either there muſt be found out an infinite ſort of redeemers for all men, or Chriſt redeemed but one.

Anſw. The antecedent is falſe: for many times for one captiue Prince, a thouſand common priſoners are ſet at liberty: much more auaileable for all was the redemption purchaſed by Chriſt, the Prince of our ſaluation. *ex Pareo.*

Controv. 7. *Againſt other obiections of Socinus, and other impugning the fruit and efficacie of Chriſts death, in reconciling vs to God his Father.*

1. *Obiect.* Whereas the Apoſtle ſaith, v.8. *God ſetteth forth his loue toward vs:* hence it is obiected, that ſeeing God loued vs before the foundation of the world, and whome he loueth, he is not angry with, therefore Chriſt needed not to haue died to reconcile vs to God, and to appeaſe his Fathers wrath toward vs.

Answ. 1. The antecedent is true concerning those whom God loued simply, and was neuer offended with them, because they had not sinned against him, such were the Angels: but it is not true of those whom God was offended with for their transgression, and yet he loued them not onely as his creatures, but as his children whom he purposed to redeeme in Christ. 2. So then in a diuerse respect God both was angry with them as sinners, and yet he loued them, vnder this condition, that they should be saued by the redemption of Christ, in him they were elected and beloued before the foundation of the world: the argument then followeth not, God loued them in sending his Sonne to die for them, and so reconcile them, therefore it was needlesse that Christ should die for them, which were beloued of God alreadie; for God loued them in Christ, whom he had ordained before to be their Mediator and Redeemer.

2. *Obiect.* As herein God shewed his loue toward vs, so it would seeme a cruell part in God, so to be delighted in the death of his Sonne.

Answ. 1. God had no delight in his Sonnes death in respect of his suffering and torments, but as it was a satisfaction for the sinne of the world, and the price of our redemption. 2. And Christ the Sonne of God was not forced hereunto, but offered himselfe willingly, of his infinite loue to die for man.

3. *Obiect.* It had beene a greater loue, if the Father himselfe had died for vs, then in sending his Sonne: thus *Pareus* reporteth how a Iew obiected vnto him as he tooke his iourney toward Silesia, *ann.* 78.

Answ. First, we must not curiously search into Gods secrets to know the reason of his will, why the Sonne of God, rather then the Father tooke our flesh and died for vs. Secondly, yet these reasons may be alleadged hereof: 1. the Father and Sonne beeing but one God, the Father as God did worke with his Sonne, in finishing our redemption. 2. because God was offended, and it was God that must satisfie, for none else could doe it, therefore there must be one person in the Godhead, that must satisfie, namely the Sonne, and one that must be satisfied, namely the Father. 3. what greater loue could God the Father shew, then in giuing his owne Sonne, the most deare thing vnto him. 4. it was the Redeemers and Sauiours part, to restore vs vnto the dignitie of the sonnes of God: vnto whom did this more properly belong, then vnto the Sonne of God?

Controv. 8. *That Christs death was a full satisfaction for our sinnes, against Socinus his cauills.*

Obiect. If Christs death were a satisfaction vnto the iustice of God for the sinnes of the world: then 1. it must haue beene performed by the same person that had offended. 2. The iustice of God required a punishment equiualent to the offence, namely, euerlasting destruction and malediction, which Christ sustained not. 3. The Scripture no where speaketh of any such satisfaction for vs by the death of Christ.

Answ. 1. As in humane Courts there is a double kind of iustice, either strict or rigorous iustice, or iustice moderated and tempered with equitie and clemencie: as if a king inflict vpon a traytor either the punishment of death, or the mulct of ten thousand talents, in the rigour of iustice he may exact either; but if he shall in his clemencie accept an 100. talents of an other, that shall vndertake for the offender, here now is iustice tempered with mercie: So is it with God, he dealeth with some in strict iustice, as with the reprobate Angels, and reprobate men, that doe despise Christ and his redemption; but with his elect he dealeth in an other kind of tempered iustice, accepting the satisfaction of Christ for them, not a stranger from them, but made man like vnto them.

2. Though Christ suffered not eternall paines, yet in respect of the excellencie of his person, that suffered, and the bitternes of that agonie, which he endured, did beare that punishment which in Gods gracious acceptance was equivalent vnto euerlasting paine.

3. And though the Scripture vse not the very tearme of satisfaction, yet there are words of like force and efficacie applyed to the death of Christ, as λύτρον, ἀντίλυτρον, ἀπολύτρωσις, ransome, redemption, and such like, as Matth. 20. 28. *To giue his life for the ransome of many:* Rom. 3. 24. *are iustified, &c. by the redemption that is in Christ Iesus:* and in many such places the like phrases are found.

Controv. 9. *That Christs death was not onely satisfactorie, but meritorius, against Socinus.*

Obiect. No satisfaction of a due debt, hath merit in it, for no more is paid then is due: Christ

Chriſt then by his death merited not, becauſe he payed our due debt: neither doth the Scripture aſcribe any merit to Chriſts death.

Anſw. 1. It is true, that he which ſatisfieth for his owne debt, therein doth not merit: for he payeth but that hee oweth, but he that ſatisfieth for an others debt, meriteth two wayes, firſt in reſpect of the debter, in paying that he oweth not; then in reſpect of the creditor, who by an agreement, couenanteth to accept the ſatisfaction of the vndertaker, not as a recompence onely for the debt, but as a merit to deſerue further grace and fauour for the debter: So Chriſt hath truely merited in reſpect of vs, in paying our debt for vs, and in reſpect of God, who accepteth the death of his ſonne as truely meritorious of his grace and fauour for vs.

2. And further herein appeareth the merit of Chriſts death: 1. In reſpect of the excellencie of the perſon that died. 2. Of the perfect obedience and fulfilling of the Law. 3. His great loue and willingnes in ſuffering. 4. And beſide his ſatisfaction, he was a faithfull martyr and witneſſe of the truth, Reuel. 3.14.

3. The Scripture, though in direct tearmes, it aſcribeth not merit vnto the death of Chriſt, yet it vſeth words equiualent, as the word περιποιησις, *acquiſitio*, purchaſing, includeth merit, as Act. 20.28. Chriſt is ſaid to haue purchaſed his Church by his blood; and Epheſ. 1.14. *It is called the redemption of the poſſeſſion purchaſed, &c.* which is all one as if he had ſaid merited. See more in *Pareus dub.* 7.

Here follow certaine queſtions and controuerſies of weight, touching originall ſinne.

Controv. 10. *That there is originall ſinne in men by the corruption of nature, againſt the opinion of the Hebrewes.*

The Hebrewes doe reiect this ſaying of the Apoſtle, that ſinne entred into the world, and death by ſinne: and they vrge vs to ſhewe ſome authorities out of the old Teſtament, to proue the propagation of Adams ſinne to his poſteritie.

Paulus Burgenſ. addit. 2. thus confuteth their opinion:

1. That death which was inflicted vpon Adam for his tranſgreſſion remaineth, *quoad pœnam*, as it is a puniſhment, is euident by that place, Gen. 3.3. *Duſt thou art, and to duſt thou ſhalt returne:* which ſentence of mortalitie is executed as we ſee by experience vpon all Adams poſteritie.

2. Then he prooueth, *Quod illud peccatum transiit ad poſteros quoad culpam*, that that ſinne did alſo paſſe ouer vnto his poſteritie, euen in reſpect of the fault: this he prooueth by the teſtimonie of the Hebrewes themſelues: firſt by the words which they vſe in circumciſion, which are theſe, *Deus noſter, pars noſtra, & protector noſter, præcipit erui carnem noſtrum ab inferno, propter fœdus ſanum quod poſuit in carne noſtra*, God our portion, and our protector, hath commanded that our fleſh ſhould be deliuered from hell, for his couenant ſake which hee hath placed in our fleſh, &c. But infants which are circumciſed haue not deſerued hell by any actuall ſinnes, which they had committed, therefore they are guiltie of hell in reſpect of originall ſinne. To this purpoſe alſo he produceth the teſtimonie of *R. Salmai*, who giueth this note vpon that place, Geneſ. 2.4. *Theſe are the generations of heauen and earth, &c.* that in two places onely this word *toldoth*, generations, is written fully, namely, with *chalem* in the beginning and ende; in this place before Adams fall: for in the beginning men were created *ſecundum plenitudinem ſuam & perfectionem*, in their ſalnes and perfection: but after Adam had ſinned, their generations were corrupted, and therefore, Gen. 5. and otherwhere, that word is not expreſſed fully with *chalem* in the ende: the other place is, Ruth 4. *Theſe are the generations of Phares, &c.* there the word *toldoth*, is written fully, becauſe Chriſt the ſonne of Dauid, was the ſonne of Phares, for vntill hee came, the generation of man ſhould not be reſtored. *ex Burgenſ.*

3. But there are euident places beſide out of the old Teſtament, for the proofe of original ſinne: as Gen. 9.21. *The imagination of mans heart is euill from his youth:* and Dauid confeſſeth, Pſal. 54. *I was borne in iniquitie, and in ſinne hath my mother conceiued me, &c.*

Controv. 11. *That Adams sinne is entred into his posteritie, by propagation, not imitation onely, against the Pelagians.*

The Pelagians held these two heretical positions concerning this matter: 1. That Adams sinne is deriued into his posterity, not by any naturall propagation, but by corrupt imitation: 2. the other, that death is entred into Adams posteritie, not as a punishment of Adams sinne; but as a defect of nature, issuing out of the fraile and brittle composition and constitution of mans body: these strange assertions, are thus confuted by *Augustine.*

1. If the Apostle had spoken here of the beginning of sinne by imitation, not by propagation, *Non eius principium fecisset Adamum, sed diabolum, &c.* he would not haue made Adam the beginning, but the deuill, &c. for he sinned first, he was a lyer from the beginning, Ioh.8.44.

2. As he in whom all are quickned, and made aliue, beside that, hee gaue an example of righteousnesse to those that imitate him, *Dat etiam occultissimam fidelibus gratiam, &c.* giueth also secret grace vnto the faithfull, &c. so he in whome all die, beside the example of imitation in transgressing Gods commandement, *occulta etiam labe, &c.* he also infected all his offspring, with the secret contagion of concupiscence: *August. lib. 1. de peccator. merit. & remiss.c.9.*

3. Further *Augustine* presseth these words of the Apostle, Rom. 5. 16. the fault is of one offence to condemnation, but of men onely guilty of condemnation for their actuall sinnes: he should haue said, *condemnationem fieri ex multis peccatis, &c.* that condemnation came through many offences, not through one: *Epist. 89. ad Hilarium.*

4. And in an other place he vrgeth this reason: because many in sinning doe not propound vnto themselues the example of Adam, but haue other occasions which mooue them: as when a theife killeth a man, he did it, *nihil de Adamo cogitans*, thinking nothing of Adam, but to this ende, that he might haue his gold, &c. Adams eating of an apple which was forbidden, can yeeld no example of imitation to a murtherer: and there are many wicked men in the world, that neuer heard of Adams transgression: to this purpose *Augustine, lib.6.cont. Iulian.c.* 12.

5. Beside the Apostles words euidently conuinceth them: for the Apostle saith as sinne entred, so death by sinne: then as death actually is propagated, so also sinne, *Tolet annot.*15. And death is entred vpon all, because all haue sinned: seeing then infants die, it followeth that they sinne, but not actually, therefore they haue originall sinne: *P. Martyr.*

6. Hence it is euident, that the Commentaries which passe vnder *Hieromes* name, are forged: for that author saith vpon this place, *Insaniunt, qui de Adamo per traducem ad nos asserunt venisse peccatum:* they are madde, which affirme that sinne is come vpon vs, as traduced and deriued from Adam, &c. for *Hierome* liuing in the same time, that *Pelagius* broached his heresie, did condemne and detest it, as *Augustine*, and other orthodoxall writers did.

Controv. 12. *Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed, whether the soule be derived from the Parents.*

The Pelagians to strengthen their error in denying the propagation of originall sinne from Adam to his posteritie; obiected thus: The seate and place of sinne is the soule, but the soule is not propagated nor deriued by generation from the parents: therefore neither sinne.

To this obiection diuers answers are made: 1. Some thinke that originall sinne is conueied by that carnall pleasure and delight, which the parents haue in the act of generation: but this is not so, for these two reasons: 1. Because that carnall pleasure is not sinne, vnlesse some euill affection beside doe concurre with it: for without that delight, there is no generation: which if it were necessarily accompanied with sinne, the Scriptures would not haue giuen libertie to marrie, if it were in it selfe a sinnefull act. 2. And if it were admitted, that this naturall delight were sin, yet thereby that infirmitie onely should be conueyed, whereas originall sinne is a generall corruption of nature.

2. Some thinke, that God createth the soules of men, agreeable to their corrupt bodies: like as he giueth vnto dogs, and other creatures spirits answerable to their state and condition: But this opinion is reiected likewise: for if God should create or make any soule euil, he

be ſhould be the author of ſinne.

3. Some doe thinke, that the ſoule of man is deriued alſo *ex traduce*, as they tearme it, and propagated from the Parents, as the bodie is: this opinion *Tertullian* ſeemed to fauour, and *Auguſtine* holdeth it probable, *Geneſ. ad liter. c.* 10. ſome of their reaſons are theſe: 1. Becauſe in the making of the woman it is not ſaid, that God breathed into her the breath of life, as it is expreſſed of Adam, and therefore it is like that ſhe had, as her bodie, ſo her ſoule from Adam. *Anſw.* Nay rather, the contrarie is inferred, becauſe no mention is made of the ſoule and ſpirit of Eue, that it had the like beginning which Adams had: otherwiſe hee would haue ſaid, this is ſoule of my ſoule, as he ſaith, *Bone of my bones, fleſh of my fleſh.* 2. Gen. 46.26. it is ſaid, that 66. ſoules came out of the loines of Iacob. *Anſw.* Here the ſoule is taken for perſon: and by a Synecdoche, the whole man is vnderſtood by a part: and that is ſaid of the whole, becauſe of the vnitie of the perſon, and the neare coniunction of the ſoule and bodie, which is true onely in the one part, namely the bodie, which onely came out of the parents loynes: in the ſame ſenſe, Mary is ſaid to be Θεοτόκος, the mother of God, becauſe Chriſt both God and man was borne of her, and yet he was borne onely as man. 3. If the ſoule be not propagated by generation, but created in the bodie, then it would follow, that God on the ſeuenth day had not made an ende of the creation. *Anſw.* It followeth not, God ceaſed from creating any new kind, but now the inſpiring of the ſoule, is but a continuing of that way of the ſoule, which God in the firſt creation made for it.

The better opinion then is, *Animas creando infundi, & infundendo creari:* that the ſoules are infuſed by creation, and created by infuſion; the reaſons of which opinion are theſe. 1. The direct words of Scripture, Zach. 12.1. God is ſaid to haue formed the ſpirit of man within him: and Heb. 12.9. he is called the Father of ſpirits. 2. An other ground of this opinion is taken from the nature and condition of the ſoule: it is a ſpirituall and immateriall eſſence, immortall and incorruptible, and therefore cannot come of corruptible and corporall ſeed. 3. Chriſts ſoule came the ſame way, which other mens ſoules doe; for otherwiſe hee ſhould not be like vs in all things, ſinne excepted: but his ſoule was not propagated from Marie: for if he had both his ſoule and bodie from her, he might as well be ſaid to haue been in the loynes of Abraham, when hee paied tithes to Melchiſedech, as Leui, Hebr. 7. 10. and yet though Leui had his bodie onely, not his ſoule from the loines of Abraham, he is ſaid to be in his loynes, becauſe he came from thence by the ordinarie and common generation, but ſo did not Chriſt: ſeeing then this opinion is refuſed of the generation and deriuation of the ſoule; we alſo reiect this anſwer concerning the propagating of originall ſinne.

4. This then is our more full anſwer vnto this obiection of the Pelagians: 1. Although we cannot giue a ſufficient reaſon of this, how originall ſinne ſhould be propagated, yet it is enough for vs that it is ſo, that we are all by nature the children of wrath. 2. It is not true, that onely the fleſh and bodie of man is propagated from the parents: for then man ſhould conferre leſſe in his generation, then bruit beaſts, from whom not the bodies onely, but the ſpirits doe iſſue in the generation of their kind: ſo then, *totus homo ex toto homine naſcitur*, whole man is generated of whole man: and *anima, licet non materialiter, tamen originaliter*, the ſoule, though not materially, yet originally is taken from Adam: *Pareus:* We doe not ſay, that the ſoule of man is deriued from the ſoule of the father, yet man conſiſting of body and ſoule is begotten of his father, the Lord beeing the father of ſpirits, concurring in that naturall act of carnall generation. 3. It is denied, that the ſoule onely is the ſeate of ſinne: it is the corruption of the whole man, conſiſting both of body and ſoule: the whole man then is corrupted, and ſo the ſeate and place of ſinne: *Pareus:* and how the ſoule beeing created pure, commeth to be infected with ſinne, *Lyranus* well ſheweth, *Sicut liquor bonus inficitur ex corruptione vaſis, &c.* as a good liquor is infected by the corruption of the veſſell: ſo originall ſinne, *prouenit ex carne cauſaliter, ſed tamen in anima eſt ſubiectiuè & formaliter:* commeth of the fleſh as the cauſe, but it is in the ſoule as the ſubiect and formally; like as ſickeneſſe and infirmitie commeth of corrupt and vnholeſome meats, as the cauſe, but the meate is not capable of ſickeneſſe as the ſubiect, the bodie is the ſubiect of ſickeneſſe: to this purpoſe *Lyranus: Faius* expreſſeth it by this ſimilitude: the pure ſoule is infected with the contagion of impure ſeed, *ſicut manus immunda flos inſignis pollutitur, &c.* like as a faire flower is polluted with vncleane hands: *Pet. Martyr* yet more diſtinctly ſheweth the manner how this pollution entreth into the ſoule: *& corporis impuritate, & imbecillitate ſua:* by two wayes, the impuritie of the bodie, and it owne weakeneſſe: for both the ſoule is weake, and not able to re-

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sist the corrupt inclination of the flesh: it is not created in such strength and perfection, as Adams soule was; and the bodie is vnapt and vnfit for any spirituall worke: and this may suffice for an answer vnto this obiection of the Pelagians concerning the originall of the soule.

Controv. 13. *Against the Pelagians and Papists, that originall sinne is not taken away in baptisme.*

1. The Pelagians obiect further, that there is no originall sinne propagated vnto Adams posteritie, or at the least remaining in them: for that which is taken away and blotted out, remaineth not, now orignall sinne is taken away in baptisme, and therefore is no more extant.

Answ. There must be two things considered in sinne: the act thereof as the matter, and the guilt: now there is herein a great difference betweene originall and other actuall sinnes: for in those the act is transitorie and remaineth not, & the guilt is remitted by faith in Christ: in originall sinne, though the guilt thereof be remitted in baptisme, yet the matter thereof, which is the corruption and depravation of mans nature remaineth, it passeth not away, as the transitorie act of other actuall sinnes: and for the more full demonstration hereof, *Augustine* vseth two similitudes: like as the corne is sowne without chaffe or straw, and yet the corne that springeth of the seed hath both: and as they which were circumcised beget children that are vncircumcised, and had neede of a newe circumcision; so the fathers beeing regenerate by a new birth, yet doe beget vnregenerate children: the sanctitie of the Parents no more passeth to their children, then their knowledge and other vertues: *Mart.*

2. The Romanists denie not but there remaineth a corruption of nature still in the children of God after Baptisme, but they say it remaineth *vt pœna & exercendæ virtutis materia*, not as a fault, but as a punishment, and matter or occasion for the exercising of vertue: *Lyran.* And it was concluded in the Councell of Trent, in baptisme *tolli omne illud, quod veram habet & proprium rationem peccati*, all that to be taken away, which hath the proper and true nature of sinne, *Concil. Trid. sess.* 5. the Rhemists also affirme that children baptized haue neither mortall nor veniall sinne, *annot.* 1. *Iob.* 1. *sect.* 5.

Contra. 1. We confesse that the guilt and punishment of originall sinne is washed away by faith in Christs blood; but yet the staine and blot remaineth still: though in Christ we are deliuered from the punishment due vnto sinne; yet the euill qualitie of our nature is not purged away, namely our naturall proneneſse and aptneſse to euill: which shall not fully be purged, vntill the resurrection, when we shall put off all corruption together with mortalitie: to this purpose *Augustine* saith well, *Memmisse debemus omnium peccatorum plenam remissionem, &c.* we must remember that there is full remission of sinnes in baptisme, *hominis vero qualitatem non totam continuo mutari, &c.* yet the qualitie or condition of man is not straite changed: *de peccator. merit. & remiss. lib.* 1. *cap.* 25. 2. And that originall corruption, hath the verie nature of sinne, euen after baptisme, the Apostle sheweth euidently, Rom. 7. 7. where he calleth the concupiscence of our nature sinne. See further hereof, *Synops. Centur.* 3. *err.* 11.

Controv. 14. *What originall sinne is, against the Romanists and some others, and specially against them, which hold it to be Adams sinne imputed onely to his posteritie.*

1. *Faber* and *Erasmus* in their annotations vpon this place, seeme to be of opinion, that originall sinne is onely a pronenes and aptneſse vnto sinne, which is graft in vs by nature: But this is refelled by the Apostle here, who saith, that in Adam all haue sinned, and therefore death is also entred vpon all: death is the stipend of sinne: if then death actually is gone ouer all, so also sinne.

2. *Flacius Illyricus* held originall sinne to bee a kind of substance: But this is a daungerous opinion: God onely is the Creator of substances, and natures; but hee made not sinne.

3. As he giueth too much to originall sinne, making it a substantiall thing in man; so the Romanists too much extenuate it, and allow it too little: 1. *Pighius* and *Cathaainus* thinke, that originall sinne is nothing else, but the preuarication and transgression of our first parents, made their posterities onely by imputation, because Adam in himselfe contained all mankind, and God made his couenant not onely with him, but with all his posteritie, beeing

ing then in his loynes, and so his sinne is imputed vnto them: but there is nothing in men naturally, that hath the proper nature of sinne: which is defined to be *dictum, factum, vel concupitum, &c.* somewhat said, done, or coueted against the law of God, which cannot be in infants: to this purpose *Catharinus*, and before him *Pighius, in 1. contr. de peccat. orig.*

Contra. 1. *Bellarm. lib. 5. de amiss. grat. c. 16.* and *Pererius disput. 16. in 5. cap. ad Roman.* would confute this opinion, and proone that originall sinne is a reall and inherent corruption in the nature of man, and not imputed onely: because as we were sinners in Adam, so we are made iust by Christ, which is not by the imputation of his righteousnesse, but by an inherent iustice, which is giuen vnto vs by the merits of Christ, &c. But this were to confute one error by an other: for the Apostle euidently and expressely sheweth, c. 4. 3. that Abrahams faith was imputed and counted vnto him for righteousnesse: and therefore the iustice whereby we are counted iust before God, is the iustice of Christ imputed to vs by faith: so also Adams sinne is imputed to his posteritie: but beside there is an euilnes and prauity of nature procured by the trangression of Adam; as beside the imputed righteousnes of Christ, there is also in the faithfull an inherent righteousnes also, which is their holines and sanctification, but they are not thereby iustified before God.

2. We haue better reasons out of the Scripture to refute this assertion: for where there is no sinne, death hath no power: because all are sinners by nature, they all die: otherwise the Apostle had not reasoned well, that death raigned from Adam to Moses, because all had sinned, v. 14. And v. 19. the Apostle saith, that by one mans disobedience many are *peccatores constituti*, made sinners, which is more then to be counted sinners, or to haue sinne imputed.

3. That definition is of actuall sinne, which is of such things as are said, done, or coueted against the law of God: But sinne is more generally taken for any thing which is contrary to the law of God: now the naturall rebellion and resistance of the flesh, in not beeing subiect to the will of the spirit, but continually striuing against it, which is to be seene euen in children, who seeth not that it is contrarie to the Law of God, and hath in it the nature of sinne?

4. Dauid complaineth that he was borne in sinne, and conceiued in iniquitie, Psal. 51. and S. Paul, Rom. 7. calleth his naturall corruption, sinne dwelling in him: So that these holy men confessed that they were sinfull by nature: Otherwise, if there were not in vs originall sinne by nature of our owne, but onely Adams imputed, it would follow, that his posteritie should be punished not for their owne, but an others sinne: which were against the rule of Gods iustice, *Martyr.*

Controv. 15. *That originall is sinne not onely the priuation of originall iustice.*

Bellarmine with other of the Romanists, will not haue originall sinne to be any euill positiue qualitie in man, but onely *carentia iustitiæ originalis, & habitualis auersio à Deo:* a wanting of originall iustice, and an habituall auersion from, and a forsaking of God: *Bellar. lib. 5. de amiss. grat. c. 15. Lyranus* addeth an other clause, that originall sinne is a defect or want of originall iustice, *cum debito habendi eam*, with a due debt or obligation to haue the same, &c. Now their cheife reason, that originall sinne is no euill habite or positiue qualitie, but onely a defect or priuation, is this, because God is the author of all positiue things, that haue a beeing or existence: but he is no way the cause of originall sinne: *Bellarm. ibid. Thering. replic. ad addit. 5. Paul. Burgens.* And if it were an habite, Adam could not haue transmitted it to his posterity: *Bellarm. ibid.*

Contra. 1. *Paulus Burgens.* taketh exception to *Lyranus* definition of originall sinne: that it is not a meere priuation, but *habitus corruptus*, a corrupt habite: like as in a disease there is not onely a priuation of health, but there is also some positiue thing, *habet humores male dispositos*, the humors also are euill affected and disposed: and so is it in originall sinne, there is an euil quality and habite beside the want of originall iustice: and therefore it is called concupiscence, *qua sonat aliquod positiuum*, which soundeth and signifieth some positiue thing, &c. This exception of *Burgensis* is iust, and his opinion herein is agreeable to the Apostle, who calleth originall sinne *peccatum inhabitans*, an in-dwelling sinne, Rom. 7. 20. and *corpus mortis*, the bodie of death: originall sinne hath then a kind of existence, for how else could it be called a bodie of sinne or death? See more hereof elsewhere, *Synops. Centur. 4. err. 14.*

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2. Concerning the reasons obiected; 1. God is the author of euery substance, and of euery naturall qualitie, but not of vnnaturall dispositions or qualities; as neither of diseases in the bodie, nor of vices in the minde: this euill qualitie was procured by mans voluntarie transgression. 2. And though habites, which are personall, & obtained by vse and industry are not transmitted to posterity, yet this euill habit was not personall in Adam, as he is considered, *vt singularis persona*, as a singular person, but by him it entred into the nature of man, as he was *totius humanæ naturæ principium*, the beginning of the whole nature of man.

3. *Burgensis* taketh another exception vnto *Lyranus* addition, and hee thinketh that Adams posteritie is not bound to haue the originall iustice, which was giuen to Adam: for they haue no such bond, either by the law of nature, for that originall iustice was supernaturally added, or by any diuine precept; for God gaue vnto Adam no other precept, but that one, not to eate of the forbidden fruit: and therefore they were not bound at all to haue or retaine Adams originall iustice: Thus *Burgens.*

Contra. 1. Herein I rather consent vnto *Thoring* the *Replic.* vpon *Burgens.* who thus argueth, that this debt or bond, to haue originall iustice, was grounded vpon the law of nature, which is the rule of right reason; for by nature euery one is tied to seeke the perfection and conseruation of it kind: & this originall iustice tended vnto the perfection of man; which though it were supernaturally added vnto man, yet it was not giuen him alone, *sed pro tota natura*, but for the whole nature of man, and so he concludeth well, that man is culpable in not hauing this originall iustice, though not *culpâ actuali, quæ est suppositi*, by any actuall fault which belongeth to the person or subiect, yet *culpâ originali, quæ est naturæ*, by an originall fault, which is in nature. To this purpose the *Replic.* And this may be added further, that if Adams posteritie were not debters in respect of this originall iustice, then were they not bound to keep the law, which requireth perfect righteousnesse; and so it would follow, that they are not transgressors against the law, if they were not bound to keep it: the first exception then of *Burgensis* may be receiued, but not the second.

2. *Pighius* also, who denieth originall sinne to be a priuation or want of originall iustice, holdeth it to be no sinne to want that iustice, which is not enioyned by any lawe vnto mankind: for no law can be produced which bindeth infants to haue that originall iustice, and therein he concurreth with *Burgensis.*

Contra. But this obiection is easily refuted: for first man was created according to Gods image, in righteousnesse and holines, which image Adams posteritie is bound to retaine: but he by his sinne defaced that image, and in stead thereof begate children after his owne image, Gen.5.3. in the state of corruption. And whereas *Pighius* replyeth out of *Augustine*, that the image of God in man consisteth in the three faculties of the soule, the vnderstanding, memorie, and will: *Augustine* must not be so vnderstood, as though herein consisted only the image of God, but as therein is shadowed forth the mysterie of the Trinitie: for the Apostle expressely sheweth, that this image of God is seene in righteousnesse and holinesse, Ephes.4.24.

An other law is the law of nature, which is the rule wich euery one is to followe: *Cicero* could say, that *conuenienter viuere, &c.* to liue agreeably to this law, is the cheife end of man: to this law euen infants are also bound: there is a third law, which is the morall, which saith *Thou shalt not lust*, which prohibiteth not onely actuall but originall concupiscence: And whereas *Pighius* here obiecteth, that a law is giuen in vaine of such things as cannot be auoided, therein he sheweth his ignorance: for it is not in mans power to keepe the law; for then it had not been necessarie for Christ to haue died for vs, who came to performe that which was impossible by the law, Rom.8.3. yet was not the law giuen in vaine: for there are two speciall vses thereof, both to giue vs direction how to liue wel, and to bring vs to the knowledge of sinne, *ex Mart.*

4. This then is originall sinne: 1. It consisteth partly of a defect and want of originall iustice, in that the image of God, after the which man was created in righteousnesse and holines, was blotted out by the fall of man; partly in an euill habite, disposition, and qualitie and disorder of all the faculties, and powers both of body and soule: This was the state of man after his fall, and the same is the condition of all his posterity by nature.

Augustine also maketh originall sinne a positiue qualitie, placing it in the concupiscence of the flesh: not the actuall concupiscence, but that naturall corruption which although it be more generall, then to containe it selfe within the compasse of concupiscence onely, yet

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he ſo deſcribeth it by the moſt manifeſt effect; becauſe our natuarll corruption doth moſt of all ſhew and manifeſt it ſelfe in the concupiſcence and luſt of our members.

2. The ſubiect then and matter of originall ſinne, are all the faculties and powers of ſoule and bodie: the forme is the prauitie and deformitie of them; the efficient cauſe was the peruerſenes of Adams will; the inſtrument in the carnall propagation, the ende or effect is euerlaſting damnation both of bodie and ſoule without the mercie of God: *Martyr.*

3. Originall ſinne is either taken actiuely, for the ſinne of Adam, which was the cauſe of ſinne in his poſteritie: which is called *originale originans*, originall ſinne giuing beginning: or paſſiuely for the naturall corruption raiſed in Adams offspring by his tranſgreſſion: which is tearmed *originale originatum*, originall ſinne taking beginning.

4. Of this originall ſinne taken both waies there are three miſerable effects: 1. *Participatio culpæ*, the participating in the fault or offence: for we were all in Adams loines when he tranſgreſſed; and ſo we all ſinned in him, as here the Apoſtle ſaith. 2. *Imputatio reatus*, the imputation, of the guilt and puniſhment of ſinne; we are the children of wrath by nature, ſubiect both to temporall and eternall death. 3. There is *naturæ depranatio vel deformitas*, the depranation and deformitie of nature, wherein there dwelleth no good thing, Rom.17.18.

Controv. 16. *Of the wicked hereſie of Marcion and Valentinus, with the blaſphemous Manichees.*

1. *Origen* out of the words of the former verſe, where the Apoſtle ſpeaketh of our attonement and reconciliation by Chriſt, confuteth the hereſie of *Marcion*, and *Valentinus*, whoſe opinion was, that there was ſome ſubſtance, *quæ naturaliter Deo ſit inimica*, which naturally is an enemie to God: for if it were ſo, that his enemie, were *naturæ, non voluntatis*, in nature, not in the will of man, there would bee no reconciliation: for thoſe things in nature contrarie, and enemies one to the other, cannot be reconciled.

2. The *Manichees* alſo are here confuted, who did hold, that ſinne was of God, as the author and beginner thereof: for they did make two beginnings one of good, the other of euill, and two Princes, one of light, the other of darkenes: this wicked fancie is here confuted, for the Apoſtle ſheweth, that ſinne entred by Adam, and ſo deſcended to his poſteritie, *Faius.*

Controv. 17. *That all ſinnes are mortall, and worthie of death by nature.*

v.12. *And death by ſinne:* if then death came in by ſinne, yea children hauing onely originall ſinne are ſubiect to death: hence it is euident, that all ſinnes are in themſelues worthie of death: ſo that it is a vaine diſtinction, which the Romaniſts make betweene veniall, and mortall ſinnes: as though ſome ſinnes were pardonable in their owne nature: In that ſome ſinnes are pardonable, it is of grace and mercie in God, not in the qualitie and propertie of the ſinne, *Martyr.* Indeede there is ſome ſinne remiſſible, ſome irremiſſible, as ſinne againſt the holy Ghoſt: but this difference ariſeth not ſo much from the nature of the ſinne, as from the qualitie of the offender, whoſe heart is ſo hardened, that he cannot repent him of the blaſphemie againſt the ſpirit: Neither yet doth it followe, if all ſinnes are mortall in their owne nature, that therefore all ſinnes are equall: for as there are degrees in the puniſhment of death, ſo there are degrees in the ſinnes themſelues: and though euen great offences are pardonable in the mercie of God, yet pardon in ſuch ſinnes is more hardly obtained.

Controv. 18. *That Henoch and Elias are not yet aline in their bodies.*

v.12. *And ſo death went ouer all men:* Hence then it is concluded, that Elias and Henoch, doe not yet liue in their bodies; whom the Romaniſts hold ſhall come in the ende of the world to preach againſt Antichriſt: *Gorrhan* would thus helpe the matter, that death entred vpon them *reatu, non actu*, not in act, but in the guilt: their death is deferred, it is not taken away, &c. for they hold that they ſhall be killed by Antichriſt in the ende of the word.

Contra. 1. That it is appointed vnto men to die, the Apoſtle teſtifieth Heb. 9. 27. none are exempted from the common law of death: as it is ſaid, 2. Sam. 14. 14. *We muſt needes die, and we are as water ſpilt vpon the ground, that cannot bee gathered vp againe*: and the Pſalmiſt ſaith, Pſal. 88. 48. *What man liueth and ſhall not ſee death?* Therefore Henoch and Elias are ſubiect to this generall law of death. 2. And if they were yet aliue, they muſt be either in the celeſtiall or terreſtial Paradiſe: but the terreſtiall was deſtroied in the flood, and there they could not be preſerued: and from the celeſtiall Paradiſe, none can returne to die againe, that is no place or habitation for mortall creatures. See further hereof *Synopſ. Centur. 5. er. 32.*

Controv. 19. *The Virgin Marie conceiued in originall ſinne.*

The Romaniſts in their annotations vpon the 14. v. doe affirme, that whereas all other are conceiued and borne in originall ſinne, *Chriſt onely is excepted, and his mother for his honour, and by his ſpeciall protection (as many godly men iudge) preſerued from the ſame, &c.*

Contra. 1. But this error is euidently confuted by the Apoſtles words, who ſaith, *that in him*, (that is in Adam) *all haue ſinned:* therefore euen the Virgin Marie alſo: for onely Chriſt was conceiued by the holy Ghoſt without the ſeed of man of a virgin, and therefore he only was conceiued without ſinne. 2. And it was more for Chriſts honour to be borne of a ſinner, himſelfe no ſinner, to ſhew his puritie and perfection, and to come cleane and vndefiled euen out a veſſell not originally cleanſed from ſinne. 3. If the holy Virgin muſt be conceiued without ſinne, becauſe of her Sonne, that was borne without ſinne, then by the ſame reaſon the mother of Marie muſt haue the ſame priuiledge, becauſe ſhe brought forth Marie without ſinne, and ſo her mother before her: and thus this priuiledge muſt runne vp ſtill vnto Chriſts progenitors.

4. Why are they afraid to determine this point abſolutely, that Marie was conceiued without ſinne, but ſet it downe onely as a priuate opinion of ſome godly men: whereas *Sixtus* the 4. hath decreed it was ſo, and thereupon for the ſtrengthening of his opinion, inſtituted the feaſt of the conception of the Virgin Marie, and added theſe words to the ſalutation of Marie, *& benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea*, and bleſſed be Anna thy mother, from whome thy virgins fleſh proceeded without ſpot. 5. They will not denie, but that *Bernard*, the Maſter of ſentences, *Thomas Aquin.* and before them *Auguſtine*, were godly and deuout men: all which held the contrarie, that the Virgin *Marie* was not conceiued without ſinne. *Auguſt. de Geneſ. ad liter. lib.* 10. *c.* 18. *Bernard. epiſt.* 174. *Magiſter lib.* 3. *diſtinct.* 3. *Thom. Aquin.* vpon that place.

Controv. 20. *Againſt merits.*

v. 16. *The gift is of many offences:* hence is inferred, that ſeeing our iuſtification by Chriſt is called a grace, and gift, that it proceedeth from the free loue, grace, and fauour of God. *Pareus* here well inferreth, *faceſſant ergo merita congrui, &c.* away with all merits either of congruitie as preparations vnto grace, or of condignitie vnto ſaluation: for if our iuſtification and ſaluation were of merit or worke, it were not of grace: as the Apoſtle concludeth, Rom. 11. 6. *If it be of grace, it is no more of workes: for then worke were no more worke, &c.*

21. Controv. *That the puniſhment of originall ſinne is euerlaſting death.*

v. 18. *By the offence of one the fault came of all vnto condemnation, &c.* Here are two opinions to be refuted, the firſt is of thoſe, which either promiſed vnto Infants dying without baptiſme in originall ſinne, the kingdome of heauen, as one *Vincentius* did hold, whom *Auguſtine* confuteth, *lib.* 1. *de origin. anime, c.* 9. or elſe did aſſure vnto them an happie eſtate in ſome middle place betweene heauen and hell, as the Pelagians, *Auguſt. hareſ.* 88. vnto which opinion *Pighius* and *Cartharinus*, two Popiſh champions, come very neere, who thinke that Infants dying in their infancie, and ſo in originall ſinne, ſhould enioy an happie and bleſſed eſtate here in earth after the generall reſurrection.

The other opinion is generally of the Romaniſts, which hold, that Infants dying without baptiſme, ſhall haue *pœnam damni*, the puniſhment onely of loſſe, in beeing deprined of the

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viſion of God: but they ſhall not haue *pœnam ſenſus*, the puniſhment or torment of ſenſe or feeling: and here ſome doe exempt them from all torment both inward and outward, as *Thomas* with other Schoolemen, *in 2.ſentent.diſtinct.* 33. ſome doe thinke they ſhall haue *internum animi dolorem*, the inward greife of minde for the loſſe of the heauenly beatitude: as holdeth *Pet. Lombard. 2.ſentent.diſtinct.* 33. with ſome other ſchoolemen, to whome *Bellarmine* ſubſcribeth, *lib.6.de amiſſ.grat.c.6.*

1. For the firſt opinion, that Infants dying in their originall ſinne, are not excluded heauen, theſe arguments are brought.

1. The infants ſhall be afflicted with no ſenſible puniſhments, becauſe they had no euill mind, will, or purpoſe while they liued here.

2. Neither is there any contrition or ſorrow in this life required for originall ſinne, much leſſe in the next: to this purpoſe *Pighius.*

3. *Catharinus* among other reaſons, vrgeth that place, Dan. 12. 2. *that many ſhall awake out of the duſt, ſome to euerlaſting life, ſome to ſhame:* whereupon he inferreth that all ſhall not riſe to one of theſe ends, but ſome; and ſo there ſhould be a third ſort, that ſhould neither goe to heauen, nor hell, but enioy a third place.

4. There ſhall be a new heauen and a new earth: as the new heauens ſhall not be without inhabitants, ſo neither the earth, which is moſt like, ſhall be the place for ſuch Infants.

Contra. 1. Though infants actually in their life ſhewed no euill purpoſe, will, or intent, yet it is ſufficient to their condemnation, that they had an euill inclination by nature, which would haue ſhewed it ſelfe if they had liued to years of diſcretion: the only cauſe, why their euill inclination appeareth not, is for that their mind hath not fit organes or inſtruments, to exerciſe the faculties thereof: like as the young cubbes of foxes and wolues are killed, and deſtroied, when they are yet young, though they haue yet done no harme, becauſe it is certaine, if they ſhould be ſuffered to grow, they would follow their kind: ſo the Scripture ſaith, *that the imaginations of mans heart are euill from his youth*, Gen.9.21.

2. And holy men euen for their originall ſinne haue ſhewed great contrition and ſorrow in this life: as Dauid confeſſing his ſinne, beginneth with his very ſinnefull birth and conception, Pſal.5.1. ſo S.Paul crieth out, Rom.7. *wretched man that I am, who ſhall deliuer mee from the bodie of this death!*

3. In that place of Daniel, *many*, is taken for *all*, as *Auguſtine*, and *Theodoret* expound that place: as S. Paul in the fift chapter to the Romans, v.17. by *many* vnderſtandeth all; *as by one mans diſobedience many were made ſinners*: for otherwiſe it would follow that all ſhould not ariſe, that ſleepe in the duſt, but onely ſome.

4. And it is a weake reaſon, there ſhall be inhabitants of the new earth, therefore infants ſhall inhabite it: *Bellarmine* thinketh that the earth ſhall be couered with waters, and ſo haue no inhabitants at all, but this is an idle ſpeculation: for the earth ſhall then be reſtored to a perfect eſtate, and not to lie hid vnder the waters: and to what end there ſhal be a new earth, it is curioſitie to enquire, the Scripture hauing not expreſſed it: And if it be appointed for the habitation of the Saints, to paſſe from heauen to earth, and to follow the Lambe whereſoeuer he goeth, it is a weake conſequent, that infants ſhall be thoſe Saints: thus much ſhall ſuffice for the anſwer vnto theſe reaſons.

5. And further the opinion it ſelfe to make any kind of happines out of the kingdome of heauen, and to inuent a third place betweene heauen and hell, is contrarie to the Scriptures: which ſorteth all men into two rankes or companies, which are appointed to two places: they are either of the ſheepe at Chriſts right hand, which ſhall enter into life, or of the goates at his left hand, for whome hell fire is prepared, Matth. 25. And the Scripture teſtifieth, that all that ſhall be ſaued, ſhall walke in the light of the celeſtiall Ieruſalem, Reuel. 22.4. and without it ſhall be dogges, c. 12.15. none then can be ſaued out of it.

2. Now we come to the other opinion of the Romaniſts, that ſend infants dying without baptiſme to hell, but they onely attribute vnto them a puniſhment without any ſenſe, vnleſſe it be the inward greife and dolor of minde, to ſee themſelues excluded the kingdome of God.

Contra. Firſt it is an vncharitable opinion to ſend all infants to hell that die vnbaptiſed: for the grace of God is not tied to the outward element: God can ſaue with-

out water: it is not the want of baptisme, but the contempt thereof, that condemneth: the Scripture saith, Mark. 16. 16. *he that shall beleeue, and be baptised shall be saued: but he that will not beleeue,* (not he, which is not baptised) *shall be damned:* here at three opinions. 1. The Papists generally hold, that all infants dying without baptisme, are damned: but this is a cruell and vncharitable opinion, as is shewed before, See elsewhere more hereof, *Synops. Centur. 3. cr. 3.*

2. Some thinke that many of the infants of the Saints are saued euen without baptisme, by the couenant of grace made vnto the faithfull and their seede, but not all, for some of the children of the faithfull doe not belong vnto election, such were *Ismael*, *Esau*. Thus *Pet. Martyr.*

3. But the better opinion is, that all the infants of faithfull parents dying in their innocent estate before baptisme, are saued by the generall couenant of grace, made to the righteous and their seede: because there is now no barre or impediment put in to hinder the efficacie of that couenant, as in those, which liue vnto the yeares of discretion, and depriue themselues by their impietie and vnbeleefe, of the benefit of that couenant.

Secondly, that such infants as are not saued by Christ, dying before baptisme, or after, doe suffer the sensible paines of hell fire, though in the least and easiest degree of all, it is thus prooued.

1. The Scripture saith, Reuel. 10. 15. *Whosoeuer was not found written in the booke of life, was cast into the lake of fire.* Infants then which are condemned, shall be punished in hell fire.

2. We see that infants euen in this life doe suffer in their infancie paine and torment of bodie: it therefore standeth with Gods iustice that infants euen for originall sinne should feele sensible torments.

3. If they will graunt that they shall haue the inward dolor of the minde to see others admitted into the kingdome of God, and themselues excluded, why not also paine of bodie? seeing the Scripture saith, that there shall be weeping and gnashing of teeth, when men shall see the Patriarkes entring into heauen, and themselues excluded, and thrust out at the doores. Luk. 13. 28.

4. Christ died for infants, as well as for others, and bare the punishment due vnto them for their sinnes: but he suffred both the torments of bodie and minde: therefore both were due vnto infants.

5. *Gregorie* is of this opinion, *perpetua tormenta percipient qui nihil ex propria voluntate peccauerunt*, they shall receiue euerlasting torments, which had not sinned by their owne will: *in 9. c. Iob.* so also *Augustine*: but he saith *mitissima omnium pœna erit eorum*, their punishment shall be most gentle and easie of all other, which beside originall sinne haue added none other sinnes, &c. and this may be safely affirmed with *Augustine*: But that which followeth, hath more doubt: *non audeo dicere, quod ijs, vt nulli essent, quàm vt ibi essent, potius expediret*, I dare not say, that it were better for them not to be at all, then to be there: *Augustin. Enchirid. c. 93.*

Controv. 22. *That Christs essentiall iustice is not infused into vs.*

v. 17. *Much more shall they which receiue abundance of grace, &c. Osiander* did hold, not *Lucas Osiander*, who hath written breife annotations vpon the old and new Testament: but another of that name before him, that the iustice of Christ is some reall thing infused into the faithfull, and that it was his essentiall iustice, as he is God, that is communicated to the faithfull, *ex Faio in v. 17.*

But the Apostle euidently refuteth this error, *c. 4. 22.* where he sheweth that it was imputed vnto Abraham for righteousnes, because he beleeued in God: if we are iustified by faith, then not by the essentiall iustice of Christ, which still remaineth in Christs person, as the subiect thereof; but the righteousnesse whereby we are iustified before God, is the righteousnes of Christ, as he is man, which is apprehended by faith: and this also is euident in this place, where the Apostle ascribeth iustification to the abundance of grace receiued; and how is it receiued but by faith?

Controv. 23. *Against the patrones of vniuersall grace.*

v. 18. *By the iustifying of one, the benefit abounded toward all men, &c.* Hence of late *Huberus*,

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Huberus, and before him the Pelagians would prooue, that the benefit of iuſtification is as vniuerſall toward all, euen infidels and vnbeleeuers, as the condemnation, that came in by Adam: for the Apoſtle on both ſides nameth all; for otherwiſe the benefite by Chriſt, ſhould be inferiour vnto the loſſe in Adam, which redounded generally vpon all.

Contra. 1. This tearme of vniuerſalitie *(all)* muſt be reſtrained according to the nature of the ſubiect: as Adam transfuſed his ſinne vnto all, which were his offspring, ſo Chriſt alſo iuſtifieth all his, that is, all which beleeue in him: ſo by *all*, the Apoſtle vnderſtandeth, the vniuerſall companie of the faithfull. 2. The preheminence of the benefit conſiſteth not in the equalitie of the number, that Chriſt ſhould ſaue as many, as are loſt in Adam, for then there ſhould be onely an equalitie, not a ſuperioritie.

3. But herein is the prerogatiue of grace ſeene: 1. In the excellencie of the effect, for life is a more excellent thing then death, and righteouſneſſe, then ſinne. 2. In the powerfulneſſe of the worke, it ſheweth a greater power to ſaue, then to deſtroy, to iuſtifie, then condemne: for it is an eaſier matter to deſtroy, then to ſaue, to pull downe, then to build vp, to mortifie, then to reuiue and raiſe to life. 3. The preheminence is in the amplitude and largnes of grace, in that we are iuſtified not onely from one, but all kind of ſinnes, as well actuall as originall; whereas originall ſinne is onely deriued from Adam: See more hereof, queſt. 15.

Controv. 24. *Againſt the Popiſh inherent iuſtice.*

v. 9. *So by the obedience of one ſhall many be made righteous, &c.* The Romaniſts, as *Bellar. lib. 2. de. iuſtificat. c. 1. Pererius diſputa. 17.* doe much vrge this argument againſt imputatiue iuſtice, that we are not iuſtified by the righteouſneſſe of Chriſt imputed by faith, but by an inherent righteouſnes, wrought in vs by Chriſt, whereby we are formally made iuſt: becauſe we are ſo made righteous and iuſt in Chriſt, as we became ſinners in Adam: but that was not by imputation of Adams ſinne, but by ſinne dwelling in them, whereby they are formally made ſinners: therefore we are formally made righteous by an inherent iuſtice remayning in vs, and not imputed onely: *Pererius* further vrgeth this phraſe, *iuſti conſtituentur*, many will be made iuſt, which is not all one, as to be reputed iuſt, or to be iuſt by imputation; but to be iuſt indeed.

Contra. 1. The compariſon betweene Adams diſobedience, and Chriſts obedience doth hold verie well euen in this point of imputation: for as there is in making of vs ſinners, both an imputation of Adams ſinne to his poſteritie, as comming out of his loines, as alſo an habituall prauitie and corruption of nature, the effect thereof: ſo there is a double operation of Chriſts obedience: both it is imputed vnto vs by faith, whereby we are iuſtified before God, and thereby there is wrought in vs holines and righteouſneſſe, which is our ſanctification, but by this, becauſe it is imperfect in this life, we are not iuſtified before God. 2. And whereas the Apoſtle vſeth the word *κατασταθήσονται, conſtituentur*, ſhall be made or conſtituted iuſt, we confeſſe that he meaneth, they ſhall be made iuſt indeede in Chriſt: but therefore the word is put in the future tence, becauſe in this life our ſanctification is but begun, it ſhall not be abſolutely perfect till the next life, when all imperfection and impuritie of our nature ſhall be cleane taken away, and then ſhall we be made perfectly iuſt indeed: See a more full anſwer to this obiection, *Synopſ. Centur. 4. er. 56.*

3. But if they ſhall further replie, that we are rather made ſinners by the reall corruption of our nature, then by the imputation of Adams ſinne, and ſo conſequently we ſhould rather be iuſtified by an inherent righteouſneſſe, then imputed onely; wee anſwer, that herein appeareth the preheminence of grace, that Chriſts righteouſneſſe onely imputed is more able to iuſtifie vs, then Adams ſinne onely imputed, was to condemne vs.

Controv. 25. *That we are iuſtified both by the actiue and paſſiue obedience of Chriſt.*

Piſcator in his annotations vpon this verſe vrgeth this point, that we are not iuſtified by the obedience of Chriſt in his life, which was his actiue obedience, but by his paſſiue obedience in his death, becauſe if we be iuſtified by his righteouſneſſe acted in his life, then ſhould he not haue needed to haue died for vs: for beeing iuſtified alreadie by the righte-

ouſneſſe of his life, there was no cauſe for Chriſt to be puniſhed for vs, beeing already made iuſt by his righteous life.

Contra. 1. Though the Apoſtle doe principally meane the particular obedience of Chriſt in ſubmitting himſelfe to his fathers will in his death, to giue his life for his ſheepe, as it is oppoſed to Adams particular diſobedience in eating of the forbidden fruite: which was in *re facillima*, in a thing moſt eaſie to haue been kept; whereas Chriſts obedience was *in re difficillima*, in a moſt hard and difficult thing, to giue himſelfe for vs euen vnto death: yet this his particular obedience in his death depended vpon the generall obedience of his life, whereby he merited the imputation of his righteouſnes: for the merite of Chriſts paſſion, depended vpon the holines and worthines of his perſon, which was manifeſted in his life.

2. There are two parts of our iuſtification, remiſſion of our ſinnes, and the making of vs righteous: the one was the proper worke of Chriſts death that paied the ranſome due vnto our ſinnes, the other of his perfect holines and righteouſnes, which was manifeſted in his riſing from the dead: and therefore the Apoſtle ioyneth them both together, Rom. 4. 28. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification:* ſee further of this matter, Controv. 20. in c. 4.

Controv. 26. *Againſt the Philoſophers, who placed righteouſneſſe in their owne workes.*

The heathen Philoſophers and wiſe men were vtterly ignorant of this making of men righteous by an others obedience: for they held them only to be righteous, which by continuall exerciſe and practiſe of vertue attained vnto an habite of well doing, which they aſcribed onely to their owne induſtrie and endeauour.

Contra. Theſe wiſe heathen in many things bewrayed their groſſe and palpable ignorance: 1. They knew not what remiſſion of ſinnes was, neither how ſinne entred into the world, or how it was taken away, they thought that by their well doing onely afterward, the former memorie of their ſinnes were worne out; whereas it is in God onely to blot out the remembrance of ſinne. 2. They aſcribed their vertues, ſuch as they were, to their owne free-will and endeauour; whereas Chriſtian religion teacheth vs, that God is the author of all good things, and that man of himſelfe is not able to thinke or conceiue a good thought. 3. They erred in ſeeking to be made righteous and iuſt by their owne workes, which beeing imperfect, and diuerſe waies blemiſhed, are not able to iuſtifie vs before God, who is abſolutely perfect: true it is that euery Chriſtian muſt endeauour to liue well, and aduance his faith with fruitfull workes: but it is Chriſts perfect obedience, and not our owne which is imperfect, that maketh vs truely righteous before God.

Controv. 27. *Againſt the Manichees and Pelagians, the one giuing too much, the other too little to the law.*

v. 30. *The lawe entred, that the offence ſhould abound, &c.* the Manichees vrge theſe and ſuch like places, againſt the law, as though it were euill, not diſtinguiſhing betweene the proper effects of the law, which it worketh of it ſelfe, as the Prophet Dauid expreſſeth them, Pſal. 91. *It conuerteth the ſoule, giueth wiſedome to the ſimple, giueth light to the eyes, &c.* and the effects of the law, which it worketh by reaſon of the weakneſſe of man, as it ſerueth to reueale the knowledge of ſinne, and to make it more abound: But the Apoſtle himſelfe, that here thus teſtifieth of the law, confeſſeth that in it ſelfe, the law is holy, Rom. 7. 12. for although we are not able to performe that which the law commandeth, yet the things are holy, iuſt, and good which the law requireth, and the deſire of the godly longeth after them.

As the Manichees detracted from the law, ſo the Pelagians aſcribed too much vnto it: for they held that the law was ſufficient to ſaluation, and that if a man did once vnderſtand what was to be done, by the ſtrength of nature he could doe it: the law then ſerued to reueale vnto them the will of God, and their owne ſtrength ſufficed, in their opinion, to performe it: They beeing further vrged, that the grace of God was neceſſarie, did in words acknowledge it: but by grace they vnderſtood firſt the nature of man, which was firſt giuen him of God, then the doctrine onely and knowledge of the law.

The Popiſh ſchoolemen differed not much from this opinion, who held that a man by the ſtrength of nature may keepe the precept of the lawe, *quo ad ſubſtantiam operis*, in reſpect of the ſubſtance of the worke, but not, *quoad intentionem præcipientis*, according to

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the intention of the lawgiuer: But it is euident out of the Scripture, that, no not the regenerate (much leſſe naturall men) are able to keepe the commandements of God perfectly, as S. Paul ſheweth by his owne example, Rom. 7. And if it were as the Pelagians held, that the law were ſufficient to ſaluation, then Chriſt died in vaine.

Controv. 28. *Of the aſſurance of ſaluation.*

v. 21. *Grace might raigne by righteouſneſſe vnto eternall life, &c.* Hence it is euident, that life is a conſequent of righteouſneſſe, as death is of ſinne, and that the faithfull are as ſure to obtaine life, if they haue righteouſneſſe, as Adam and Adams children were ſure to die after they haue ſinned. So *Chryſoſtome* vpon this place collecteth well, *Noli itaq; cum inſtitiam habeas, de vita dubitare, vitam enim excellit inſtitia, mater quippe illius eſt*, doe not therefore doubt of life and ſaluation, if thou haue iuſtice: for iuſtice excelleth life, being the mother thereof. This is contrary to the erroneous and vncomfortable doctrine of the moderne Papiſts; that it is preſumption for any man to be aſſured of his ſaluation. See further hereof elſewhere, *Synopſ. Centur. 4. err. 25.*

Controv. 29. *Of the diuerſe kinds of grace, againſt the Romaniſts.*

v. 21. *So might grace alſo raigne, &c.* The Popiſh Schoolemen haue certaine diſtinctions of grace, which either are not at all to be admitted, or elſe they muſt be firſt qualified, before they can be receiued.

1. Of the firſt kind is that diſtinction of grace, that there is *gratia gratis data, gratia gratum faciens*, grace freely giuen, and grace that maketh vs acceptable vnto God: two exceptions may be taken hereunto: 1. There is no grace, but is freely giuen, otherwiſe it were not of grace, that is, of fauour: but they in making one kind of grace onely, that is freely giuen, they inſinuate, that there are other graces, which are not freely giuen. 2. The grace which maketh vs acceptable to God, they hold to be a grace or habite infuſed, for the which wee are accepted: wherein they erre, in aſcribing that to a created or infuſed grace, which is only the worke of the free grace and fauour of God toward vs: this word (*grace*) is either taken actiuely for the loue, grace, and fauour of God; or paſſiuely, for thoſe ſeuerall gifts and graces, which are wrought in vs by the fauour of God: the firſt grace is as the cauſe, the other graces are the effects: the firſt is without vs, the other within vs: the firſt is the originall grace in God, the other are created graces. Now we hold that we are made acceptable vnto God, onely by the firſt grace of God towards vs, which is grounded in Chriſt, the Romaniſts aſcribe our acceptance with God to the other. See further hereof, *Synopſ. Cnetur. 4. err. 27.*

2. Of the other ſort is the diſtinction of grace, *operans, & cooperans*, working, and working together: as the working grace is that, which alone changeth the will, and maketh it willing; the grace working together, is that wherewith the will of man worketh for the effecting of that which it willeth. This diſtinction muſt be qualified: for to make the will of man a ioynt worker with grace, is againſt the Apoſtle, who ſaith, that it is God which worketh *in vs both the will and the deed*, Philip. 2. 13. But thus it may be admitted, that mans will beeing once mooued and regenerate by grace, is not idle, but then worketh with grace, not of it owne ſtrength, but as it is ſtill mooued and ſtirred by grace. See further hereof, *Synopſ. Centur. 4. err. 30.*

3. Of this ſort, is that diſtinction of grace, *praueniens, & ſubſequens*, grace preuenting and going before, and following grace: which are not indeed two diuerſe or ſeuerall graces, but diuerſe effects of one and the ſame grace: Gods grace preuenteth mans will, and changeth it, of vnwilling, making it willing, and then it followeth, to make the will of man fruitfull and effectuall; and this we acknowledge: but the grace ſubſequent or following, is not merited or procured by the well vſing of the firſt preuenting grace, in which ſenſe this diſtinction is to be reiected.

6. Morall obſeruations.

Obſerv. 1. *To follow the workes of the fleſh is enmitie againſt God.*

v. 10. *When we were yet enemies, &c.* They which delight in ſuch workes as God hateth, are enemies to God: whereupon *Origen* giueth this note, *quando reconciliatus eſt qui cauſam inimici ſecum gerit, &c.* how can he be ſaid to be reconciled to God, which yet retaineth the

cause of enmitie, &c. he then which continueth in such workes as are hatefull vnto God, cannot be said to be reconciled by the blood of Christ: as the Apostle further sheweth, *That no vnrighteous person shall inherite the kingdome of God*, 1. Cor. 6. 9.

Observ. 2. *Of the reconciling of enemies.*

v. 10. *When we were enemies, we were reconciled, &c.* As God did reconcile vs to himselfe, beeing yet his enemies, so we are taught herein to be like vnto our heauenly Father, to bee willing to be reconciled, and to be at atonement with our enemies: as Abraham made a league with Abimelech, and as Iacob did the like with Laban, who pursued him to haue wrought him some mischeife.

Observ. 3. *Wherein we ought to reioyce.*

v. 11. *We reioyce in God through our Lord Iesus, &c.* The Apostle here sheweth wherein the ioy of a Christian consisteth, that whereas the world reioyceth some in riches, some in honour, some in pleasure, some in their strength, humane wisedome, and the like; the Christian man is taught to reioyce in his redemption and saluation in Christ: as our Blessed Sauiour would haue his Apostles to reioyce, because their names were written in heauen, Luk. 10. 20.

Observ. 4. *Of the two Kingdomes of grace and sinne, life and death.*

v. 17. *If by one offence death raigned, &c.* The Apostle here pointeth out two Kingdomes, the one of sinne and death, the other of righteousnesse and life: there are none in the world, but belong vnto one of these Kingdomes: therefore it must be our great care, to examine our selues, vnto which Kingdome we are subiects: by nature all are vnder the kingdome of darkenesse, and from thence we cannot be deliuered, but by Christ: as the Apostle saith, Colos. 1. 13. *Who hath deliuered vs from the Prince of darkenesse, and hath translated vs to the kingdome of his deare Sonne*, we must therefore examine our selues whether we haue faith in Christ, 2. Cor. 13. 5.

Observ. 5. *Why the Lord suffereth his sometime to fall, and to be plunged in sinne.*

v. 20. *Where sinne abounded, there grace abounded much more, &c.* God then sometime seemeth to leaue his children to themselues, that they afterward beeing recouered and restored by grace, may haue more experience of the goodnesse and mercie of God, and of the excellencie of grace: as Dauid after his fall, repenting of his sinne, celebrateth the multitude of Gods mercies, Psalm. 51. 1. and Peter after he was conuerted was bid to strengthen his brethren, Luk. 22. 32. as then beeing more able to comfort others by the experience of Gods mercy, which he had himselfe receiued.

Observ. 6. *None ought to despaire of forgiuenesse of sinne.*

v. 20. *Grace abounded much more.* Grace is more predominant then sinne, and the Apostle in the comparison set forth betweene Christ and Adam, sheweth before, that grace in Christ is more able to saue vs, then sinne was in Adam to condemne vs: let no man then despaire of mercie, and say with Cain, his sinne is greater then can be forgiuen: but rather with S. Paul, *Iesus Christ came into the world to saue sinners, of whom I am cheife*, 1. Tim. 1. 15.

CHAP. VI.

1. *The text with the diuerse readings.*

WHat shall we say then? shall we continue in sinne, that grace may abound? (*or bee encreased, Be.*)

2 God forbid: (*let it not be, Gr.*) wee that are dead to sinne, how yet shall we liue therein?

3 Knowe ye not (*brethren, L. addit.*) that as many of vs, as haue been baptized (*all wee which haue been baptized. B. G. but the word is ὅσοι*, not *πάντες*,) into Iesus Christ, haue been baptized into his death?

4 We are buried together with him by baptisme into his death, that like as Christ was raised (*did rise vp, S. L. but the word is ἠγέρθη, was raised vp,*) to the glorie *Be. S. G.* (*by the glorie, L. B. V. but διὰ, by, is here taken for εἰς, in*) of the father, so wee also should walke

25691 a

walke in neweneſſe of life.

5 For if we be graft together (*with him, G.Be. ad.*) by the ſimilitude of his death, *Be.S.B.* (*rather then to the ſimilitude. G. L. for we are graft into Chriſt*, not into *the ſimilitude*) ſo ſhall we be (*by the ſimilitude, which muſt be ſupplyed out of the former clauſe: ſome inſert (be partakers. B. V. but the other word (graft) is better vnderſtood of his reſurrection.*) *to the ſimilitude* of his reſurrection.

6 Knowing this, that our olde man is crucified with him, that the bodie of ſinne might be deſtroyed (*or aboliſhed. S. V.*) that henceforth we ſhould not ſerue ſinne.

7 For he that is dead, is iuſtified *L. V. S. B.* (*freed, G. S. Be. but the word, δεδικαίωται properly ſignifieth, is iuſtified*) from ſinne.

8 Wherefore if we be dead with Chriſt, we beleeue, that we ſhall alſo liue with him.

9 Knowing, that Chriſt beeing raiſed, (not, *riſing. S. L. ſee ver. 4.*) from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to ſinne: but in that he liueth, he liueth vnto God.

11 Likewiſe thinke yee alſo, that yee are dead to ſinne, but are aliue to God in Ieſus Chriſt our Lord.

12 Let not ſinne therefore raigne in your mortall bodie, that yee ſhould obey it in the luſts thereof, (*obey the luſts thereof. S. L. but here the word (αὐτῇ, it,) is omitted.*)

13 Neither yeeld your members *as* weapons of vnrighteouſneſſe vnto ſinne: but yeelde (*giue. G. B. exhibite. L. apply. V. S. παραστήσατε.*) your ſelues vnto God, as aliue vnto God from the dead, and *yeeld* your members, *as* weapons of righteouſneſſe vnto God.

14 For ſinne ſhall not haue dominion: (*let it not raigne. S. but the word is in the future tenſe*) for ye are not vnder the law, but vnder grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbid: (*let it not be. Gr. as v. 1.*)

16 Knowe ye not, that to whom yé yeeld your ſelues as ſeruants to obey, his ſeruants ye are, to whom ye obey, whether it be of ſinne vnto death, or of obedience (*of the hearing of the eare. S.*) vnto righteouſneſſe?

17 But God be thanked, that ye haue beene the ſeruants of ſinne; but yee haue obeyed from the heart, that forme of doctrine whereunto ye were deliuered.

18 Beeing then made free from ſinne, yee are become the ſeruants of righteouſnes.

19 I ſpeake after the manner of men, (*I ſpeake ἀνθρώπινον, ſome humane thing. Gr. L. V.*) becauſe of the infirmitie of your fleſh: for as ye haue yeelded your members ſeruants (*to ſerue. L. to the ſeruice. S. but the word is δοῦλα, ſeruants.*) to vncleanenes and iniquitie, *to commit* iniquitie, ſo now yeeld your members ſeruants to righteouſnes and holines: (*vnto ſanctification. L. V. S.*)

20 For when ye were the ſeruants of ſinne, ye were free vnto righteouſnes. (*from righteouſneſſe. G. B. that is the meaning, but the word in the originall, is put in the datiue.*)

21 What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now beeing freed from ſinne, and made the ſeruants of God, ye haue your fruit vnto holines (*in holines. G. holy fruits. S.*) and the end euerlaſting life.

23 For the ſtipend (*ſtipends. Gr. wages. G. reward. B.*) of ſinne is death, but the gift of God (*the grace of God. L. the word is χάρισμα, a grace, a gift,*) is eternall life, through Ieſus Chriſt our Lord.

2. *The Argument, methode, and parts.*

In this Chapter the Apoſtle ſheweth the neceſſarie coniunction betweene iuſtification, and holines, and newnes of life: and there are two parts thereof: in the firſt, to v. 12. he layeth downe the doctrine: then he exhorteth, v. 12. to the end.

In the doctrine he prooueth the neceſſitie: 1. of mortification, and dying to ſinne, propounded, v. 1.2. from the efficacie of baptiſme, which ſignifieth that we are dead and buried with Chriſt, v. 3.4. and from the ende of Chriſts crucifying, v. 6. 2. of *ſanctification*, propounded, ver. 8. prooued, from the myſterie of baptiſme, ver. 4. 5. from the vertue of

Chriſts

Christs resurrection, who is risen, and dieth no more, ver. 9. 10. and then he concludeth, ver. 11.

1. The *exhortation* followeth, which hath two parts; 1. One *dehorting* from sinne, which is propounded and explaned, v. 12. 13. then amplified by three arguments. 1. from their present state and condition being vnder grace, v. 14. with the preuenting of an obiection, v. 15. 2. from the inconueniencie of the seruice of sinne, which is vnto death, set forth by the contrary, v. 16. 3. from the efficacie of the doctrine which they obeyed, ver. 17. 2. The other part stirreth vp to newnesse of life, propounded, v. 18. amplified, 1. *à pari*, v. 19. 20. as when they serued sinne, they were free from righteousnes: so beeing freed from sinne, they must be the seruants of righteousnesse: *ab effectis*, from the effects of sinne, shame and death, v. 21. which are amplified by the contrary effects of sanctification, holinesse, ver. 22. and eternall life, set forth by the contrarie, and the diuerse manner: sinne deserueth death as the iust stipend: but life eternall is not deserued, it is Gods free gift, v. 23.

3. *The questions and doubts discussed.*

Quest. 1. Of the meaning of these words, *shall we continue in sinne? v. 1.*

1. The Apostle preuenteth here an obiection, which might be occasioned by the former words in the end of the fift chapter: where the Apostle said, *where sinne abounded, grace abounded much more:* by occasion of which words, the Apostle might feare, least two sorts of men might take aduantage: the false teachers, which did continually picke quarrells with the Apostles doctrine, as some affirmed, that he said we might doe euill, that good might come thereof, c. 3. 8. hee might feare also, least the weake might receiue encouragement hereby to nourish their infirmities still.

2. But either of these so inferring, did misconstrue the Apostles words: and in this kinde of reasoning, there are three Paralogismes or fallacies committed. 1. They take *non causam pro causa*, that which is not the cause for the cause: for the abounding of sinne, is not the cause of the abounding of grace: *Augustine* saith, *non peccantis merito, sed gratiæ supervenientis auxilio, &c.* where sinne abounded, grace abounded more, not by the merit of the sinne, but by the meanes of helpe by grace, &c. the Apostles speach is to be vnderstood *occasionaliter*, by way of occasion, and they take it *causaliter*, by way of a cause, *Hugo:* sinne in it owne nature is no more the cause of grace, then the disease is of medicine, *Mart. qui laudat beneficium medecinæ non prodesse dicit morbos, &c.* he that praiseth the benefit of Physicke, doth not commend the disease, *Augustin.* so then mans vnrighteousnes doth not in it selfe set forth the iustice of God, but *ex accidente*, by an accident, *Pareus. prouenit ex bonitate Dei, qui bona elicit ex malis*, it commeth of the goodnesse of God who decreeth good out of euill, *Lyran.* 2. The second fallacie is, in that they thus obiecting, make the Apostles words more generall, then he meant or intended them: for the abounding of sinne is not the occasion of the abounding of grace in all, but onely in those which acknowledge and confesse their sinnes, *Martyr.* as it is euident, *in damnatione malorum*, in the condemnation of the wicked, *Lyran.* there Gods iustice rather, then his grace and mercy sheweth it selfe. 3. A third fallacie is, they apply that to the time to come, which the Apostle onely vttered of time past: the abounding of sinne in men before their conuersion & repentance, serueth forth the abundance of the grace and mercie of God, in the forgiuenes of their sinnes past; but not so, if sinne abounded after their conuersion and calling, *Mart.*

3. The Apostle propoundeth this obiection in the person of the aduersarie by way of interrogation, thereby expressing both *affectum indignantis*, the affection of one angrie and displeased, that his doctrine should be thus peruerted; and he sheweth also *securitatem conscientiæ*, the securitie of his conscience, that he was free from any such thought.

4. *By sinne*, neither doth the Apostle vnderstand the author of sinne, namely, the deuill, as *Origen*, for then one should be said improperly to remaine in sinne, that is, in the deuill. 2. Neither yet is it taken, for *fomes peccati*, the matter or occasion of sinne, as *Pererius:* which is the appetite or desire, that stirreth vp to sinne: *Tolet* misliketh this, because sinne must be taken here in the same sense, as it was vsed before, in the ende of the former chapter, where it is taken for sinne it selfe: and *Pet. Martyr* addeth this reason, because *insultus peccati*, the assaults of sinne remaine still in the regenerate. 3. But sinne is here taken for the corruption and deprauation of our nature: in the former chapter thereby was specially signified,

nified, *reatus*, the guilt of originall ſinne deriued from Adam, *Beza*. for there are two things in ſinne, the guilt deriued from Adam, and the corruption of our nature which is the effect thereof, *Pareus*.

Queſt. 2. What it is, *to die vnto ſinne*, v. 2.

1. The Apoſtle anſweareth the former obiection negatiuely, denying the conſequent: that it followeth not, that becauſe where ſinne abounded, grace abounded more, that therefore we ſhould ſinne, that grace may more abound: and of this his anſwer the Apoſtle in this chapter giueth two reaſons, the one from the contraries, that ſeeing wee are dead vnto ſinne, we cannot ſtill liue vnto it: the other from the condition and propertie of ſeruants, who muſt be wholly addicted to their ſeruice, whoſe ſeruants they are: then ſeeing wee are the ſeruants of Chriſt, we muſt no longer ſerue ſinne, v. 16. to the ende of the chapter.

2. They are ſaid to be dead vnto ſinne, that obey not the luſts thereof, that are as dead men, not to be mooued vnto ſinne, nor to doe the workes thereof: but this death of ſinne is *inchoata*, onely begunne in this life: it ſhall not be perfected, till all corruption and mortalitie be taken away.

3. There is great difference betweene theſe two phraſes, to die vnto ſinne, which the Apoſtle vſeth here, and to be dead in ſinne, Epheſ. 2. 1. the firſt is taken actiuely, for the mortifying of ſinne, the other paſſiuely, to be mortified in, or by ſinne: and in this phraſe the prepoſition *in*, *in*, muſt be ſupplyed, as Coloſſ. 2. 13. in the Latine tongue, *mori peccato*, to die to ſinne, is put in the datiue; but *mori peccato*, in the ablatiue, ſignifieth to die with, or by ſinne, *Tolet.* And in this latter ſenſe, they are ſaid to be dead abſolutely without any other addition, as v. 13. of this chapter, and in other places, *Beza*.

4. *Chryſoſtome* here giueth this note, that whereas ſometime the Apoſtle ſaith, *Sinne is dead*, here he ſaith, we are dead to ſinne, *quoniam auditorem excitare ſtudet, in illum transfert mortem*, becauſe he could quicken the deſire of the hearer, he transferreth death to him, that he beeing dead in ſinne ſhould abſtaine therefrom.

Queſt. 3. *What it is, to be baptized into Ieſus Chriſt*, v. 3.

1. *Origen* thinketh, that this is ſo ſaid, to make a difference betweene the baptiſme of Chriſt, wherewith we are baptized, and the baptiſme of Iohn, which is not of Chriſt, but of the law. But ſeeing Iohn baptized in his name, that was to come, how was it not of Chriſt? and if Iohns baptiſme were of the lawe, then Chriſt ſhould haue beene baptized with an other kind of baptiſme, then his members, which is not to be admitted.

2. Some thinke, as *Ambroſe* in this place, that the Apoſtles altered the forme of baptiſme, which was at the firſt preſcribed to be done in the name of the Father, Sonne, and holy Ghoſt: But it is not like, that the Apoſtles would change that preſcript forme, which was appointed by Chriſt himſelfe: the Apoſtle maketh mention of Chriſt, (though he intend the whole Trinitie) becauſe as *Origen* ſaith, whom *Haymo* followeth, it was not conuenient that the Apoſtle ſpeaking of death, *vt nominaret vel patrem vel ſpiritum, &c.* ſhould name either the Father or the holy Ghoſt, becauſe the Sonne of God onely died for vs, &c. or rather mention is made onely of Chriſt, becauſe baptiſme was of his inſtitution, and the benefits repreſented in baptiſme, were procured and purchaſed by Chriſt.

3. Some giue this ſenſe, to be baptized into Chriſt, is to be baptized with that baptiſme which hath the vertue and efficacie from Chriſt, *ex Tolet.* *Chryſoſtome* vnderſtandeth according to the ſimilitude and example of Chriſt: for that which the croſſe and the graue, were to Chriſt, *baptiſmus eſt factus nobis*, baptiſme is become to vs.

4. *Eraſmus*, thus we are baptized into Chriſt, that is, *in corpus eius myſticum*, into his myſticall bodie, &c. but the Apoſtle ſpeaketh of Chriſt himſelfe: though it bee true, that they which are graft into Chriſt, are alſo members of his myſticall body.

5. The vulgar Latine readeth *in Chriſto*, to be baptized in Chriſt, not *into Chriſt*, that is, *in fide Chriſti*, in the faith of Chriſt, *Lyran.* or *in inſtitutione eius*, by his inſtitution, *gloſſ. interlin.* ſome alſo which follow the Greeke text, and read, *into Chriſt*, doe thus interpret, *in nomine Chriſti*, in the name of Chriſt, *Mart. Pareus, Faius.* But it is one thing to bee baptized *in Chriſt*, an other *into Chriſt*.

6. Wherefore by this phraſe better is ſignified, that we are by baptiſme incorporated into Chriſt, *in Chriſto coaleſcentes*, we growe vp together with Chriſt, *Beza, Geneuenſ. induimus Chriſtum*, we put on Chriſt, *Caluin. inſerimur Chriſto*, we are graft into Chriſt, *Tolet. vt implan-*

implantaremur, that by baptisme we should be planted in Christ: *Osiander:* which phrase the Apostle vseth afterward, v. 5. *If we be grafted with him, &c.*

Quest. 4. *Of the diuerse significations of the word baptisme, and to be baptized.*

1. *Haymo* here maketh 4. kinds of baptisme. 1. one with water only, such was the baptisme of Iohn, that gaue not remission of sinnes. 2. the baptisme of the spirit, such was the baptisme of the Apostles in the day of Pentecost. 3. the baptisme both with the spirit and water, such as is now in vse in the Church. 4. the baptisme of blood, such as the Martyrs are baptized with. But, 1. it is vntrue that Iohn onely baptized with water, not with the spirit: for he baptized for the remission of sinnes, and when Christ was baptized, the spirit descended in the likenesse of a doue: 2. the other two baptismes of the spirit, and the baptisme of blood, are not properly baptismes, but onely in a metaphoricall speach.

2. This word baptisme is taken two wayes, either properly for the washing with water in the Sacrament, or figuratiuely, as either for the receiuing of the gifts of the spirit: as Acts 1.5. our Sauiour promiseth, that his Apostles should be baptized with the holy Ghost: or as for the doctrine, which accompanied Iohns Baptisme: as Act. 18. 25. *Apollos* is said to haue knowne nothing but Iohns baptisme, that is his doctrine: *Beza.* Act. 19.5.

3. And as baptisme is diuersly taken, so there are diuerse things in baptisme to be considered: three visible and three inuisible, the three visible, the Minister that baptizeth, the party that is baptized, and the water: the three inuisible are, the soule of the party baptized, which is cleansed, and faith in those that are of yeares, and the holy Ghost, which worketh the remission of sinnes: *Haymo.*

Quest. 5. *What it is to be baptized into the death of Christ*, v. 3.

The Apostle vseth to this purpose three phrases: to be baptized into the death of Christ, to be buried by baptisme into his death, v. 4. and to be graft into the similitude of his death, v. 5. all these shall be handled together.

1. *Cyrillus* thinketh it is said the *similitude of his death*, because Christ rose againe from death, and so it was rather an image, and shadowe of death, then a death in deed: but thus he should confound these two which the Apostle ioyneth together, the similitude of his death, and of his resurrection.

2. *Origen* noteth certaine heretikes, who gathered hereupon, that Christ died not indeed, but onely had a certaine similitude of death: *visus est magis mori, quàm vere mortuus est*, he seemed rather to die, then indeed died. But if it were so, then as *Origen* inferreth, *nec vera erat resurrectio*, neither was Christs resurrection in truth: *nec vere saluati sumus*, neither should we be truely saued.

3. Therefore *Origen* giueth this sense: it is called the similitude of death, because Christ so died vnto sinne, that yet there was no sinne found in him: which cannot agree vnto vs; for to be without sinne, *solius Christi est*, it onely belongeth to Christ. But this is not the Apostles meaning: for he said before, we were baptized into the death of Christ, which is the same, as to be graft into the similitude of his death.

4. *Origen* also hath an other exposition: that Christ is *exemplum nobis ad imitationem propositum*, an example set before vs to imitate: but this is dangerous, because of the error of the Pelagians, who thinke that our conformitie with Christ, ariseth of our imitation of him: as they held that original sinne is nothing else but a corrupt imitation of Adam: whereas indeed, on the contrarie, our imitating of Christ proceedeth of our conformitie with him: and the word is not ὁμοιότητι, similitude or likenes, but ὁμοιώματι, which is more then a bare likenes, it sheweth a conformitie vnto Christ, *Beza.*

5. *Basil. lib. de baptism.* vnderstandeth it of baptisme, which he saith is a similitude of the crosse and passion of Christ: but the Apostle rather sheweth the effects and fruites of baptisme: and baptisme representeth all the parts of regeneration, both dying, and beeing buried vnto sinne, and rising vnto newnesse of life, it is not a representation of his death onely.

6. *Chrysostome* thus vnderstandeth the similitude of his death: because Christs death, was *carnis*, of his flesh, our death is *peccati*, of sinne: so also *Haymo* following *Chrysostome*, *in hoc est similitudo, quod ille mortuus est corpore, nos vitijs*, herein is the similitude, he died in bodie, and wee to our sinne. But here is more then a similitude onely vnto the death of Christ:

Chriſt: we receiue vertue and efficacie from his death to die vnto ſinne.

7. Some apply it vnto the manner of baptiſme, as *Ambroſe*, *cum mergeris, mortis ſuſcipis & ſepulturæ ſimilitudinem*, when thou art drenched in the water, then thou haſt a certaine ſimilitude of the death and reſurrection of Chriſt, *lib. 2 de Sacram. c. 7.* ſo *Chryſoſtome*, *nos quidem aqua, ille tellure*, we are buried in the water, he in the earth, &c. ſo alſo *Lyranus*, *baptizatus mergitur in aqua*, he that is baptiſed, is drenched in the water: ſo alſo *Gorrhan*, *tertia immerſio repræſentat triduum mortis*, the thriſe dipping in the water repreſenteth the three dayes of Chriſts death: and the lifting vp out of the water, his reſurrection: But if this were the meaning, then of neceſſitie this ceremonie ſhould be vſed in baptiſme; to goe into, or to be drenched in the water.

8. Wherefore to be baptized into Chriſts death, and to be buried into his death, and to be graft into the ſimilitude of his death, are applications in particular of that, which the Apoſtle ſaid before in generall, that we are baptized into Chriſt: for in baptiſme all the fruits of Chriſts death, buriall, and reſurrection, are ſealed vnto vs: firſt, on Gods behalfe the benefits procured by Chriſts death, ſepulture, and reſurrection, are offred vnto vs in baptiſme, which is the Sacrament of faith, whereby we are graft into Chriſt: and we in baptiſme doe for our parts profeſſe to renounce the deuill, the world, and the fleſh, *Pareus*. Our ſinnes then are two waies mortified and buried; firſt, by the remiſſion and not imputing of our ſinnes, purchaſed by the death of Chriſt, which is our iuſtification; then by our daily dying and beeing buried vnto ſinne, which is our ſanctification, *Melanct hon:* and both theſe are repreſented in baptiſme, and communicated vnto vs by faith in Chriſt: by the vertue of whoſe death we die vnto ſinne, and by the power of his reſurrection, we riſe vp to newnes of life; like as the branches receiue iuyce and ſappe from the tree. And though the death of Chriſt, were in reſpect of the nature that died, corporall; yet in reſpect of the perſon which died, beeing God and man, the effects were ſpirituall; in cauſing vs to die vnto ſinne, and to riſe vp to newneſſe of life, *Gorrhan*.

Queſt. 7. Of the meaning of this phraſe, *to be graft, &c.*

1. *Chryſoſtome* thus applyeth this ſimilitude: as the bodie of Chriſt beeing in the earth, *fructum edidit orbis ſalutem, &c.* brought forth fruit ſaluation of the world: ſo ours beeing buried in baptiſme, *fructum attulit, iuſtitiam*, bringeth forth fruit, namely, righteouſnes: but in this application, here onely is ſhewed a likenes betweene Chriſt and vs; the efficacie is not mentioned, which we receiue from Chriſt.

2. *Haymo* thus expoundeth it, Chriſt as a tree, *paſcit & vmbram præſtat*, both feedeth and giueth ſhadow: he feedeth the angels, *contemplatione*, by contemplation of him; *homines cognitione*, men he feedeth by the knowledge of him: but here no reaſon is ſhewed, why we are ſaid to be graft into Chriſt.

3. *Origen* thus vrgeth the ſimilitude, *omnis planta poſt hyemis mortem, reſurrectionem veris expectat*, euery plant after the death, as it were, of winter, expecteth the reſurrection, as it were, of the ſpring: ſo Chriſts death was as the winter, and his reſurrection as the ſpring; and this world is vnto vs as winter, but the ſpring ſhall be in the reſurrection.

4. *Oecumenius* vſeth this alluſion: like as the plant, that which is ſet into the ground, *quandam mortificationem ſuſtinet, &c.* vndergoeth a kind of mortifying, and then ſprouteth out againe: ſo Chriſt as a plant was laid in the earth, but roſe againe: and wee alſo beeing as plants buried in water in baptiſme, doe come forth to bring forth fruit. But in theſe two explications, as in the firſt, the reaſon is not ſhewed, why we are ſaid to be graft into Chriſt; but onely the ſimilitude explained, how he is ſaid to be graft, and we alſo.

5. *Eraſmus*, becauſe the word is σύμφυτοι, planted together, referreth it to the planting of the Iewes and Gentiles together into one bodie: But *Tolet* well obſerueth, *annot.* 5. that the Apoſtle ſpeaketh of our planting into Chriſt, not of one into an other.

6. The meaning then of this phraſe is this: that Chriſt is the vine, and we the branches, as our Sauiour ſheweth, Ioh. 15. and ſo we are by faith, whereof baptiſme is the Sacrament and ſeale, planted and graft into Chriſt, and doe receiue of his grace and ſpirit, as the branches receiue the iuyce of the tree, and as the tree and branches die together and growe together; ſo Chriſts death cauſeth vs to die to ſinne, and his reſurrection maketh vs to riſe vnto newneſſe of life, *Pareus*: But as ſimilitudes muſt not bee vrged in euerie point, ſo muſt not this: for betweene the naturall grafting of plants,

and our supernaturall and spirituall planting into Christ, there is great difference: for in the one, the stocke for the most part is the worst, but the science or plant is of a better kind, and correcteth the euilnes of the stocke: but here it is farre otherwise, for we are of our selues wild plants, and the stocke into the which we are planted, is good, and full of sappe, *Martyr.*

Quest. 8. *What resurrection the Apostle speaketh of,* v.5.

1. There is some difference in the reading of the words: *Chrysostome*, who thinketh that the Apostle speaketh here, *de futura resurrectione*, of the resurrection to come, will not haue the word ὁμοιώματι, similitude, supplyed, *non subiunxit, & similitudini resurrectionis*, the Apostle added not, *and to the similitude of the resurrection*: But then the Greeke construction cannot hang together: for *of the resurrection*, beeing in the genitiue case, ἀναστάσεως, cannot agree with σύμφυτοι, graft in, which before is ioyned with a datiue, ὁμοιώματι, *to the similitude*; *Haymo* will haue it put in the datiue, *to the resurrection*: but in the originall it is in the genitiue: Therefore the word *similitude*, must be supplyed: that as he said before, we are graft into the similitude of his death; so we shall be to the similitude of his resurrection: and so *Origen* also readeth.

2. Concerning the meaning of these words, *Chrysostome*, *Origen*, *Tertullian*, *Haymo* with others, vnderstand them of the second resurrection: and they vrge this reason, because the Apostle putteth the word in the future, *erimus*, *we shall be*, *Chrysostome*: and whereas elswhere the Apostle speaketh in the time past, *hath raised vs vp together*, Ephes. 2.5. but here in the future: *Origen* thereupon inferreth, that there are two resurrections, one of the minde in this life, the other of the bodie in the next: But this is no argument, taken from the time: for the Apostle speaketh in the future tense, because our renouation is not perfect in this life, but we must daily rise from the dead workes of sinne to the newenes of life, *Beza.*

3. The Apostle then here specially intendeth the first resurrection vnto newnesse of life: as he said before, as *Christ was raised vp from the dead, by the glorie of the father*, (not, *to the glorie of the father*, as *Beza*, and the Syrian interpreter, for the præposition is διὰ, *per*, *through*: yet it signifieth that Christ beeing raised vp by the glorious power of the Godhead, for he hath one power with his father, was raised vp to liue in glorie, as the Apostle saith afterward, v.10. *he liueth vnto God,*) so we should walke in newnesse of life.

4. Yet from hence also we haue an assurance of the resurrection of our bodies, *Caluin.* that by Christs resurrection, we now are raised vp to the life of righteousnes, and afterward to the life of glorie: as the Apostle ioyneth them both together, Coloss. 2. 3. *for yee are dead, and your life is hid with Christ in God: when Christ which is our life shall appeare, then shall yee also appeare with him in glorie. Mart.*

Quest. 9. *What is vnderstood by the old man,* v.6.

1. The old man, some take for the bodie, the new for the soule, as *Haymo* alleadgeth out of *Augustine*: but euen the prauitie of the affections and minde, are part of this old man, and therefore the Apostle saith, Ephes. 4.23. *be renewed in the spirit of your minde.*

2. Neither is the olde man here taken for mans nature, but the corruption thereof, as *Theodoret, veterem hominem non naturam appellat, sed pranam mentem*, the old man he calleth not our nature, but the depraued minde: and in that he saith our old man, he distinguisheth the old man from our selues: then we our selues are not this old man, but it is *aliquid nostrum*, something of ours, *Pareus.*

3. Now it is called the old man, in two respects: first as Adam the old man, is compared with the latter Adam, and from Adam is deriued originall sinne, which bringeth forth such euill fruits in vs, before we are regenerate: secondly, in respect of our selues, because our former conuersation is old, beeing compared with our renouation and regeneration, *Beza.* the first birth is according to the first Adam in sinne, our second and new birth is according to the latter Adam in holines and righteousnesse.

4. To this our state in the old man, belong these three things. 1. The guiltines of sinne. 2. The custome and continuance in sinne. 3. *Fomes peccati*, the occasion, procurement, entising vnto sinne, which proceedeth from the sinne of our parents, *ex Thom.*

5. But whereas the *ordinar. gloss* giueth this note: that whereas the oldnesse of our nature consisteth in two things, *in culpa & pœna*; in the fault and punishment: *Christus sua simplæ vetustate duplicem nostram consumpsit*, Christ by his single oldnes, that is, his death, hath

hath taken away both ours, &c. this can no way agree with the ſcope of the Apoſtle: for if the old man be of Adam, and we are made newe in Chriſt, then cannot the old man be ſaid to be in Chriſt.

Queſt. 10. What is meant by the bodie of ſinne, v.6. *that the bodie of ſinne might be deſtroied.*

1. *Haymo* propoundeth this interpretation among others: that as Chriſt is the head of the elect, and they with all their vertuous actions are his bodie; ſo the deuill is as the head of ſinne, and the vngodly with all their ſinnes are his bodie: ſo that this bodie of ſinne ſhould haue relation vnto the deuill as the head: but this bodie of ſinne the Apoſtle called before our old man, it hath relation to our ſelues, not vnto the deuill.

2. Some doe take this bodie for our fleſh, *in qua peccatum haret*, whereto ſinne cleaueth, *Beza, Genenenſ.* and before them *Theodoret*: but this cannot agree with the phraſe which the Apoſtle here vſeth, *that the bodie of ſinne may be deſtroyed:* for the bodie is not crucified or deſtroyed, but ſinne, which dwelleth in the bodie.

3. *Origen* hath an other expoſition: by the bodie of ſinne we may vnderſtand *proprium aliquod corpus*, the proper bodie of ſinne: whereof theſe are the members, fornication, vncleannes, inordinate affection, with other particular ſinnes, as S. Paul calleth them, Coloſſ.3.4. and this ſenſe followeth *Chryſoſtome*, this bodie of ſinne he vnderſtandeth to be *vniuerſam malitiam noſtram*, the whole malice of our nature: ſo *Lyran. congeries peccatorum*, the companie of ſinnes is called the bodie of ſinne: as there is a bodie alſo of vertues and good works, *Gorrhan.* as Matth.6.22. *If thine eye be ſingle, the whole bodie ſhall be light, if it bee wicked, the whole bodie ſhall be darke.*

4. And this multitude and company of ſinnes is ſo called for diuerſe reaſons: 1. Becauſe as the bodie hath diuerſe members, ſo our inborne concupiſcence brancheth forth into diuerſe ſinnes, *Mart.* 2. *Propter robur & tyrannidem*, becauſe of the ſtrength and tyrannie which it exerciſeth in the children of diſobedience, *Faius.* 3. *Quod ab eo facile homines diuelli non poſſunt*, becauſe men cannot eaſily be plucked from their ſinnes, no more then from their bodie, *Photius.* 4. Becauſe men are addicted to their ſinnes, and loue it as themſelues, *Photius, ibid.* 5. But in this place, the Apoſtle vſeth this phraſe, *the bodie of ſinne*, becauſe he had ſpoken of crucifying before: bodies vſe to be crucified, *Pareus.* and we are as συσσωμοι, as it were concorporated with Chriſt, which word the Apoſtle vſeth, Epheſ.3.6. and we were crucified in his bodie vpon the croſſe together with him.

5. But here we muſt take heede of the error of *Flacius Illyricus*, who did hold that originall ſinne was a ſubſtance, and not an accident onely, becauſe it is called here a bodie, and the old man: But this is a metaphoricall ſpeach, it is called a bodie by a certaine ſimilitude, as it is ſhewed before: and the Apoſtle calleth it afterward, verſe 12. ſinne in the mortall bodie, it is therefore a kinde of ſpirituall bodie in theſe our mortall bodies.

6. But in that the Apoſtle addeth, *that we ſhould not ſerue ſinne*, he ſheweth that the regenerate, are not quite freed from ſinne, but ſinne doth not raigne in them, neither are they ſeruants any longer vnto it: ſo we muſt make a difference betweene theſe two, *peccare*, and *peccato ſeruire*, to ſinne, and to ſerue ſinne: the regenerate doe ſinne, while they are in the fleſh, but they doe no longer ſerue ſinne, *Bucer.*

Queſt. 11. *How the dead are ſaid to be freed from ſinne, v.7.*

1. Some do vnderſtand this of the ſpirituall death in baptiſme before ſpoken of, *Lyran. Oſiand. P. Martyr* thinketh that the Apoſtle ſpeaketh of mortification, which is the effect of iuſtification, not *de morte naturæ*, of the death of nature: But then this had beene a repetition of that, which he ſaid before, verſe, 6. whereas it containeth rather a reaſon thereof.

2. Some vnderſtanding this to be ſpoken of the naturall death of the bodie, from whence the Apoſtle taketh his ſimilitude, by beeing freed or iuſtified from ſinne, doe meane, *purgatum eſſe à peccatis*, to be purged from ſinne, *Baſil.lib.de baptiſ.* But this cannot be, that all the dead ſhould be purged from their ſinne, though they ceaſe from the actions thereof.

3. This better is interpreted of the naturall death, that they which are dead doe thenceforth ceaſe from the actions of ſinne: and ſo *Chryſoſtome* vnderſtandeth here the word, *iuſtified, liber eſt à peccatis*, is free from ſinne; that is, the actions of ſinne ceaſe, *Caluin.* like

as a ſeruant, when he dieth is free from the ſeruice of his maſter, as Iob. 3. 19. ſo he which is dead is free from the dominion of ſinnes paſt: then the theefe ceaſeth to ſteale, the adulterer to commit adulterie: the word then, δεδικαίωται, is iuſtified, is the ſame with ἀπολέλυται, is freed, which word the Apoſtle vſeth, v. 18. and it is a ſynecdoche, when one kind is taken for the whole: to be iuſtified and abſolued in iudgement, is one kind of freedome, and it is taken here for the generall to be ſet free; as a theefe dying is ſet free by death, as if he had beene iuſtified and abſolued in iudgement, *Piſcator.*

4. But hence it followeth not, that the dead doe not ſinne afterward: they are free from the ſinnes committed in the bodie, yet the wicked euen after death beeing tormented in hell doe not ceaſe to ſinne, beeing full of deſpaire, blaſphemie, impenitencie: and therefore their ſinnes not ceaſing, their puniſhments cannot determine. Let this be obſerued againſt the opinion of the *Origeniſts*, who inferre that becauſe when men are dead there is an ende of their ſinne, that at the length there ſhall be an ende of their puniſhment, and God ſhall haue mercie vpon them.

Queſt. 12. What life the Apoſtle ſpeaketh of, v.8. *We beleeue that we ſhall alſo liue with him.*

1. Some vnderſtand it of life euerlaſting, *in cœlo poſt generalem reſurrectionem*, in heauen after the generall reſurrection, *Haymo*: ſo alſo *Origen*, *Chryſoſtome*, *Theodoret*: but it is euident, that the Apoſtle ſpeaketh of the life of grace, v.11. *ye are dead to ſinne, but are aliue to God, &c.*

2. Neither is it to be vnderſtood onely *de vita gratiæ*, of the life of grace, as *Lyran. Tolet. annot.* 8. and *Baſil* vnderſtandeth it of the neweneſſe of life: *lib. de baptiſm.* for the Apoſtle thus expoundeth himſelfe, 2.Tim.2.11.12. *if we be dead with him, we ſhall alſo liue with him*, that is, ſhall *raigne* with him, as the Apoſtle ſaith in the next verſe following, *if we ſuffer, we ſhall alſo raigne with him.*

3. Wherefore the Apoſtle by liuing with Chriſt vnderſtandeth generally both the life of grace preſent, and of glory afterward, *Mart.* and this life is diſtinguiſhed into three degrees: 1. Our regeneration in riſing vnto newnes of life. 2. Our perſeuerance in continuing vnto the end. 3. The third degree is in euerlaſting life after the reſurrection, *Parens.*

Queſt. 13. *How death is ſaid to haue had dominion ouer Chriſt, v.9.*

In that the Apoſtle ſaith, v.9. *Death hath no more dominion ouer him*, it is inferred that death had ſometime dominion ouer him: 1. *Origen* to remooue this doubt, how death may be ſaid to haue had dominion of Chriſt, vnderſtandeth it of his going downe to hell, *ad locum vbi mors regnauit*, vnto the place where death raigned: but thus the doubt remaineth ſtill, for Chriſt (whom he would haue deſcend to hell) went thither as a conquerour, hell had no dominion ouer him: therefore that cannot be the meaning. 2. And *Haymo* his interpretation is as harſh, who by death vnderſtandeth the deuill, which had dominion by his miniſters, as he entred into the heart of Iudas, *Chriſti permittente*, by the permiſſion of Chriſt: it is harder to ſay that the deuill had dominion, then death ouer Chriſt. 3. *Origen* hath an other expoſition, that Chriſt *dominatum pertulerit mortis, quia formam ſerui ſuſceperat*, did beare the dominion of death, becauſe he tooke vpon him the forme of a ſeruant; and vpon all ſuch death hath dominion: but it was not neceſſarie that Chriſt ſhould haue died though he had taken vpon him our nature, ſeeing he was without ſinne, which cauſeth death.

4. Wherefore death is ſaid to haue had dominion, *quia ſponte, & volens ſe ſubiecit morti*, becauſe he willingly ſubmitted himſelfe to death for our ſinne, *Mart. Caluin.*

Queſt. 14. *How Chriſt is ſaid to haue died to ſinne, v.10.*

1. *Hilarie lib.9. de Trinitat.* thus readeth, *that which died, died once to ſinne*, and vnderſtandeth it of Chriſts bodie, making the article ὃ, a relatiue of the neuter geuder: ſo alſo *Laurentius Valla*, and *Iacobus Stapulenſ.* but this would ſeeme to fauour the Neſtorian hereſie, that diuideth Chriſts perſon, to ſay that Chriſt died not, but his bodie died: and ὃ, may be taken for the coniunction ὅτι, in that he died, as Galat.2.20. *in that now I liue*: to this purpoſe *Eraſmus*, *Beza.*

2. For the meaning *Hilarie* thus expoundeth, Chriſt died to ſinne, *quia mortuus corpore*, becauſe he died in the bodie, wherein was the ſimilitude of ſinne, *lib.9. de Trinit.* ſo alſo *Auguſtine in Enchirid.*

3. *Haymo*

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3. *Haymo* thus: *mortuus eſt ſemel peccato, id eſt, ſemper*, he died once to ſinne, that is, alwaies becauſe he neuer had ſinne at all.

4. Some vnderſtand ſinne, as the cauſe, wherefore Chriſt died: that the ſinnes of the world were the cauſe why Chriſt died: ſo *Ambroſe*, he died for ſinne, that is: for, or becauſe of ſinners, *ſerm.* 18. *in Pſal.* 18.

5. But the better ſenſe is, that Chriſt died to ſinne, that is, *tollendo*, to take away ſinne, ſo *Chryſoſtome*, *mortuus eſt vt illud tolleret*, he died for ſinne to take it away: Chriſt died otherwiſe to ſinne, then we doe, *ille expiando, nos omittando*, he to expiate and purge our ſinnes, we to leaue it, *Pareus*.

Queſt. 15. *How Chriſt is ſaid now to liue vnto God, ver.* 10.

1. *Oecumenius* thus vnderſtandeth: he liueth to God, *eo quod ſit Deus*, becauſe he is God, that is, by his diuine vertue. 2. *Pareus* thus, *ad gloriam Dei patris*, he liueth to the glorie of God his father, that by his life the Church ſhould be glorified: but thus Chriſt liued in the daies of his fleſh, both by the power of God, and to the glorie of his father: as our Bleſſed Sauiour himſelfe ſaith, Ioh. 6. 57. *As the liuing father hath ſent me, ſo liue I by the father.* 3. Neither is Chriſt ſaid ſo to liue vnto God, as we are ſaid in the next verſe, to be aliue vnto God, that is, by the ſpirit of grace: for ſo Chriſt liued vnto God all the dayes of his fleſh. 4. *Chryſoſtome* thus expoundeth it; *to liue to God, ſine fine viuere*, is to liue without ende, that is, eternally, neuer any more to die. 5. But not onely the eternitie of Chriſts life is hereby expreſſed, but the glorie and maieſtie alſo: as *Haymo* interpreteth: he liueth in *gloriam paternæ maieſtatis*, in the glorie of the maieſtie of his father, as Reuel. 18. *And am aliue, but was dead, and behold I am aliue for euermore, &c.* 6. And by this phraſe is expreſſed the indiſſoluble vnion, which Chriſt hath with God the father: the Apoſtle doth not hereby only ſignifie that he now liueth in eternall happines, *ſed indiuulſe Deo hærere*, but is inſeparably ioyned vnto God, *Martyr*.

Queſt. 16. Of theſe words, v. 11. *likewiſe thinke yee, &c.*

1. *Likewiſe thinke yee:* 1. *Origen* ſaith the Apoſtle vſeth this word, becauſe this death, which he ſpeaketh of, namely, dying to ſinne, *in cogitatione conſiſtit, non in effectu*, conſiſteth in the cogitation, not in any externall effect. 2. *Chryſoſtome* becauſe that which he ſpeaketh of *non poteſt ad oculum repræſentari*, cannot be repreſented to the eye, but is apprehended by faith. 3. *Haymo* giueth this ſenſe, they muſt *in memoriam reducere*, often bring to remembrance, and bethinke themſelues that they are dead to ſinne: as alſo *Tolet. annot.* 15. and *Faius*. 4. But the word λογίδε, ſignifieth rather, *collect yee, gather yee*; it is the inference of the concluſion from the head to the members: that we are certainely dead by the commemoration of his death, ſo is the word vſed, c. 3. 28. λογιζόμεθα, we conclude, *Beza, Pareus*.

2. *Dead to ſinne, but aliue to God:* Some doe interpret this of the life of the Saints in the reſurrection, when they ſhall liue to God for euer, neuer to die any more: but the Apoſtle ſpeaketh of the life of grace, as the next verſe ſheweth.

3. *In Ieſus Chriſt, &c.* 1. *Origen* maketh this the ſenſe, to liue in righteouſneſſe, holines, peace, is to liue in Chriſt, becauſe Chriſt is all theſe: and to the ſame purpoſe *Chryſoſtome:* he that hath obtained Chriſt, hath receiued euery vertue, and grace with him. 2. *Gorrhan* referreth it to the imitation of Chriſt: making the ſeuerall parts of Chriſts life an example of ſo many degrees of our ſpirituall life: to his conception anſweareth, *propoſitum*, the purpoſe of newe life: to his natiuitie our regeneration, to his death our labour in dying to ſinne, to his ſepulture, *ceſſatio vitiorum*, the ceaſing of ſinne: to his reſurrection anſweareth *noua vita inſtorum*, the newe life of the righteous: to his aſcention, *proceſſus virtutum*, our proceeding in vertue, to his ſitting at the right hand of God, *gloria beatorum*, the glorie of the Bleſſed Saints. 3. But here is more ſignified, then a ſimilitude or conformitie to, and an imitation to Chriſt: the Apoſtle expreſſeth the author and efficient cauſe of our dying vnto ſinne and liuing vnto God, namely, Chriſt Ieſus, *Chriſto auxiliante*, Chriſt helping vs, *Oecumen. Chriſti opere*, by the worke of Chriſt, *gloſſ. interlin. per Chriſtum mediatorem*, by Chriſt our Mediator, *Lyran.* as the Apoſtle ſaith, Galat. 2. 20. *I liue by faith in the Sonne of God*, *Bucer, Pareus*, with others.

Quest. 17. *How sinne is said not to raigne, &c. ver.* 12.

1. *Chrysostome* and *Theodorets* obseruation seemeth here to be somewhat curious, that the Apostle speaketh of the raigning, not of the tyrannizing of sinne: the difference betweene which two is this: the one is of necessitie, the other is voluntarie: he would not haue them willingly to submit themselues in obedience vnto sinne, although it doe play the tyrant in suggesting euill thoughts and desires; yet they should resist them, and not suffer sinne to haue a peaceable kingdome: to this purpose *Theodoret:* But this distinction is not necessarie: for the kingdome of sinne in man is a meere tyrannie: the kingdome properly in man is peculiar to the spirit: because sinne vsurpeth vpon them, that by right are an others subiects, euen Gods: and though the wicked doe obey sinne willingly, yet it is of necessitie also, because it is not in their power to resist sinne.

2. *Gregorie* better obserueth vpon this place: that the Apostle saith not, let not sinne be, but let it not raigne, *quia non esse non potest*, it cannot but be in our members: but it may not raigne.

3. *Pererius* here confuteth *Beza*, for giuing this note vpon this place: the Apostle sheweth *how farre we are dead to sinne, while wee are in this life, vt reluctetur spiritus, non tamen vincat, that the spirit alway resisteth but ouercommeth not, &c.* whereupon he thus cauilleth, that if the spirit ouercome not the flesh, then is it ouercome of the flesh: But *Beza* his meaning onely is, that our sanctification is not perfect in this life, but that there remaineth some relique of sinne, which alwaies resisteth the spirit, is the Apostle sheweth in his owne example, c. 7. so the spirit ouercommeth in part, because sinne raigneth not in the regenerate, but there is not a perfect victorie in this life, because sinne hath a dwelling still and beeing in vs, in this mortall flesh, though the kingdome thereof be subdued.

Quest. 18. *What the Apostle meaneth by mortall bodie, v.* 12.

Let not sinne raigne in your mortall bodie, &c. 1. *Chrysostome* thinketh this is added by way of encouragement to signifie, *certamina in hac re temporaria esse*, that the strife and combate herein is but temporarie: so also *Photius*, he sheweth, *quod temporaria sit contra peccatum lucta*, that the fight against sinne is but temporall, because the bodie is mortall, and for a time.

2. *Origen* hath two interpretations, first, the Apostle speaketh of the dead bodie, to shewe, that sinne neede not raigne in vs: for he that is dead is free from sinne: but the Apostle saith not, *in mortuo, sed mortali corpore*, in the dead, but in the mortall bodie: there is great difference betweene ἀποθανὼν, dead, v.7. and θνητὸς, mortall, which is the word vsed here.

3. Further he saith, that the Apostle calleth his bodie *mortall, ad distinctionem alterius corporis, quod immortale est*, to distinguish it from that other bodie, which is immortall, when sinne shall haue no dominion or commaund at all ouer vs: this sense *Tolet* also followeth.

4. The *ordinarie glosse* further addeth: that here is a secret promise of immortalitie, *si non regnet peccatum*, if sinne raigne not, the bodie now mortall, shall be afterward immortall.

5. *Theophylact* thinketh that mention is made of the mortall bodie, to signifie that all the pleasures of the bodie are but momentanie, *minus sunt stabiles corporis voluptates*, and therefore they are not much to be desired: to the same purpose *Bucer, ne innitamur rei fallaciſſimæ*, that beeing admonished by our owne frailtie, we should not trust to so vncertaine and deceitfull a thing.

6. *Theophylact* noteth beside, that hereby the Apostle insinuateth, *mortalitatem hanc fuisse corpori à delicto inditam*, that this mortalitie was inflicted vpon the bodie by reason of sinne, and so we should by the meditation of death and mortalitie be terrified from sinne.

7. But as these notes and collections may safely be receiued, so this further may bee added, that the Apostle maketh mention specially of the mortall bodie, because the partes and members thereof are the instruments of sinne: that although the minde and inward faculties be tempted, yet that we should resist, and not bring the euill motions and sugge-

ſuggeſtions into execution: and this may appeare to bee the Apoſtles meaning, by the next words, v.13. *Neither giue your members as weapons of vnrighteouſneſſe, &c. Beza.*

8. Some thinke that the Apoſtle inſinuateth the daunger of eternall death, that if ſinne doe raigne, *corpus morituruṁ eſt in æternum*, the bodie ſhall die eternally, *gloſſ. interlin.* but the bodie is ſaid to be mortall in reſpect of the preſent mortall ſtate, becauſe it is ſubiect to death.

9. *P. Martyr* thinketh the meaning to be this, becauſe the concupiſcence which the Apoſtle would not haue here to raigne in vs, is *per corpus deriuatum*, deriued from Adam to vs by the bodie. But I preferre the former interpretations, but eſpecially the 7. yet ſo, as that with *Ambroſe*, by mortall bodie we vnderſtand the whole ſtate of man, both the powers of ſoule and bodie, by the figure ſynechdoche, when one part is taken for the whole: So alſo *Pareus, Faius.*

Queſt. 19. *Of thoſe words, That yee ſhould obey it in the luſts, &c.* v. 12.

1. The Syrian interpreter readeth, *that yee ſhould obey the luſts thereof:* but here the Greeke word (αὐτῆ, it,) is omitted: which is referred to the firſt antecedent *ſinne:* that *yee ſhould not obey it*, that is, *ſinne*, which is put in the femine gender: *in the luſts thereof*, that is, of the body: and therefore *Beza* to take away the ambiguitie, explaineth it thus: *that ye ſhould obey (ſinne) in the luſts thereof.*

2. The Apoſtle putteth it in the plurall, *luſts*, becauſe from the prauitie and corruption of our nature doe ariſe many and diuerſe luſts and concupiſcences, *Martyr.*

3. Thus ſinne is compared to a tyrant raigning and raging, the luſts are as the edicts and precepts of ſinne, whereby it raigneth and ruleth: men yeelding to their corrupt concupiſcence as are the vſſals and ſlaues of ſinne, *Caluin.*

4. The Apoſtle expoundeth himſelfe, what he meant before by the raigning of ſinne, that is, *to obey it:* no man in this mortall bodie can be void of concupiſcence, and vnlawfull deſires, but the faithfull muſt ſtriue againſt them, and not become ſubiect vnto them: *Pellican.*

5. This obedience conſiſteth in two things, the one, to be at command to obey and yeeld ſubiection vnto ſinne, the other to take vp armes in the defence of ſinne, which is touched in the verſe following: *Pareus.*

6. *Concupiſcence* is taken two wayes, ſometime it is the name *fomitis innati*, of that inborn occaſion and originall of ſinne; ſometime *actus interioris*, of the inward act of the minde, whereof there are three degrees: there is *propaſſio*, the propaſſion or firſt motion, then *delectatio*, the delight, thirdly *conſenſus*, the conſent, the Apoſtle here ſpeaketh not of the firſt motion, which no man can helpe, but of the ſecond and third, which by Gods grace may be ſtaied, that a man neither delight in, or conſent vnto thoſe euill motions, which ariſe in his mind: *gloſſ. ordinar.*

7. Neither is this a ſuperfluous exhortation vnto them, whom he ſaid before v.11. to be dead to ſinne, that ſinne ſhould not raigne in them; becauſe our mortification is not here perfect, but euery day more and more we muſt proceed therein: and by ſuch exhortations is our mortification ſtill perfited, *Pareus.*

8. And here by *luſts* wee muſt vnderſtand, not the naturall deſire and luſt of the bodie, as after meate, drinke, ſleepe, and ſuch like; but the vnnaturall, vnneceſſarie, and inordinate luſts, as ſpecially after thoſe things, which concerne the taſt, feeling, and ſuch like, *Faius.*

Queſt. 20. *How we are not to giue our members as weapons vnto ſinne,* ver.13.

1. *Chryſoſtome* here noteth, that the bodie as a middle and indifferent thing betweene ſinne and righteouſneſſe, it may be both vſed as weapons for ſinne, and as an inſtrument of righteouſneſſe, as both the ſouldier vſeth armour of defence for his country, and the theefe againſt it; and he maketh mention here of two Kings, God, and ſinne, ſhewing what great difference and oddes there is between them: that it ſhould be a ſhame for vs to leaue the ſeruice of God, and to betake vs to the vile ſeruitude of ſinne.

2. *Origen* here alſo obſerueth a difference in the Apoſtles phraſe: he ſpeaking of iniquitie, maketh mention onely of our members, which muſt not be giuen as weapons vnto it, but he willeth vs to giue our ſelues vnto God: becauſe when firſt we haue deuoted our ſelues

our inward minde, and desire to Gods seruice, so wee shall make also our members instruments of holines.

3. *Theophylact* noteth, that sinne is called by the name of iniquitie, because he that sinneth, *in seipsum, vel in proximum iniurius est*, is iniurious and vniust against himselfe, or his neighbour.

4. By *members* we must not vnderstand onely the externall parts of the bodie, as the *eyes, eares, hands*, but the inward also, as will, affection, heart: that none of these must become the instruments of vnrighteousnes: *Pareus*.

5. The Apostle setteth downe two parts of our seruice vnto God, as he did before of seruice to sinne: the first is obedience and subiection, *giue your selues vnto God*: the other is, to striue and fight for the kingdome of righteousnesse, as before he forbad them to vse their members as weapons for sinne, *Pareus*.

6. The Apostle inserting these words, as *aliue from the dead*, giueth a reason, why wee should not serue sinne, but bequeath our selues to the seruice of God; because wee hauing receiued so great a benefit, as to be raised in Christ from the death of sinne, should now as no more dead, but as liuing, serue God: and therefore in this regard, *iustum est*, it is iust, as *Chrysostome* inferreth: so the Apostle saith, are aliue, and therefore *potestis*; yea may, and ye were dead, and therefore *debetis*, ye ought to giue your selues vnto God, *gloss. interlin. Origen* maketh it as an effect and consequent of the former, that in giuing your selues to God, yee by this meanes shall die vnto sinne, and liue vnto righteousnesse: but it is rather a reason taken from the ende of our spirituall mortification, as is obserued before out of *Chrysostome*.

Quest. 21. *What it is not to be vnder the law but vnder grace*, v. 14.

There are two things, which doe encourage men to fight, *bonitas causæ & facilitas victoriæ*, the goodnes of the cause, and the facilitie of the victorie: both these arguments the Apostle vseth here: the goodnesse of the cause he shewed before, which was to take part with God, and to fight his battels against sinne: the easines of the victorie he now setteth foorth, because we are not vnder the law but vnder grace, which doth help vs and giue vs strength to resist sinne. But these words are diuersly expounded.

1. *Origen* vnderstandeth here the law of the members, which continually resisteth against the law of the minde: But as *Beza* well noteth, the law of the members is not put absolutely without any other addition, as it is here, but alwaies something is added by way of explanation.

2. Neither doth the Apostle speake here of the ceremoniall or iudiciall law, from both which we are free, from the first wholly, both from the obligation, but not from the substance, in obseruing the equitie of these lawes: the Apostle speaketh of neither of these, but of the morall law, against the which the concupiscence of the flesh continually inciteth and stirreth men vp.

3. The Apostle then speaketh here of the morall law: in the which three things are to be considered, the substance in the obseruation thereof, and the consequents, either iustification in obseruing it, or malediction if it be not obserued: the question is, in which of these respects, we are said to be free from the law, and not vnder it in this place: it is confessed of all, that we are free from the iustification by the workes of the law: the question is here, of the other two, the malediction of the law, and the obseruation or obedience of it: some take the first to be here meant: that not to be vnder the law, but vnder grace is not to be vnder the curse of the law, but to haue remission of sinnes in Christ: so *Haymo*, ye are not vnder the law, *quæ punit & damnat peccatores*, which punisheth and condemneth sinners, but vnder the grace of Christ, that is, the remission of sinnes: to the same purpose *Vatablus*, to be vnder grace, is to haue the conscience assured, *omne peccatum nobis remissum esse, &c.* that all sinne is remitted vs by the mercie of God: so also *Calvin*, they are not vnder the law, that is, *opera eorum non exiguntur ad seuerum legis examen*, their workes are not now exacted according to the seuere censure and examination of the law; thus also *Melanchthon*: *Piscator* likewise, *Legi satisfeciſtis in Christo*, yee haue satisfied the law in Christ. But *Beza* refuseth this interpretation vpon this reason, because the Apostle speaketh not here of the remission of sinnes, but of mortification, and of the fruits of righteousnesse begunne in vs by the spirit.

4. Some

4. Some doe vnderſtand it of the obſeruation of the law, in reſpect of the manner, not of the ſubſtance; for we are ſtill vnder the obedience of the law, to performe the holy workes and duties, which are therein preſcribed: but we are not now vnder the law, for the manner of our obedience, to be forced thereunto by feare, and terrour, but the grace of God maketh vs willing and able in ſome meaſure to keepe the law, which preſcribed what was to be done, but helped not toward the doing thereof: thus *Auguſtine: Lex reos faciebat iubendo, & non adiuvando, gratia adiuuat vt quiſque ſit legis factor*, the law made men guiltie, in commaunding, not in helping, but grace helpeth euery one to be a doer of the law. And to this purpoſe he maketh fowre degrees of men, *ante legem, ſub lege, ſub gratia, in pace*, before the law, vnder the law, vnder grace, in peace: *ante legem non pugnamus*, before the law we doe not ſo much as fight or ſtriue againſt ſinne at all: vnder the law, *pugnamus, ſed vincimur*, wee fight, but are ouercome: vnder grace *pugnamus & vincimus*, we fight, and by grace ouercome ſinne; *in pace ne pugnamus quidem*, but in the ſtate of peace, which is in the kingdome of heauen, we ſhall not ſo much as fight, becauſe then all our ſpirituall enemies ſhall bee ſubdued, we ſhall haue none to reſiſt vs, as to this purpoſe *Auguſtine* vpon this Epiſtle. To this ſenſe of *Auguſtines* ſubſcribeth reuerend *Beza* in his annotations vpon this place, *Oſiand.* and *Faius*: *Theophylact* concurreth with *Auguſtine, Lex iubet tantum, nihil opis affert*: the law biddeth only, it affordeth no helpe: to the ſame purpoſe before him *Chryſoſtome* and *Ambroſe* in their Commentaries: *Thomas Aquine* here ſheweth, how two waies one may be ſaid to be vnder the law: one may be ſaid to be *ſponte & voluntarie ſubiectus*, ſubiect to the law willingly, as our bleſſed Sauiour is ſaid to be made vnder the law, Gal.4. likewiſe one may be ſubiect, *inuitus, & à lege coactus*, againſt his will, and as vrged by the law, through feare and terrour: but he which hath receiued grace, and doth willingly that which the law commandeth, not for feare, but of loue, he is ſaid not to be vnder the lawe, but vnder grace. All theſe make this to be the meaning, that ſeeing we are not vnder the law, which gaue ſtrength vnto ſinn through our weaknes, but gaue no ſtrength to keepe it, but haue receiued grace, whereby the commandements are not grieuous vnto vs, but eaſie and pleaſant to be obſerued, that we need not feare, leaſt ſinne ſhould haue the dominion. As the firſt doe vnderſtand the Apoſtle here to ſpeake of iuſtification, ſo theſe apply theſe words vnto ſanctification.

5. But it is better to ioyne them both together: by grace to vnderſtand both iuſtifying grace, whereby we are iuſtified by faith in Chriſt by the remiſſion of our ſinnes, and the grace of ſanctification, whereby wee doe mortifie our carnall luſts, and riſe vp daily vnto newneſſe of life: and ſo they are ſaid to be vnder the law, that are vnder their ſinnes, neither hauing remiſſion of their ſinnes paſt, nor yet grace to reſiſt them afterward: to this purpoſe *Chryſoſtome*, we haue not the law, which onely commandeth, *ſed gratiam, qua praterquam priora dimittit, ad futura quoque cauenda animat*, but grace, which beſide that it forgiueth that which is paſt, it doth arme vs to take heed of that which is to come: likewiſe *Ambroſe* vpon this place, *Cui data eſt remiſſio peccati, & in poſterum cauet peccata, &c.* hee, to whom is giuen remiſſion of ſinnes, and taketh heed of ſinne afterward, ſinne ſhall not haue dominion ouer him, neither ſhall he be vnder the law, &c. Thus *Pet. Martyr* vnderſtandeth the Apoſtle; *That both by grace in Chriſt our ſinnes are not imputed, and in him our obedience, though imperfect, is accepted. Parens* alſo vnder grace comprehendeth both iuſtifying and ſanctifying grace: by the one our ſinnes are pardoned, and forgiuen vs, by the other wee are enabled to runne the wayes of Gods commaundements, and in ſome good meaſure to keepe them.

6. But we muſt here take heed of the leauen of the Popiſh Phariſies, who thus interpret to be vnder grace, *eſſe in ſtatu in quo datur gratia, per quam impleri poſſunt præcepta*, to be in that ſtate, wherein grace is giuen, by the which the commaundements may bee fulfilled, *Tolet:* with whom concurreth *Pererius* taking vpon him to confute *Caluin*, for affirming it to be impoſſible for a righteous man in this life, *implere vniuerſam legem*, to fulfill the whole lawe: But their aſſertion is moſt falſe: for if it were poſſible for any man in this life to keepe the law, then might he be without ſinne, which is contrarie to the Scripture: Iam.3. 2. *In many things we ſinne all:* 1. Ioh.1.8. *If we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs.* See more of this point, *Synopſ. Centur.4. er.6.*

Queſt. 23. *Whether the Fathers alſo that liued vnder the law, were not vnder grace.*

1. The time of the Law and the Goſpel, and the ſtate of the Church vnder both, muſt be

be conſidered, not as one oppoſite to the other, but as differing onely in ſome degree leſſe, or more, the fathers were fully vnder the law, which was then vrged with feare and terror, but in part vnder grace, which was not then fully reuealed, but onely ſhadowed foorth in types and figures: the faithfull now in the time of the Goſpel, are fully vnder the ſtate of grace, the Meſſiah beeing now exhibited to the world, whom the Fathers beleeued in to come: but vnder the law we are in part, in reſpect of the ſubſtance thereof, which now rather ſheweth vs the way wherein we ſhould walke, then vrgeth and enforceth vs: we are deliuered from the feare and terror of the law. And that both they then, and we now, are vnder grace, though not in the ſame degree, S. Peter teſtifieth Act. 15.11. *Wee beleeue through the grace of Ieſus Chriſt to be ſaued, καθὼς κἀκεῖνοι euen as they.*

2. The Fathers had euen the helpe and aſſiſtance of grace vnder the law, to walke in obedience to the law: *verùm id non habebant ex lege*, but they had it not by the law, *Pet. Martyr.*

Queſt. 24. *What the Apoſtle meaneth by the forme of doctrine, whereunto they were deliuered.*

1. *Origen*, according to his manner is here ſomewhat curious; for hee diſtinguiſheth betweene *doctrinam & formam doctrinæ*, doctrine it ſelfe, and the forme of doctrine: hee ſaith that in this world only we haue a forme or ſhadow of doctrine, becauſe here we only know in part, but in the next world we ſhall haue the doctrine it ſelfe. But the Apoſtle intendeth not here to ſhew the difference betweene knowledge in this life and the next.

2. *Chryſoſtome* ſeemeth to vnderſtand onely the rule of good life by the forme of doctrine: *quis eſt typus doctrinæ? rectè viuere*: what is the type or forme of doctrine? to liue well: But this forme of doctrine is more generall, it was not onely touching manners, but concerned alſo points of faith and beleefe: as is euident, 2. Tim. 1. 13. *Keepe the patterne of wholeſome words, which thou haſt heard of me in faith and loue.*

3. Neither is this forme of Doctrine euery rule of faith ſet downe by teachers, the which people are put vpon at their firſt conuerſion, as the *Rhemiſts* here inſinuate in their annotations: for a forme of doctrine may be ſet downe by hereticall and falſe teachers, as is preſcribed by the Romaniſts to the Indians, who in their firſt conuerſion to Chriſtianitie do drinke in their drugges and errors of doctrine. But this forme of doctrine, was the rule of faith, *per Apoſtolos & Chriſtum prædicata*, preached by Chriſt and his Apoſtles, as *Lyranus* well interpreteth.

4. The doctrine then taught by the Apoſtles, called here τύπος διδαχῆς, the forme of Doctrine, is compared to the ſtampe or ſeale, and we are as the waxe (as *Baſil* vſeth this reſemblance, *tractat. de baptiſm.*) which receiue the print and worke of this ſeale, being changed into the ſame.

5. And we are ſaid to be *deliuered*, which as *Chryſoſtome* ſaith, ſheweth *auxilium diuinum*, the diuine helpe, whereby we are deliuered: for none can come vnto Chriſt, vnleſſe his father drawe him, Ioh. 6.44. we cannot come our ſelues vnto God, or receiue the words of wholſome doctrine, but the Lord muſt open our hearts, as he did the heart of *Lydia: Origen* here well noteth, that men are deliuered vp two waies, one in iuſtice, when they are deliuered vp to their owne hearts luſts, and to a reprobate ſenſe, which the Apoſtle ſpake of before, chap. 1.24. the other when they are deliuered vp in mercy to bee taught and inſtructed vnto ſaluation.

6. *Lyranus* here obſerueth three properties of Chriſtian obedience; it muſt bee *prompta*, ready, ye haue obeyed; *voluntaria*, willing, yee haue obeyed from the heart; and *diſcreta*, diſcreet, according to the forme and patterne of catholike and ſound doctrine.

7. Hereunto may be added that annotation of the *ordinar. gloſſe*, that it is called the forme of doctrine, *quia imaginem Dei deformatam reſtituit*, becauſe it reſtoreth the image of God deformed and defaced in vs.

8. And whereas they are ſaid to be deliuered, it is better vnderſtood of the *deliuering them* to be inſtructed and taught by God, as *Origen* well expoundeth, *Deus tradidit vt inſtituantur*, God deliuered them to be inſtructed, then of the miniſterie of men, as *Vatablus*: for in this ſenſe the doctrine is ſaid to be deliuered by the teachers: but to deliuer the hearers to be inſtructed, and to profit by the forme of doctrine, which is taught, is the worke of God.

Queſt. 25.

Queſt. 25. *How we are made ſeruants of righteouſneſſe.*

1. *Origen* hath here a curious obſeruation, that euery one which doth righteouſneſſe, is not the ſeruant of righteouſneſſe, as euery one which ſinneth, is the ſeruant of ſinne: for God doth righteouſneſſe, and yet he is not ſaid to be *ſeruus iuſtitiæ*, the ſeruant of righteouſneſſe: as the deuill is the ſeruant of ſinne beeing fallen from iuſtice.

2. Though properly we are not ſaid to ſerue iuſtice, becauſe he is a ſeruant, which obeyeth rather an other mans will, then his owne; yet the Apoſtle vſeth theſe words, preſſing the ſame ſimilitude ſtill: for indeed to ſerue iuſtice, is true libertie, nay, as *Chryſoſtome* ſaith, it is *omni libertate melius*, better then all libertie whatſoeuer: ſo afterward, v. 2. he ſpeaketh of a freedome from iuſtice, which is indeed a bondage, rather then freedome.

3. The Apoſtle here ſetteth downe both the parts of Chriſtian libertie, which is freedom from ſinne, and ſeruice vnto righteouſneſſe: and by ioyning both theſe together, he admoniſheth vs of our miſerable ſtate of thraldome vnder ſinne, wherein we ſometime were, that we might take heed neuer to come into the ſame againe: like as if one were deliuered from a tyrant, it ſhould be ſaid vnto him, take heed you fall not into his hands againe, *Chryſoſt.* as the Romanes, when they had expelled *Tarquinius* their King, ſo hated the very memorie of his name, that they baniſhed alſo *L. Tarquinius Collatinus*, a good man, onely becauſe hee did beare the ſame name: ſuch a deteſtation they had of *Tarquinius*, and of his tyrannicall gouernement: ſo we ſhould hate the very memorie and name of the ſeruice of ſinne: *Martyr.*

Queſt. 26. *Of the meaning of theſe words: I ſpeake after the manner of men, becauſe of the infirmitie, v. 19.*

1. Some thinke this to be a qualifying of the former words: either becauſe the Iewes might haue beene offended by the terme of *ſeruice*, who held themſelues to be a free people, *Faius:* or the Romanes, which were then Lords and Commanders of the world, *Bullinger:* ſome thinke the offence might be taken by the word *freedome*, leaſt ſome carnall man might haue taken aduantage thereby of carnall libertie, *Oſiander:* but the continuing of the ſame tearmes and phraſes afterward of *ſeruice*, and *ſeruants*, ſheweth that the Apoſtle vſeth not any ſuch mitigation or qualification of his former ſpeach.

2. Some referre it to the matter of the Apoſtles exhortation, ſhewing the eaſines and facilitie of it: as if he ſhould ſay, *moderatum quod exigo*, I deſire but an eaſie and moderate matter: as in the ſame phraſe the Apoſtle ſaith, 1. Cor. 10. 13. *There hath no tentation taken you, but ſuch as appertaineth to man, Chryſoſtome:* ſo alſo *Origen:* whereas wee ought more earneſtly to ſerue iuſtice, then we ſerued ſinne: *communiter ago, eadem & ſimilia requiro*, I deale with you after a common and plaine manner, I require but the ſame and like things; to ſerue iuſtice but in the ſame manner, which you ſerued ſinne. The ſame ſenſe followeth *Auguſtine: quemadmodum ad peccandum nullus vos cogebat timor, &c.* as vnto ſinne no terrour compelled you, but onely the delight and pleaſure of ſinne, ſo vnto righteouſneſſe, let not feare enforce you, but pleaſure and delight draw you, *Epiſtol. ad Anaſtaſ.* likewiſe *Gregorie, ſi nequaquam amplius poteſtis, ſaltem tales eſtote in fructibus bonorum operum, &c.* if yee can doe no more, yet at the leaſt be yee in bringing forth of good fruite, as yee were before in euill: *Theophylact* to the ſame purpoſe, *vel parem Deo præſtare ſeruitutem, &c.* be yee ready but to performe vnto God the like ſeruice, which yee did vnto ſinne. So alſo *Haymo* ſaith, *Multo leuius poteſt quis deſeruire virtutibus, quam vitijs*, one may more eaſily ſerue vertue, then he ſerued vice: as he giueth inſtance in an adulterer, that alwaies is in feare of the comming of the husband, and of the ſhame of the world, whereas the man that liueth chaſtly in matrimonie, is without any ſuch feare: thus expound alſo *Caluin, Martyr, Tolet, Pererius* with other, of the equalitie of our ſeruice vnto righteouſneſſe and ſinne, that we ſhould ſo much ſerue the one, as we ſerued the other: the Apoſtle might haue required more, but hee ſpareth them, becauſe of their infirmitie. But this may be obiected againſt this expoſition, that this is no ſuch ſmall ſeruice, to ſerue righteouſnes, as before we ſerued ſinne, with conſtancie, chearefulneſſe, delight, ſeeing the moſt perfect man liuing cannot performe it: therefore this is a point of perfection, it is no indulgence and condeſcending to their infirmitie.

3. But although this phraſe ἀνθρώπινον λέγω, I ſpeake an humane thing, or κατ' ἄνθρωπον, accor-

according to man, which is all one with the Apostle, be otherwhere taken in the former sense, for some humane and easie thing; yet here with *Beza* I referre it rather to the Apostles phrase, who in ciuil, humane, and vsuall termes and similitudes, setteth forth heauenly things, as Christ saith, Ioh. 3. 12. *If when I tell you of earthly things, ye beleeue not, how should ye beleeue, when I tell you of heauenly things.*

4. This phrase, *according to man*, hath diuerse acceptions: 1. Sometime it is taken in the worse part, for the corrupt vse of men, as Gal. 1. 11. Paul *preached not his Gospell after man.* 2. Sometime it signifieth that which is common and ordinarie, as, 1. Cor. 10. 13. 3. It is taken for an humane custome, or fashion, as 1. Cor. 15. 32. S. Paul had fought with beasts at Ephesus after the manner of men, as others vsed to doe. 4. Sometime it is referred to the humane and ordinary phrase of speaking, as in this place.

4. *Places of Doctrine.*

1. Doct. *That Baptisme is not to be iterated.*

v. 3. *Haue beene baptized into his death, &c.* Hence it is inferred, that baptisme is not to be iterated, or more then once to be administred, because men are but once naturally borne, and are once to die; so because in baptisme our spirituall birth and death are represented, it sufficeth once to be baptized: this maketh against the *Hemerobaptistæ*, which thinke it necessarie daily and often to be baptized: but as man hath but one naturall birth; so one supernaturall birth in baptisme is sufficient.

2. Doct. *That infants haue sinne.*

In that the Apostle saith of all, that they are baptized into the death of Christ that is, to die vnto sinne, that the bodie of sinne might be destroyed, as he saith, v. 6. hence *Augustine* concludeth, *lib. 6. contr. Iulian. c. 1.* that children haue sinne: for to what end else should they be baptized to die vnto sinne?

3. Doct. *Of the comparing and conferring of Scriptures together.*

v. 3. *All we which haue beene baptized into Iesus Christ, &c.* Hence *Origen* noteth, because the Apostle addeth not, all we that are baptized in the name of the Father, the Sonne, and holy Ghost, that it is his manner, when he citeth any Scripture, not to alleadge the whole text, but those things onely, *quæ præsentis causæ requirit assertio*, which the state of the present cause requireth. *Parens* further addeth, that, what is briefly touched in some place of Scripture, is more at large handled in an other, as here the mysterie of baptisme is opened, which is but briefly set forth in the first institution of baptisme, where Christ onely biddeth to preach and baptize in the name of the Trinitie.

4. Doct. *Of the mysteries set forth in baptisme.*

v. 3. Here are three mysticall points expressed in baptisme; 1. In that we are said to be baptized into Christ: whereby is signified, our implanting and grafting into Christ, which word the Apostle vseth, v. 5. 2. There is a communicating of the death and resurrection of Christ: his death with all the fruites thereof, is applyed vnto vs. 3. Our renouation, and newnes of life, with our spirituall dying vnto sinne, is also shadowed forth in baptisme, *Parens.*

5. Doct. *Of the distinction of sinne raigning, and not raigning.*

v. 12. *Let not sinne raigne, &c.* All sinne in the wicked and vnregenerate, is *peccatum regnans*, raigning sinne, whether it be originall or actuall, because they giue the reine vnto sin, and obey the lusts thereof. In the regenerate, though to speake properly there be no absolute kingdome of sinne, because it cannot possesse them totally and finally, but at length they wrestle forth; yet euery sinn in the regenerate committed against their conscience, and depriuing them for the time of the hope of remission of sinnes, is a raigning sinne, when they doe not resist it, but obey the lusts thereof, such was *Dauids* adulterie: sinne not raigning in them is their originall concupiscence, their infirmities, sinnes of ignorance, omission, and such like, which they doe daily mourne for, and striue against.

6. Doct. *What manner of seruice must be performed to righteousnesse.*

v. 19. *As you haue giuen your members seruants to vncleannesse, &c. so, &c.* We must serue righteousnesse, as before we serued sinne, 1. *libenter*, willingly and cheerefully: 2. *vigilanter*, watch-

3. *Celeriter*, ſpeedily, not putting off our ſeruice. 4. *Potenter*, mightily, with all our ſtrength and power. 5. *Ardenter*, earneſtly, zealouſly, not coldly, or ſlackely. 6. *Indeſinenter*, conſtantly, without ceaſing, intermiſſion, or giuing ouer. *Gorrhan.*

5. Places of controuerſie.

Controv. 1. *Againſt the adminiſtring of the ſacraments in an vnknowne tongue.*

v. 3. *Know ye not, &c.* *Haymo* taketh this to be a reprehenſion of the Apoſtle reproouing them for their ignorance, as if he ſhould haue ſaid: *certe id puto ignoratis*, I verily thinke ye are ignorant: and if ye be, I will ſhew it vnto you, &c. But *Origen* better inferreth: that the Apoſtle ſpeaketh *tanquam ſcientibus & edoctis*, as to men of knowledge, and well taught: and hereupon he ſheweth that in the Apoſtles time, the vſe was otherwiſe, then in his daies: *non, vt nunc fieri videmus, typus tantummodo myſteriorum, his, qui baptizantur, ſed virtus eorum & ratio tradebatur*, then, not onely the type it ſelfe, and myſterie of the ſacrament was deliuered to thoſe which were baptized, as now is vſed to be done, but the efficacie and reaſon thereof, &c. the meaning of the ſacrament explaned, ſo that none were ignorant, what was ſignified thereby, as the Apoſtle ſpeaking here of baptiſme, and of the ſpirituall vſe and ſignification thereof, appealeth vnto their knowledge: which ſheweth the ſuperſtition of the Romaniſts, who cauſe the Sacraments to be adminiſtred vnto their people in the latine tongue, and ſo they are kept in ignorance, not knowing the right vſe of the ſacraments, but reſting only in the outward ceremonies, & ſuperſtitious vſages which they haue brought in, and added to the ſacraments.

Controv. 2. *Concerning inherent inſtice.*

Stapleton, a notable champion for the Romaniſts, *Antidot. p.* 312. thus reaſoneth out of the Apoſtles words, v. 2. for inherent iuſtice: they which are dead to ſinne, are wholly renewed in the inward man, and ſo by their renouation are acceptable vnto God, and thereby iuſtified: but by the grace of Chriſt, we die vnto ſinne, not to liue vnto the ſame any more: *Ergo*, thereby we are accepted of God, and reconciled to him.

Contra. The propoſition diuerſely fayleth. 1. This renouation of the inward man is not totall, or perfect, but onely in part: though ſinne doe no longer raigne in them, that are iuſtified, yet the reliques thereof remaine ſtill: the vnderſtanding, will, and affections, are but reformed in part; for the Apoſtle ſaith, *we know in part*, 1. Cor. 13. 9. and as our knowledge is, ſuch is our charitie: indeed in the next world, when we are glorified, all imperfection ſhall be done away, and we ſhall be perfect as God is perfect, but while we dwell in theſe houſes of clay, we are compaſſed with many imperfections. 2. This our renouation, though it be not perfect, yet is accepted through the perfect obedience of Chriſt: but it is not accepted as our iuſtification, whereby we are reconciled vnto God; for that which iuſtifieth vs, muſt be perfect: which is onely the righteouſneſſe of Chriſt, applied vnto vs by faith. See further touching inherent iuſtice, *Synopſ. Centur.* 4. *err.* 56. and *Centr.* 14. following.

Controv. 3. *That the Sacrament of Baptiſme doth not conferre grace by the outward worke.*

v. 3. *Knowe yee not, that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death, &c.* Hence the Romaniſts would inferre, that baptiſme doth worke in all, regeneration: for all that are baptized into the death of Chriſt are regenerate, but all that are baptized into Chriſt, are baptized into his death: therefore all that are baptiſed are regenerate, and ſo the verie ſacrament doth by the externall act conferre grace: to this purpoſe the Romaniſts.

Contra. 1. The concluſion ſhould be, all that are baptized into Chriſt are regenerate, and that we graunt: all they which receiue baptiſme aright, that is, by faith, apprehend the promiſe of remiſſion of ſinnes, either then, as they which are of yeares, or after, as infants when they come to yeares of diſcretion they are regenerate; ſo the concluſion is true of all the faithfull that are baptiſed: for the Apoſtle ſpeaketh here onely of ſuch, including himſelfe in the number: ſo alſo he ſaith, Galat. 3. 27. *All yee that are baptized into Chriſt, haue put on Chriſt*: but they onely are baptized into him, that by faith are graft into him, and made liuely members of his myſticall bodie: And thus much *Lombard. lib.* 4. *diſtinct.* 4. affirmeth out of *Hierome*, *in Eccleſia, qui plena fide non accipiunt baptiſma, &c. in the*

Church, they which with a full faith doe not receiue baptisme, doe take the water, not the spirit, &c.

2. And these reasons may be alleadged hereof: 1. Iustification doth often goe before baptisme, as Abraham first beleeued, and then was circumcised, and Cornelius after he had shewed his faith, was baptized by S. Peter, Act. 10. 2. *Origen* doth inferre as much out of the Apostles words here: because the Apostle saith, *we are buried with him by baptisme into his death, docens per hoc, quia si quis prius mortuus est peccato, is necessariò in baptismo consepultus est Christo*, he teacheth hereby, that if one be dead before vnto sinne, then of necessitie he is buried with Christ in baptisme; but if any before doe not die vnto sinne, he cannot be buried with Christ: *nemo enim aliquando viuus sepelitur, &c.* for no man is at any time buried aliue, &c. thus *Origen*, and before him *Tertullian, lib. de pœnitent. Dicit baptizari, non vt delinquere desinamus, sed quia desinimus, &c.* he bid to be baptized, not that we should leaue off to sinne, but because we had left alreadie, &c. *Tolet* here answereth, that his meaning is, that they which are to be baptized, must come with a purpose *amplius non peccandi*, not to sinne any more: and further to *Origen*, though he name him not, he maketh this answer, that we are said to be buried in baptisme, not because we first die vnto sinne, before we are baptized, but for that baptisme signifieth, that we are dead to sinne, as the graue sheweth that they which are buried are dead, *& non solum significat, sed efficit*, and it doth not onely signifie it, but effecteth what it signifieth, &c. *Tolet. annot. 3.*

Contra. 1. *Tertullian* saith more then so, they which come to be baptized, *corde iam loti sunt, &c.* are alreadie washed in heart: but their hearts cannot be washed and cleansed without remission of their sinnes.

2. The graue signifieth in deed, that they which are buried are dead, but they were dead before: neither doth the graue make them dead, it receiueth them first beeing dead: so then if we be buried in baptisme, it sheweth that a spirituall death must goe before, as the people which came vnto Iohns baptisme, confessed and repented of their sinnes, Matth. 3. yet this death to sinne, is encreased, ratified, and confirmed in baptisme.

3. But if iustification and remission of sinnes goe often before baptisme it will be demanded, to what ende we are then baptised: We answer 1. Because God hath so commaunded, and therfore it were great contempt not to obey the Lords commandement. 2. The benefits receiued before, by those visible signes are enlarged and encreased. 3. And although they are iustified before God, yet it is not knowne vnto the Church, into the fellowshippe whereof they are receiued by that outward Sacrament. 4. Baptisme also sealeth the assurance of the kingdome of God, which they receiue in their iustification, but it is sealed, confirmed, and ratified by the sacrament of baptisme: like as Princes gifts, after they are graunted, doe passe vnder the great seale, *Martyr.* See more of this controuersie, *Synops. Centur. 2. err. 96.*

Controv. 4. *That baptisme serueth as well for the remission of sinnes to come, as of sinnes past.*

v. 3. *We haue beene baptized into Iesus Christ:* Baptisme then is a seale of our vniting, grafting, and incorporating into Christ by faith, by whom we haue remission of all our sinnes past, present, and to come, and therefore the vse of baptisme extendeth it selfe vnto the whole life of man, that by the effectuall and liuely remembrance thereof, he is confirmed and strengthened in the hope of the remission of all his sinnes in Christ: so *Chrysostome* well saith, vpon the 5. verse, *non ad hoc tantum valet baptismus, quod priora delicta delet, sed quod & ad futura cruenda monet:* baptisme onely auaileth not hereto, that it blotteth out our sinnes past, but armeth vs to take heed of sinnes to come, &c.

Contrarie vnto this truth is the Popish doctrine, that baptisme is *prima tabula post naufragium, &c.* the first table, as they call it, after shipwrack, and penance is the second table: so that they will haue baptisme serue onely for the remission of sinnes past: This conceit of baptisme beganne to be taken vp long agoe: this made *Constantius*, deferre his baptisme till he was old, and the like is reported of *Nazianzen* in his life: and hereupon grewe that common errour, that before baptisme men tooke vnto themselues a greater libertie to sinne: as in *Augustines* time they vsed to say, *sine illum facere, nondum est baptizatus*, let him alone, he is not yet baptized. See also further of this point, *Synops. Centur. 3. error. 11.*

Controv.

25691 a

Controv. 5. *Whether in baptiſme our ſinnes be cleane taken away.*

v.6. Knowing that our old man is crucified with him, &c. Hence *Pererius* with other Romaniſts would inferre, *in baptiſmo tolli & deleri penitus peccata, &c.* that in baptiſme our ſinnes are wholly remooued and blotted out, that thoſe ſinnes which were before baptiſme, are after baptiſme none at all: and not as the heretikes ſay (ſo the Romaniſts blaſpheme the Proteſtants) that ſinnes remaine after baptiſme, but they are not imputed: to this purpoſe *Pere. diſput. 2. annot. 9.*

Contra. 1. *Pererius* with the reſt of that ſect doe miſreport our opinion: for we doe not ſay, that in baptiſme our ſinnes are onely hid, and not imputed, and yet remaine ſtill: but we hold, that our ſinnes are blotted out, and remooued for euer, *quoad culpam, reatum, & pœnam*, in reſpect of the fault, guilt, and puniſhment: but there remaineth *macula*, a blot ſtill, and ſtaine of ſinne: the corruption, and imperfection of our nature, with ſome reliques and remainder of ſinne doe ſtill remaine: and this is euident both in that originall ſinne remaineth after baptiſme, which the Apoſtle calleth, *peccatum inhabitans*, ſinne dwelling in him, Rom. 7. 10. euen after he had beene baptiſed. 2. Whereas *Pererius* obiecteth that ſaying of *Beza*, to confirme his opinion, *that in thoſe which are truely ſanctified in Chriſt, ſinne once dieth, that is, is ſo weakned, vt priſtinas vires nunquam accipiat, &c. that it ſhall neuer receiue the former ſtrength, but daily as the bodie in the graue rotteth away, donec penitus intereat, &c. vntill it altogether periſh, &c.* In theſe words *Beza* affirmeth not, that in baptiſme there is a perfit death of ſinne: but that ſinne beginning to die, is weakned more and more, and neuer returneth to the former ſtrength: which is moſt true, that the regenerate doe more and more die vnto ſinne, and euery day the power of ſinne is decaied in them, till at length together with mortalitie, they put off all corruption. See further *Synopſ. Centur. 3. cr. 10.*

Controv. 6. *Of the baptiſme of infants.*

1. The *Anabaptiſts* doe thus inferre out of this place of the Apoſtle, v. 5. *we are buried by baptiſme into his death, &c.* they which are baptiſed muſt profeſſe their mortification and dying vnto ſinne, which infants cannot doe, and therefore they are not to be baptized; And Chriſt bid his Apoſtles to goe teach all nations, and baptize them: infants are not capable of doctrine, and fit to be taught, therefore they are not to be baptized.

Contra. 1. They which neither in baptiſme nor after make profeſſion of their mortification, are not to be baptized: they which are of yeares, muſt ſo profeſſe in their baptiſme: it is ſufficient for infants to doe it afterward: for the vſe of baptiſme is not for the time preſent onely, but for afterward, otherwiſe we ſhould neede often to be baptized. 2. Infants are within the couenant, for God promiſed to be the God of the faithfull, and of their ſeede: and therefore the ſigne of the couenant, is not to be denied vnto them: and ſeeing infants were circumciſed vnder the law, inſtead whereof baptiſme is ſucceeded, infants by the ſame warrant are to be baptized, vnleſſe we will make the ſtate of infants vnder the Goſpell, inferiour vnto the condition of infants vnder the law. 3. When the Apoſtles were bidden to preach and baptize: a courſe was preſcribed them, and that was in thoſe times to begin with preaching, and then to baptize: for firſt they which were of yeares, muſt beleeue, which was wrought in them by preaching the word, for faith commeth by hearing, before they could be admitted to baptiſme. 4. But it will be obiected, that this vſe of baptizing infants is not Apoſtolicall, it was brought in by *Hyginus* Biſhop of Rome, and *Tertullian lib. de baptiſm.* miſliketh that vſe.

Contra. 1. *Hyginus* onely made a decree concerning Godfathers, and Godmothers, as they are called, that vndertake for infants in baptiſme, which ſheweth that the baptizing of infants was in practiſe before: 2. *Tertullian* in his old age fell into the hereſie of *Montanus*, and therefore much is not to be aſcribed to his iudgement concerning this matter. *Martyr.*

Controv. 7. *Of the confidence and aſſurance of ſalvation.*

v. 8. *Wee beleeue that we ſhall alſo liue with him, &c.* Hence it is well inferred, that the faithfull are aſſured by faith, both of their perſeuerance in the ſtate of grace in this life, and of euerlaſting life in the next: for, *we beleeue*, ſaith the Apoſtle, *that wee ſhall liue, &c.* wee nothing doubt of it: and in the ſame ſenſe, the Apoſtle ſaid before, γινώσκοντες, knowing, ver. 6. and againe, εἰδότες, knowing, v. 11. λογίζεσθε, gather ye, or conclude ye,

as the word is taken, Rom.3.28. and here πιστεύομεν, *we beleeue*, all which words implie, a certaintie without doubting.

Contrarie hereunto is the doctrine of the Romanists, which hold it to be a point of presumption to haue assurance of saluation: and whereas we vrge S. Pauls example, that was sure nothing could separate him from the loue of God in Christ, they answer, that S. Paul and other holy men, had it by speciall reuelation.

Contra. S. Paul maketh it not his speciall case to be assured of saluation: but here he speaketh generally of all the faithfull, *we knowe*: *Tolet* also one of their owne writers, thus expoundeth this place, *we beleeue*, *credimus intellectu*, *&c.* we beleeue in the vnderstanding that spirituall life is giuen vs with the death of sinne, *confidimus etiam nos in ea perseueraturos*, and we are confident that we shall perseuere therein. See further hereof, *Synops. Centur.* 4. *err.* 25.

Controv. 8. *That Christ shall not die in the next world againe for those, which were not healed here.*

v.9. *Death hath no more dominion ouer him*, *&c.* *Origen* by this text confuteth their errour, who hold that Christ should suffer in the next world the like things, as he did here for them, *quos dispensationis eius medicina sanare non poterat*, whom the medicine of his dispensation could not heale in this present world: and they vsed this reason, because in the next world they shall either doe well still, or euill, *non erunt profunda silentia*, there shall not be silence altogether: then as Lucifer fell in the beginning, so may they be apt to fall then, hauing the vse of freewill: for *virtus est mutabilis*, vertue is changeable.

Origen thus refuteth this error. 1. Because it is contrarie directly to the Apostles words here, that Christ died once for all, *death shall haue no more dominion ouer him*, such was the force and efficacie of the crosse of Christ, *vt sufficiat ad sanitatem & remedium non solum praesentis & futuri seculi, sed etiam praeteritorum, &c.* that it sufficeth not onely for the health and remedie of the present, and world to come, but of the ages past; *& non solum humano ordini, &c.* and not onely for the order and condition of men, but euen for the celestiall orders also, &c. Christ by his death redeemed the one from their sinnes, and setled and established the other. 2. And though the nature of man be mutable here, yet so shall it not be there, *vbi ad culmen virtutis ascenderit*, when it is come to the height and perfection of vertue: for there shall be charitie, which as the Apostle saith, *nunquam excidit*, neuer falleth away. 3. The Apostle could say, *that neither life, nor death, things present, nor to come, nor any thing else, could separate him from the loue of God in Christ*, how much lesse shall the libertie of freewill be able, then to separate vs. 4. And Lucifer did fall, *antequam ad beneficia filij Dei charitatis vinculis stringeretur*, when as yet the bond of charitie had not fastened him to the benefits of the Sonne of God: But it is now otherwise with those celestiall spirits, whose state is now made firme and sure in Christ.

Controv. 9. *Against the sacrifice of the Masse.*

v. 10. *For in that he died, he died once:* This place is very pregnant against the Popish sacrifice of the Masse, wherein they say they doe dayly offer vp Christs bodie in sacrifice vnto God: for there is no oblation of Christ in sacrifice but by death: he died but once, and therefore one sacrifice of him in his death sufficeth for all; and the Apostle saith, Heb. 10. 14. *that he hath with one offring, made perfect for euer, them that are sanctified.* This then is a blasphemous derogation to make iteratiue sacrifices, as though that one sacrifice had beene imperfect: and whereas they alleadge that their Masse is a sacrifice applicatorie of Christs death, such applications are superfluous, seeing the death of Christ is effectually applyed by faith, which is reuiued, strengthened, and increased by the commemoration of Christs death in the Sacraments. See more hereof, *Synops. Centur.* 3. *err.* 31.

Controv. 10. *Concerning freewill.*

v. 12. *Let not sinne raigne*, *&c.* This place may be vrged by the aduersaries of the grace of God, to proue that man hath some power in himselfe to resist sinne, seeing otherwise the Apostles exhortation should be in vaine to exhort men vnto that which is not in their power.

Contra. 1. The Apostle elsewhere euidently teacheth, that man hath no power or inclination of himselfe to any thing that is good, as 2. Corinth. 3. 5. *Wee are not sufficient to thinke any thing of our selues, but our sufficiencie is of God:* Philip. 2. 23. *It is God,*

God, that worketh in you both the will and the deed of his good pleaſure: we muſt not then make the Apoſtle contrarie to himſelfe, as though in this place he ſhould aſcribe any thing to mans freewill. 2. The Apoſtle ſpeaketh here to men iuſtified and regenerate by the ſpirit of God, by the which they are enabled to performe this, whereunto they are exhorted: ſo that this ability is not in themſelues, but from God. 3. The Apoſtle ſheweth a difference by thus exhorting betweene theſe actions, which the Lord maketh in other creatures, which either haue no ſenſe at all, or ſenſe onely, which creatures God vſeth without any ſtirring at all, feeling, and inclination in them, and thoſe, which he worketh in man, whoſe reaſon, will, and vnderſtanding he vſeth by inciting and ſtirring it vp. 4. So then theſe exhortations are not ſuperfluous, for thereby we are admoniſhed rather what we ought to doe, then what we are able to doe, and by theſe exhortations of Gods word, grace is wrought in vs to enable vs to doe that, which of our ſelues we haue no power to doe. See further Controv. 15. following.

Controv. 11. *That concupiſcence remaining in the regenerate, is properly ſinne.*

v. 12. *Let not ſinne raigne:* The Apoſtle here ſpeaketh of concupiſcence, which is ſinne, though it raigne not in vs: the very ſuggeſtions and carnall thoughts, that ariſe in the regenerate, haue the nature of ſinne, though they yeeld not conſent vnto them.

Bellarmine with other of that ſide, doe expound theſe and ſuch like places, wherein concupiſcence is called ſinne, *de cauſa vel effectu peccati*, of the cauſe or effect of ſinne: ſo concupiſcence is improperly called ſinne, in their opinion, either becauſe it is the effect and fruit of Adams ſinne, as a writing is called ones hand, becauſe the hand writ it, or becauſe it bringeth forth ſinne, as we ſay *frigus pigrum*, ſlouthfull cold, becauſe cold maketh one full of ſlouth. lib de amiſſ. grat a.10. tom.3.

Contra. 1. Concupiſcence is ſinne properly, becauſe it is contrarie to the lawe of God, it ſtriueth and rebelleth againſt it, and continually ſtirreth vs vp to doe that which is contrary to the Law: ſinne properly is the tranſgreſſion of the lawe, as the Apoſtle deſineth it, 1. Iohn 3.4. therefore concupiſcence beeing contrarie to the law of God is properly ſinne: S. Paul alſo calleth it ſinne dwelling in him, Rom. 7.17. 2. Whereas it may be obiected that all ſinne is voluntary, but the motions and ſuggeſtions of the fleſh are inuoluntarie: we anſwer that all ſinne is not voluntary, for then originall corruption ſhould not be ſinne, which is euen in children, which can giue no conſent: and yet in reſpect of the beginning and roote of this ſinne, which was Adams tranſgreſſion, it was voluntarie. See more of this controuerſie, *Synopſ. Papiſm. Centur. 4. err. 16.*

Controv. 12. *Whether a righteous man may fall into any mortall or deadly ſinne.*

v. 12. *Let not ſinne raigne:* there is then *peccatum regnans*, ſinne raigning, as when one ſinneth againſt his conſcience, and ſetteth his delight vpon it, and followeth it with greedines, and ſo for the time, looſeth the hope of forgiuenes of ſinne, and maketh him ſubiect to euerlaſting death without the mercie of God: *peccatum non regnans*, ſinne not raigning, is originall concupiſcence, ſuggeſtions, motions of the fleſh, infirmities, and ſuch like: Now the Romaniſts ſimply deny, that a righteous man cannot commit any mortall ſinne, neither can any continuing the Sonne of God fall into it: *Rhemiſt.* 1. Ioh. 3. *ſect.* 3. Among the Proteſtant writers ſome thinke, that the righteous may haue ſinne for the time raigning in them, as Aarons idolatrie, and Dauids aduiterie ſheweth: ſo *Urſinus vol.* 1. *pag.* 207. but *Zanchius* denieth it, *miſcellan. p.* 139.

Contra. 1. Touching the aſſertion of the Romaniſts, it is manifeſtly conuinced of error by the example of Dauid: for it is abſurd to thinke that in his fall he ceaſed to be the child of God: for he that is once the ſonne of God, ſhall ſo continue to the ende: Dauid was a righteous and faithfull man, and yet fell into great and dangerous offences, which they call deadly and mortall ſinnes.

2. The other may be reconciled by the diuerſe taking and vnderſtanding of *raigning ſinne:* for if that be vnderſtood to be a *raigning ſinne*, which is committed of an obſtinate minde, with contempt of God, without any feeling or remorſe of conſcience, ſo we denie, that any of the elect can fall into any ſuch ſinne: but if that be taken for *a raigning ſinne*, when for a time the conſcience is blinded, and a man is ouercome and falleth, yet rather of infirmitie, then obſtinacie, yet afterward ſuch vpon their repentance are re-

stored: in this sense, sinne may raigne in the righteous, as in Aaron, Dauid: but it is said improperly to raigne: because this kingdome of sinne continueth not, it is but for a time.

Controv. 13. *Against the Manichees.*

v. 22. *In your mortall bodie: Theophylact* hence reproueth the error of the Manichees, who affirmed, that the bodie of man is wicked and euill: but seeing the Apostle compareth it to armour or weapons, which the souldier vseth for his countrey, the theife and rebell against it: so the bodie is an indifferent thing: it may either be abused as an instrument of sinne, or by the grace of God it may be applyed to the seruice of the spirit, as the Apostle sheweth, v. 19. *Giue your members as seruants vnto righteousnesse.*

Controv. 14. *Concerning inherent iustice.*

v. 13. *Neither giue your members as weapons of vnrighteousnesse, &c. Bellarmine* inferreth out of this place, that as sinne was a thing inherent and dwelling in vs before our conuersion, so in stead thereof must succeede righteousnesse, *per iustitiam intelligit aliquid inhærens*, by righteousnesse he vnderstandeth a thing inherent in vs, from whence proceed good workes.

Contra. 1. We doe not denie but that there is in the regenerate, a righteousnes inherent and dwelling in them, which is their state of sanctification or regeneration: but by this inherent iustice, are we not iustified before God, but by the righteousnesse of Christ imputed onely: for here the Apostle treateth not of iustification, but of our sanctification, and mortification, which are necessary fruits of iustification, and doe follow it; but they are not causes of our iustification. 2. Wherefore this is no good consequent; There is in the righteous an inherent iustice, *Ergo.* by this iustice they are iustified before God. See further hereof, *Synops. Centur. 4. err. 56.*

Controv. 15. *Against the power of freewill in the fruits of righteousnesse.*

v. 20. *When ye were the seruants of sinne, ye were freed from righteousnesse: Beza* doth vrge this place strongly against the popish freewill: for in that they are said to bee free from iustice, (that is, as *Anselme* interpreteth, *alieni à iustitia*, estranged from iustice) it sheweth that they haue no inclination at all vnto iustice: it beareth no sway at all: *nullum erat eius imperium*, it had no command at all ouer you.

Pererius disput. 5. numer. 33. maketh an offer to confute this assertion of *Beza*, but with bad successe: for those very authors, whom he produceth, make against him: first he alleadgeth *Anselme* following *Augustine, liberum arbitrium* (saith *Augustine*) *vsq; adeo in peccatoribus non periit, vt per ipsam maximè peccent, &c.* freewill is so farre from beeing lost in the wicked, that thereby they doe sinne most of all, &c. But who denieth this, the wicked haue freewill indeed, free from compulsion, it is voluntarie, but inclined onely vnto euill: which *Anselme* calleth *libertatem culpabilem*, a culpable freedome: and he therefore fitly distinguisheth betweene these two phrases of the Apostle, he saith they are ἐλεύθερος, *free*, not *freed*, from iustice, least that sinne might be imputed vnto any other, then to themselues: but afterward, v. 22. he saith ἐλευθερωθέντες, *liberati*, freed from sinne: to shewe that this freedome is not of our selues, but onely from God: and so he concludeth, *hæc voluntas quæ libera est in malis, &c. ideo in bonis liberè non est, quia non liberatur ab eo, quia eam solus, &c.* this will, which is free in euill, because they delight in euill, is not therefore free in good things, because it is not freed by him, who onely can make it free from sinne, &c.

With like successe he citeth *Thomas* in his Commentarie here, who thus writeth: *semper itaq; homo, siue in peccato fuerit, siue in gratia, liber est à coactione, non tamen semper liber est ab omni inclinatione*, man therefore alwaies, whether he be in sinne, or in grace, is free from coaction and compulsion, but he is not alway free from an inclination, &c. where he affirmeth the same thing which we doe, that the will of men is free alwaies from compulsion, for it alwaies willeth freely, without constraint that which it willeth: but it is not free at any time from an euill inclination: it is not free *à necessitate*, from a necessitie of inclining vnto that which is euill, of it owne naturall disposition.

Controv. 16. *Whether all death be the wages or stipend of sinne.*

v. 13. *The stipend of sinne is death: Socinus part. 3. c. 8. pag. 294.* graunteth that eternall death is the reward of sinne, and the necessitie of mortalitie, and dying, but not the cor-

corporall death it ſelfe: for Adam before ſinne entred, was created in a mortall ſtate and condition; and Chriſt hath redeemed vs from all ſinne, and the puniſhment thereof: therefore corporall death is no puniſhment of ſinne, becauſe it remaineth ſtill, neither hath Chriſt redeemed vs from it.

Contra. 1. It is euident, in that the Apoſtle ſpeaketh of death, here abſolutely without any reſtraint, or limitation, that he meaneth death in generall, of what kind ſoeuer: and of the corporall death he ſpeaketh directly, c. 5. 12. by one man ſinne entered into the world, and death by ſinne, which is ſpecially vnderſtood of the bondage of mortalitie, which Adam by his tranſgreſſion brought vpon his poſteritie.

2. It is a friuolous diſtinction to make a difference betweene death and the neceſſitie of dying: for what els is mortalitie, then a neceſſitie of dying, which if it be brought in by ſin, then death alſo it ſelfe.

3. Adam, though he were created with a poſſibility of dying if he ſinned, yet this poſſibilitie ſhould neuer haue come into act, if he had not actually ſinned.

4. Chriſt hath indeed deliuered vs from all puniſhment of ſinne both temporall, and eternall, as he hath deliuered vs from ſinne: for as our ſinnes are remitted, neuer to be laid vnto our iudgement, and yet the reliques and remainder of ſinne are not vtterly extinguiſhed; ſo the Lord hath effectually and actually deliuered vs from eternall death, that it ſhall neuer come neare vs; but from temporall death, as it is a puniſhment onely: for he hath made it an entrance to a better life, and he hath taken away the power thereof, that it ſhall not ſeaze vpon vs for euer; becauſe he ſhall raiſe vs vp at the laſt day, and then perfectly triumph ouer death for euer.

5. *Origen* here vnderſtandeth neither eternall nor temporall death, but that *qua ſeparatur anima per peccatum à Deo*, whereby the ſoule is ſeparated from God by ſinne: But then the Apoſtle had made an iteration of the ſame thing, for ſinne it ſelfe is the ſpirituall death of the ſoule, and therefore the death here ſpoken of, is an other death, beſide that, namely, that which followeth as the ſtipend of ſinne, which is euerlaſting death, vnto the which is in the next clauſe oppoſed eternall life.

Controv. 17. *Againſt the diſtinction of veniall and mortall ſinnes.*

v. 23. *The ſtipend or wages of ſinne, is death:* *Faius* by this place doth well confute that Popiſh diſtinction of veniall and mortall ſinnes: they ſay that veniall ſinnes are thoſe, which in their owne nature are not worthy of death, but the Apoſtle here noteth in generall of all ſinne whatſoeuer, that the ſtipend and wages thereof is death, becauſe all ſinne is *ἀνομία*, the tranſgreſſion of the law: 1. Ioh. 3. 5. *And death is the wages of them, that tranſgreſſe the lawe:* that *gloſſe* then of *Haymo* vpon this place may ſeeme ſomewhat ſtrange: *hoc non de omnibus peccatis intelligendum eſt, ſed de criminalibus, &c.* this is not to be vnderſtood of all ſinnes, but onely of thoſe which are criminall, ſuch as S. Iohn ſpeaketh of, cap. 5. *There is a ſinne vnto death, I ſay not that thou ſhouldſt pray for it, &c.* for the Apoſtle ſpeaketh there of ſinne againſt the holy Ghoſt, which ſhall neuer be forgiuen, for the which it is in vaine to pray. If the Apoſtle there ſhould meane all criminall ſinnes, then it would follow, that we ſhould pray for the conuerſion of heretikes, adulterers, murtherers, and ſuch like. We confeſſe, that there are ſome mortall ſinnes, ſome veniall, but not in their nature: to the faithfull and penitent all ſinnes are veniall, to the vnbeleeuers and impenitent, ſinnes are mortall: it is the mercie of the forgiuer, not the qualitie of the ſinne, that maketh it veniall, yet this taketh not away the difference of ſinnes, as though they were equall: for ſmall ſinnes are more eaſily pardoned, and great ſinnes, where they are forgiuen, are more hardly pardoned; where they be not, they are more or leſſe puniſhed, according to the greatneſſe of the ſinne. See further of this point, *Synopſ. Centur. 4. cr. 6.*

Controv. 18. *That euerlaſting life cannot be merited by good workes.*

Arg. 1. *v.* 23. *But the gift of God is eternall life:* The Apoſtle in changing and inuerting the order of his ſpeach, whereas he had ſaid the ſtipend of ſinne is death, ſaith not, the ſtipend of righteouſneſſe is eternall life, but the gift of God, &c. euidently ſheweth, that euerlaſting life is not due as a reward merited by our works, but as a gift of grace through Chriſt Ieſus: Thus *Chryſoſtome* expoundeth this place: hee ſaith not, *Merces benefactorum veſtrorum vita æterna, ſed donum Dei:* life eternall is the reward of good workes, but it is the

gift of God: *Theodoret, Non dixit eam esse mercedem, sed gratiam, &c.* hee saith not eternall life is a reward, but grace or fauour: *Nam licet quis summam & absolutam iustitiam præstiterit*, for although one could performe a perfect iustice, yet temporall things are not correspondent to eternall: *Thophylact, non quasi retributionem laborum dat eam Deus, sed ex gratia per Christum, qui hæc omnia nobis promeruerit*, God giueth not eternall life, as a recompence of our labour, but by grace through Christ, who hath merited all these things for vs.

Ans. Our aduersaries doe all here concurre in this answer, that euerlasting life is therefore called a grace, *quia his meritis redditur, quæ gratia contulit*, because it is rendred for and vnto those workes which were wrought in vs by grace; so *Pererius*, eternall life though it be due vnto good works, yet it is giuen freely, *Nam merita illa principaliter à Dei gratia profecta sunt*, for these merits, to which it is due, do principally proceed from the grace of God, &c. *Perer. disput. 7. numer. 42.* so also *Tolet* in his *annotat.* and the Rhemists vpon this place: also *Stapleton* hath the same answer: which they all would seeme to take from *Augustine*, who saith the Apostle might haue said, *the stipend of our iustice is eternall life:* but he called it the grace of God, that we should vnderstand, *ipsa bona opera, quibus vita æterna redditur, ad Dei gratiam pertinere*, that good workes themselues, to the which eternall life is giuen, doe belong vnto the grace of God: *August. de grat. & liber. 8. 9.*

Contra. 1. Whereas *Augustine* saith, *recte potuisse dicere*, the Apostle might haue well said otherwise: it is enough for vs, that the Apostle did not in this place say otherwise: and as *Pet. Martyr* saith, by this meanes most euident places of Scripture might be auoided, if wee may say, *aliter potuisset dici*, it might otherwise, thus, or thus haue beene said. 2. But for the thing it selfe, *Augustine* is so farre from approouing the merit of workes to eternall life, that he maketh the good workes themselues to belong vnto grace: as he saith elsewhere, *pro hac gratia in qua ex fide viuimus, accepturi sumus aliam gratiam, in qua sine fine in cœlis viuimus*, for this grace, wherein we liue by faith, we shall receiue an other grace and fauour, wherein we shall liue without ende in heauen: *in Psal. 144.* 3. For how can God be a debter to vs to bestow a second grace, because he conferred an other grace before: we are endebted to God for the former grace, he is not a debter to vs to bestow a second grace: as *Bernard* wel saith, *Merita omnia Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quam Deus homini*, our merits are Gods gifts, and so for them man is more debted to God, then God to man: *de annunt. Mar. serm. 1.*

Argum. 2. Where the crowne is of mercie, it is not of merit; but the crowne of euerlasting life is in mercie, Psal. 103. 4. *Which crowneth thee with mercie and compassions.*

Ans. Pererius hath here two answers. 1. that either by mercie we may vnderstand Gods protection in this life, whereby he compasseth his children as with a crown. 2. or if we take it for the crowne of euerlasting life, it is called a mercie, because the merits for the which it is rendred, *promanant principaliter ex gratia per misericordiam data*, doe principally flow forth from grace giuen them in mercie: *Perer. disput. 9.*

Contra. 1. If Gods protection in this life be of mercie without our desert, then much more euerlasting saluation is of mercie, which is lesse merited. 2. The other is a meere cauil: for what graces soeuer any haue receiued in this life, how perfect soeuer they be here, they shall haue need of mercie in the day of iudgement: as the Apostle saith, 2. Tim. 1. 18. the *Lord graunt, that he may finde mercie with the Lord, at that day, &c.* beside the mercies receiued in this life, he wisheth he may also finde mercie then: so *Augustine* collecteth vpon these words, Iam. 2. 13. *There shall bee iudgement mercilesse to him that sheweth no mercie:* that they which haue liued well, shall haue iudgement, *cum misericordia*, with mercie; they which haue liued euill, shall haue iudgement without mercie: where then there is need of mercie, there is no standing vpon merit.

lib. de correct. & grat. c. 13.

Arg. 3. That which is of grace cannot be also of works, as the Apostle reasoneth, Rom. 11. 6. *If it bee of grace, it is no more of workes, or else grace were no more grace, &c.* but eternall life is of grace, *Ergo*, not of workes.

Answer. 1. The Apostle may either here speake of the naturall workes of men, and so such workes doe destroy grace, not of the workes of grace, which are indeede meritorious of eternall life. 2. The Apostle speaketh of election, which is of grace, *non propter hominum opera prouisa*, not vpon the foresight of mans workes. Thus *Pererius disput. 8. numer. 48.*

Contra.

Contra. 1. The Apoſtle excludeth euen the workes of grace: for the queſtion is of good workes, not of euill, but all good workes are of grace: for God worketh in vs both the will and the deede, Phil.2.13. and that euen good workes, which are of grace, are excluded, the Apoſtle ſheweth elſewhere, Epheſ.2.8. *By grace are yee ſaued, &c. not of workes, leaſt any man ſhould boaſt of himſelfe: for yee are his workemanſhip created in Ieſus Chriſt vnto good workes, &c.*
2. The Apoſtle indeede ſpeaketh of the election of grace: but yet the rule is generall, that grace and workes in the matters of ſaluation cannot be matched together: for hee prooueth election to be of grace, and not of workes, by his generall axiome and propoſition, becauſe that which is of grace cannot be of workes: and if election be of grace, and not of workes, then euerlaſting life alſo, which dependeth of our election, muſt of neceſſitie be of grace alſo.

Argum. 4. That which is of workes is by debt, as the Apoſtle ſaith, Rom.4.4. *To him that worketh, the wages is not counted by fauour, but by debt:* but God is endebted to no man: therefore life eternall is not of workes, becauſe it is not by debt.

Anſ. Pererius here anſwereth by a diſtinction: that there is a lawfull kind of meriting *de condigno*, of worthines: the one is perfect and abſolute, which preſuppoſeth no gift of grace, whereof it dependeth: ſuch were the workes of Chriſt, which were abſolutely meritorious, *ex rigore inſtitiæ*, euen according to the ſtrict rule of iuſtice, by the reaſon of the excellencie of his diuine nature beeing vnited in one perſon to his humanitie: there is an other kind of merit, *ex ſuppoſitione diuinæ naturæ*, vpon the preſuppoſall of diuine grace: ſo the workes of men proceeding of grace, and their free will working together, are *merita apud Deum*, merits with God: like as naturall things, though they haue that vertue and actiuitie from God, are the true cauſes of their effects, *Perer.diſput.10.numer.53.*

Contra. 1. This anſwer ouerthroweth it ſelfe: for if mens good workes proceed of the grace and gift of God, then cannot God be any waies endebted for his owne: as Dauid ſaith, 1.Chron.29.14. *All things come of thee, and of thine owne hand haue we giuen thee*: and the Apoſtle ſaith, Rom.11.35. *Who hath giuen vnto him firſt, and he ſhall be recompenced:* if then we might challenge any thing at Gods hands as a debt by way of recompence, wee muſt firſt giue vnto him.

2. There is not the like reaſon of naturall, and ſupernaturall things: the naturall cauſes haue their vertue at once from God, and then they afterward worke according vnto that nature and propertie, wherewith they were once endued: but in ſupernaturall the grace of God is neceſſarie, *ad omnes actus*, to euery act: as the horſe, when he goeth of his owne accord, is the naturall cauſe of his going: but the rider that directeth him is the cauſe of his going in the way, and of his going to ſuch a place: ſo grace is the cauſe of our well doing: we concurre indeede as naturall cauſes of the action, but the goodnes of the action is onely from God.

3. God then is not endebted vnto man for the merit of his worke, neither in iuſtice in reſpect of vs, is he bound to recompence vs: but yet he is another way endebted, in reſpect of his promiſe, and ſo it is iuſt with him, in regard of his word, and promiſe, to performe that which he hath promiſed: which promiſe he made onely of his free grace: and this point is touched alſo by *Pererius, præſertim vero adiuncta Dei promiſſione de remunerandis, &c.* eſpecially the promiſe of God beeing adioyned for the rewarding of the good workes of the righteous, &c. in regard of this promiſe we graunt, which is meerely of grace, not for the merit of the worke, the Lord maketh himſelfe a voluntarie debter of eternall life.

Argum. 5. The Apoſtle ſaith, Rom.8.18. *That the afflictions of this preſent life, are not worthy of the glorie, which ſhall be ſhewed, &c.* here he euidently ſheweth that our workes are not meritorious or worthy of eternall life.

Anſ. Pererius here alſo thus diſtinguiſheth: that workes may three wayes be conſidered: in reſpect of the naturall cauſe, as they proceed from mans freewill, in reſpect of the matter, wherein they are expreſſed, and the time of continuance, which are but temporall, and for a time, and thirdly as they are wrought in vs by the grace of God: in the two firſt reſpects, they haue no cauſe of merit, but in the third, *conſtituentem habent proportionem æqualitatis & dignitatis, &c.* they haue a fit proportion of equalitie and worthines with the reward of eternall life: thus *Perer.diſput.11.*

Contra. 1. The very ſcope of the place taketh away this diſtinction: for the Apoſtle, ver. 17. ſaith, *If we ſuffer with Chriſt, &c.* he ſpeaketh of ſuch ſufferings and afflictions, as are endu-

endured for Chriſt: which are the workes of grace: for a man of himſelfe without grace, cannot ſuffer for Chriſt: therefore euen good workes as they proceed in vs of grace, are not meritorious or worthy of eternall life.

2. Good workes are ſo farre from beeing meritorious cauſes of eternall life, that they are not alwaies and in all, *cauſa ſine qua non*, the cauſe without the which we cannot attaine vnto life, as in infants: and in them which are of yeares, though without good workes they cannot be ſaued, yet good workes are rather a beginning of eternall life, then the cauſe thereof.

3. To conclude this point therefore, in a merit there muſt fowre things concurre. 1. It muſt be a free ſeruice, which we otherwiſe are not bound vnto. 2. it muſt be of our owne. 3. it muſt be perfect. 4. it muſt be proportionable to the reward. But our workes faile in all theſe, 1. we can performe nothing vnto God, but that we are alreadie bound to do. 2. neither haue wee any good thing of our owne, which we haue not receiued. 3. and our beſt workes are imperfect. 4. and betweene our temporall ſeruice, and an euerlaſting reward, there is no proportion: therefore we cannot merit. See more hereof, *Synopſ. Centur. 4. cr. 79.*

6. *Morall obſeruations.*

Obſerv. 1. *Of perſeuerance.*

v. 4. So we alſo walke in newneſſe of life. Origen hence well collecteth, that this newneſſe of life, *ſemel facta non ſufficiat*, once done ſufficeth not: *ipſa nouitas innouanda eſt*, this newnes muſt be ſtill renewed from day to day, as the Apoſtle ſaith, 2. Cor. 4. 16. *our inward man is renewed daily*; for as that which waxeth old, is euery day older and older, ſo that which is new muſt continually be renewed, otherwiſe it ceaſeth to be new: ſo that we muſt walke on ſtil, perſeuere, and encreaſe in this newnes of life.

Obſerv. 2. *Of the continuall ſtrife with ſinne.*

v. 13. *Neither giue your members weapons.* The Apoſtle vſing this phraſe of weapons, ſheweth, that there is a warre in vs: ſome fight for ſinne, and make their members weapons and inſtruments thereof: but the children of God muſt fight and ſtriue againſt ſinne, and hold vp their weapons againſt the tyrannie and dominion thereof: this combate betweene the ſpirit and the fleſh, the faithfull alwaies finde in themſelues: as the Apoſtle ſaith, Gal. 5. 17. *The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe two are contrarie, ſo that ye cannot doe thoſe things, which ye would.*

Obſerv. 3. *Our obedience muſt be from the heart.*

v. 17. *But yee haue obeyed from the heart, &c. Origen* here againe obſerueth, that we muſt yeeld our obedience vnto righteouſneſſe, not in words onely, and outward ſhewe, but inwardly from the heart: I am afraid, ſaith he, that there be many of vs, *qui verbis videamur obedire iuſtitiæ*, which in words ſeeme to obey righteouſneſſe, but in our hearts ſerue time, &c. As the Apoſtle ſaith of ſome, 2. Tim. 3. 4. *Hauing a ſhew of godlines, but haue denied the power thereof.*

Obſerv. 4. *Of freedome from ſinne.*

v. 18. *Beeing made free from ſinne, &c. Chryſoſtome* here ſheweth, that it is in vaine for a man to haue beene baptized, and taken vpon him the profeſſion of Chriſtianitie, if he bee not freed from the kingdome of ſinne, and doe ouer-rule the luſts thereof: *quid proderit purpura regis eſſe veſtitum, &c. ſi non adſit, qui iubenti pareat, &c.* what doth it profit to put on the Kingly purple robe, if there be no man to command: as is a King without ſubiects, ſo is a Chriſtian that hath put on Chriſt in baptiſme, and hath not command ouer his paſſions and luſts.

Obſerv. 5. *We muſt ſerue righteouſneſſe, as before we ſerued ſinne.*

v. 19. *As you haue giuen your members, &c. Origen* hath here this profitable note: that although we ſhould ſerue righteouſneſſe much more then we ſerued ſinne, yet the Apoſtle ſaith in effect, *eadem poſtulo, ſimilia requiro*, I require but the ſame, and the like things: *dudum currebant pedes, &c.* of late your feete did runne to the temples of Idols, now let them runne to the Church of God; your hands were ſtretched forth to oppreſſe men, let them be ſtretched forth to the poore; your eyes wandered to gaze vpon women, now let them looke vpon the poore; your eares were delighted with vaine ſounds, now let them be turned to

heare

heare the word of God: your tongue which was exerciſed in curſing, now let it be occupied in praiſing and bleſſing of God, &c.

Obſerv. 6. *Againſt oppreſſion.*

v. 19. *To iniquitie to commit iniquitie, &c. Chryſoſtome* here taketh occaſion to inueigh againſt thoſe, which for loue of money oppreſſed the poore, which ſinne, after his rethorical manner, he thus amplifieth. 1. He maketh them worſe then theeues that rob by the high way: for they doe it in feare, and in ſecret places; theſe audaciouſly fill cities with their cruelty. 2. They are worſe then murtherers, *homicida ſimul ac ſubito gladio percutit*, the murtherer killeth at once, but he which caſteth the poore in priſon, and there ſuffereth him to lie and rot, *pro vna mille mortes infert*, for one death inflicteth many. 3. *Canem ſummopere curans, &c.* this oppreſſor is verie carefull for his dog, *ſed propter canem, &c.* but for his dog he neglecteth man, for whom Chriſt died. 4. He is worſe then bruit beaſts, *illa ſiquidem cognata diligunt, &c.* for they loue their like, but one man deſpiſeth an other. 5. They ſet more by their houſes in decking and adorning them, then by their owne ſoules: while thou makeſt thy houſe faire and beautifull, *animam interim deſolatam habes*, thou haſt a deſolate and forlorne ſoule: if thy maide ſhould be brauely ſet forth, and thy wife attired nothing like, thou wouldſt be offended; yet thou neglecteſt thy ſoule, and furniſheſt thy houſe and other meaner things, and it grieueth thee not. 6. And here he reproueth ſuch curioſitie by the example of the Philoſopher, who comming into a neate and ſhining houſe, finding no place to ſpit vpon, ſpit in the owners face, thereby deriding his nicenes and curioſitie. To this purpoſe *Chryſoſtome* in his moralls vpon this chapter.

Obſerv. 7. *Of the ſhame that commeth by ſinne.*

v. 21. *What fruit had ye in thoſe things, whereof ye are now aſhamed?* There are ſome of that impudencie, that they are not aſhamed of their ſinne: ſuch *Ieremie* compareth to the vnſhamefac'd whore, Ierem. 3.3. *Thou hadſt a whores forehead, thou wouldſt not be aſhamed:* there is an other ſort, which are aſhamed of their ſinne, but it is an vnprofitable ſhame, it bringeth them not to repentance: ſuch *Ieremie* compareth to the thiefe, that is aſhamed when hee is found, Ierem. 2.26. but for all that he will not leaue his theft: of the firſt ſort were the Sodomites, that were impudent and ſhameleſſe in their ſinne: of the ſecond Cain, that was aſhamed, but repented not: there is a third ſort, that are aſhamed, and this their ſhame bringeth them to repentance: as, Ier. 31.19. *After I conuerted, I repented, &c. I ſmote vpon my thigh, I was aſhamed, yea euen confounded, &c.* Such was the ſhame which Dauid had for his ſinne committed, Pſal. 51.3. *I know mine iniquities, and my ſinne is euer before me:* ſinne then, *obiectiue*, by way of an obiect worketh ſhame, but *effectiue*, by way of the effect, by the working of the ſpirit it leadeth by the remembrance thereof to repentance.

Obſerv. 8. *That we muſt examine our ſelues.*

v. 21. *What fruit had ye, &c. Origen* here noteth, *Vnde nos ipſos diſcutere debemus per ſingula, &c.* whereupon we muſt examine our ſelues in euery thing we doe, whether therein we ſerue ſinne, or righteouſneſſe, &c. there is not any act, wherein we ſerue the one or the other: ſo the Apoſtle ſaith, 2. Cor. 13.5. *Examine your ſelues, knowe yee not your owne ſelues, how that Ieſus Chriſt is in you vnleſſe ye be reprobates? &c.*

CHAP. VII.

1. *The text with the diuerſe readings.*

v. 1. Are you ignorant brethren, (*know yee not, B. G.*) for I ſpeake to them that know the law, (*are skilfull of the law, Be.*) that the law hath dominion (*power, B.*) ouer a man, as long as he liueth? (*as long time as he liueth, L. Gr.*)

2 For the woman which is in ſubiection to a man (*is vnder the man, L. Gr.*) is bound to the man, while he liueth by the law: (better, *then her husband yet liuing is bound to the law, L. Rhemiſts.*) but if the man be dead, ſhe is deliuered from the law of the man.

3 So then, while the man liueth, ſhe ſhall be called (*counted, B. be made, T.*) an adultereſſe, (*a wedlocke-breaker, B.*) if ſhe become an other mans: *B. Gr.* (*if ſhe bee coupled to an other man. T. couple her ſelfe, &c. be with an other man. L. R. take an other man. G.*) but if the man be dead, ſhe is free from the law, (*of the man, L. ad.*) ſo that ſhe is not an adultereſſe, though ſhe become an other mans.

4. There-

4 Therefore, my brethren, *(or euen so, B. G.)* ye are made dead also *(or mortified, Be. L. A. dead, B. G.)* to the law, by the bodie *(in the bodie, Be. T.)* of Christ, that ye should be vnto an other, euen vnto him that is raised, *(not risen, L. T.)* from the dead, that we should fructifie, *L. (bring forth fruite, Be. B. G.)* vnto God.

5 For when we were in the flesh, the motions *(infirmities, T. affections, Be. lusts, B. passions, L. παθήματα, Gr.)* of sinnes, which were by the law, did worke, *L. B. (had force. Be. G. were effectuall)* in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the law, that beeing dead, (not, *of death, L. or we beeing dead vnto it, B. G. T. see the question following vpon this place)* wherein wee were holden; that we should serue in the newnesse of the spirit, not in the oldnes of the letter.

7 What shall we say then? is the law sinne? God forbid: *(let it not be, Gr.)* yea, I knewe not sinne, but by the law: for I had not knowne lust, except the law had said, Thou shalt not lust.

8 But sinne taking occasion by the commandement, wrought in me all manner of concupiscence: *B G T.* (some reade thus, *sinne taking occasion by the commandement, &c. Be. L. see v. 11. following)* for without the law sinne *was* dead.

9 For I once was aliue without the law: but when the commandement came, sinne reuiued, but I died.

10 And the commandement, which was *ordained* vnto life, the same was found *to bee* to me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me.*

12 Wherefore the law is holy, and the commandement is holy, and iust, and good.

13 Was that then, which was good, made death vnto me? God forbid: but sinne, that sin might appeare, wrought death in me by that which is good: *L. G. T. A.* (some thus, *but sinne (was death vnto me) that sinne might appeare in working in me death, by that which is good, Be. B.)* that sinne might be out of measure sinfull by the commandement.

14 For we know, that the law is spirituall, but I am carnall, sold vnder sinne.

15 For what I worke, I acknowledge not: *(allow not, G. vnderstand not, L.)* for, not, what I would, that doe I: but what I hate, that I doe.

16 If I doe then, that which I would not, I consent to the law that it *is* good.

17 Now it is no more I, that worke it, but sinne, that dwelleth in me.

18 For I know, that good dwelleth not in me, (that is, in my flesh) for to will is present with me, but how to performe that which is good, I find not.

19 For I doe not the good, which I would: but the euill, which I would not, that doe I.

20 Now if I do, that I would not, it is no more I that worke it, but sinne, that dwelleth in me.

21 I find then a law, *L. Gr. (this law to be imposed, Be. by the law, B. Ge.)* that when I would doe good, euill is present with me: *(see the question following vpon this verse.)*

22 For I delight in the law of God, concerning the inner man;

23 But I see an other law in my members, rebelling against the law of my mind, and leading me captiue to the law *(in the law, L.)* of sinne, which is in my members.

24 O wretched man, that I am, who shall deliuer me out of this bodie of death? *Be. T. (the bodie of this death, L. B. G.)*

25 I thanke God through Iesus Christ our Lord: Then I my selfe in my minde serue the law of God, but in my flesh, the law of sinne.

2. *The Argument, Methode, and Parts.*

IN this Chapter the Apostle sheweth how we are freed and exempted from the seruice of the law, yet so, as that he commendeth the law in it selfe, and deliuereth it from all blame, laying the imputation vpon his owne weaknes and infirmitie, where he taketh occasion to shew the combate betweene the flesh and the spirit.

This Chapter then hath three parts. 1. he sheweth how we are deliuered from the lawe, to v. 7. 2. he excuseth and commendeth the law, to ver. 14. 3. hee sheweth the infirmitie that

that remaineth in the regenerate, and combate betweene the fleſh and the ſpirit.

1. In the firſt part the Apoſtle ſheweth that we are not freed and diſcharged from the morall obedience of the law, but from the ſeruitude and bondage thereof, in reſpect of the curſe, and irritation and prouocation to ſinne: this is ſet forth by an allegorie, taken from the law of matrimony: the propoſition is contained, v.1.2.3. conſiſting of three parts: like as the woman is 1. free from her husband when he is dead, v.2. 2. after his death ſhe may take an other husband, and therein is no adultreſſe, v.2. 3. the third is implied, that ſhe may alſo bring forth by an other: the reddition followeth, which hath three correſpondent parts: ſo we are 1. dead to the law. 2. we are married to Chriſt. 3. to bring forth fruit vnto him, v.4. this laſt part is amplified by the contrarie, that as ſinne by the law did fructifie vnto death, v.5. ſo we now beeing freed, ſhould fructifie vnto the ſpirit, v.6.

2. Then he taketh vpon him the defenſe of the law; that whereas he had ſaid, v.5. *that the motions of ſinne, which were by the Law, &c. did bring forth fruit vnto death:* hereupon two obiections might ariſe; that the law is the cauſe of ſinne, and of death, to both which he anſwereth.

The firſt obiection is propounded v.7. is the law ſinne? then he anſwereth, 1. In bringing a reaſon from the effect, that the law cannot be ſinne, nor the cauſe thereof, becauſe it reuealeth and diſcouereth ſinne, v.7. 2. He ſheweth how not the law, but ſinne taking occaſion by the law, wrought concupiſcence, reuiued in him, deceiued him, and in the end ſlew him: all which he giueth inſtance of in his owne perſon, v.8. to v.12. 3. He ſheweth what the law is in it ſelfe: iuſt and holy. v.12. The ſecond obiection followeth, v.13. that it might ſeeme, that the law beeing good, wrought death in him: then the anſwer is, that not the law, but ſinne by the law wrought death.

3. The Apoſtle in this third part ſheweth firſt the combate betweene the fleſh and the ſpirit, to v.24. then the iſſue thereof, v. 24.25. The combate is ſet forth in three degrees. 1. In that he by ſinne is brought to doe that euill which he would not; where he ſheweth the oppoſition between the law commanding, and his will conſenting: and ſinne ouerruling him, and his fleſh obeying, v.14. to v.18. 2. The next degree is, that he is hindered by ſinne from doing the good which he would: this is propounded v.18. then prooued by the contrary effects, v.19. and by the contrarie cauſes: the lawe mouing to good, whereunto he conſenteth, and ſinne hindring him, v.20.21. 3. The third degree conſiſteth in his delight and ioying in good in his inner man: but he is captiued by the law of his members vnto ſinne, v.22.23.

The iſſue is this: firſt he deſireth and expecteth to be deliuered from this ſpirituall bondage and captiuitie, ver.24. ſecondly he giueth thanks for this freedome in Chriſt, that he is not wholly captiued vnto ſinne, but in his ſpirit he ſerueth the law of God.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *How the law is ſaid to haue dominion ouer a man as long as he liueth.*

1. We muſt here diſtinguiſh betweene theſe two, *ceſſare legem*, the law to ceaſe, and *dominionem legis ceſſare*, the dominion of the law to ceaſe: *Theodoret* thinketh that the Apoſtle treateth of the ceaſing of the law, ſo alſo *Gorrhan*: but that the law is not ceaſed, the Apoſtle ſheweth afterward, giuing an inſtance in one of the commandements, Thou ſhalt not luſt: but the dominion of the law is ceaſed, which ſerued to condemne, but we are vnder grace, which hath deliuered vs from the bondage of the law: *Tolet. annot. 1.*

2. By the lawe: 1. Neither with *Sedulius* doe we vnderſtand the lawe of nature: for he ſpeaketh vnto the Iewes, that knew the law, whereas the law of nature was knowne alſo vnto the Gentiles. 2. Neither with *Ambroſe* by the law, doe we meane the Goſpel, for we are not dead vnto this law, as the Apoſtle ſaith, v.4. *we are dead to the law.* 3. Neither is the lawe of the members here vnderſtood, as *Origen*, which is alwaies euill, rebelling againſt the lawe of the minde: but the lawe which the Apoſtle here ſpeaketh of, is holy and good, ver.12. 4. Nor yet doe we vnderſtand the ciuill lawe of the Romanes, to whome the Apoſtle doth write, as knowing their owne lawes: as *Haymo* and *Lyranus* indifferently vnderſtandeth, *Lex Moſaica vel Ciuilis*, the Moſaicall or Ciuill lawe.

5. The Apostle then maketh mention of the morall law of Moses, as is euident by that instance, which afterward he bringeth in, of that commandement, *Thou shalt not couet: Tolet. Mart. Pareus.*

3. These words, *while he liueth*, are diuersly interpreted. 1. Some referre it to the law, as long as the law liueth or remaineth: so *Origen*, *Ambrose*, *Erasmus*, and *Origen* addeth this reason, because the man is afterward resembled to the law, who beeing dead, the woman is free: but this reason sheweth, that it must be referred rather to the man, then the law. 2. And so indeed, it is more fitly said of the man, *while he liueth*, then of the lawe: and in grammaticall construction, it is better referred to the nearer word, then the further off, *Beza.* 3. Some doe ioyne it vnto *man*, which word because in the Greeke signifieth both sexes, *Chrysostome* thinketh that the death of both is insinuated: for if the woman be free when her husband is dead, much more, when she is dead also: but then this verse should be confounded in sense with that which followeth: whereas the Apostle speaketh first in generall of the lawe, which onely beareth rule ouer a man, while he liueth, and then of the particular law of matrimony. 4. Some thinke that these words, *while he or it liueth*, are indifferently referred either to the law or man: for both we are said to be dead to the lawe, v. 4. and the law is also said to be dead, v. 6. *Mart.* but it is better ioyned with man, as the neareſt word.

4. *Tolet* thinketh, that the Apostle speaketh not here generally of the law of Moses, but of the particular law of matrimonie, *annot.* 4. but, as is before shewed, it is better to vnderstand the Apostle to speake generally here of the law, which bindeth a man onely while he liueth: and so we are dead in Christ, and no longer bound to the law: and then he doth illustrate the same by the particular law of mariage: the law was as the man, or rather sinne that receiued strength by the law, we as the wife, the law beeing dead in Christ, in respect of the bondage thereof, we are free: *Pareus.*

2. Quest. *Whether the woman be simply free, if the man be once dead.*

v. 3. *If the man be dead, shee is free. Lyranus* giueth this note, that if the man should chance to die, and yet be raised againe, as some were, the woman were not bound in that case to receiue the man as her husband, *nisi de condecentia*, but in decencie onely, and *superuenienti nouo consensu*, by a new consent and contract: *Pererius* affirmeth the same, and giueth instance of Lazarus, that if any should rise againe, as he did, *non futuram vxorem eius, quæ ante fuerat*, she should not be his wife, that was before, but vpon a new contract. disput. 1. num. 2.

Contra. Though this be but a curious and vnnecessarie question, yet because the occasion is ministred by them, it shall not be amisse herein to examine the truth. Indeed when we shall rise againe to an immortall state, as in the generall resurrection, neither the man shall be bound to the wife, nor the wife to the husband, because they shall neither marrie, nor be giuen in mariage: but when any is miraculously raised againe to the mortall state and condition of this life, the case is otherwise, as may appeare by these reasons.

1. Other coniunctions, which are not so neare, as betweene the father, or mother, and the children doe not cease, neither are extinct by such a temporall death: as it is said, Heb. 11. 35. *The women receiued their dead raised to life:* that is, the mothers acknowledged their children raised againe; as the widow of Sarepta, and the Shunamite, had their sonnes restored vnto them againe beeing dead, the one by the Prophet Elias, the other by the Prophet Elisha: the question is, whether those children so raised, were freed from the obedience of their parents: I thinke not: no more is the wife in that case freed from her husband; because the coniunction is nearer betweene the man and wife: as Gen. 2. 24. *Therefore shall a man leaue his father and mother, and cleaue to his wife.*

2. When the Sadduces put the question to Christ, of a woman that was married to seuen brethren, whose wife she should be in the resurrection: our Sauiour answered them not, that the woman was free from them all by death, but because that in the resurrection they neither marrie, nor are married, but are as the Angels in heauen, Matth. 22. 30. So then the reason why they are free after death, is, not simply because they are dead, but because they shall rise to an incorruptible state, and not returne from death againe to their former mortall condition.

3. *Pererius* himselfe confesseth, that if one that is baptized, or hath receiued orders should be raised from death, he should not neede to be baptized or consecrated againe, because those Sacraments doe imprint in the soule an indeleble character, & so doth not matrimony.

But

But this may ſerue as an argument againſt his conceit: that matrimony in this caſe ſhall no more be iterated then the other: for there is no ſuch character imprinted more in them, then in matrimonie: for he which is baptized or conſecrated may vtterly fall away, and become an Apoſtata from the faith, what then is become of this badge or character? See further *Synopſ. Cent.2.er.96.* If then there is no more character left in the one then in the other, if by a temporall death for a time, the efficacie of baptiſme and orders be not extinguiſhed, neither is the bond of matrimonie looſed: for ſuch is no perfect death, but a kind of ſlumber or traunce for a while, which I hope they will not ſay, diſſolueth the mariage bond.

Queſt. 3. *Whether that the woman haue not the like libertie and freedome in reſpect of the bond of marriage, as the man hath.*

v.3. *But if the man be dead, the woman is free, &c.* The woman is not free but by the death of the man: becauſe this is affirmed only of the womans freedome, and not of the mans, it may ſeeme, that the man may be otherwiſe free, then by the death of the woman: And indeed *Ambroſe* is of this opinion, writing vpon the 7. chap. of the 1. to the Corinthians: that the man may marrie againe, his wife beeing lawfully repudiated, euen while ſhe liueth, but ſo cannot the woman, and his reaſon is, *quia inferior non omnino hac lege vtitur, qua ſuperior*, the inferiour is not to vſe the ſame law or priuiledge which the ſuperiour doth: *Caietanus* herein agreeing with *Ambroſe* alleadgeth the cuſtome which the Iewes had: it was lawfull among them for the man to giue his wife a bill of diuorcement, but not for the woman to giue it vnto the man.

Contra. 1. S. *Ambroſe* opinion herein is contrary to the Apoſtle S. Paul, who ſaith, that the man hath not power ouer his owne bodie but his wife, as the wife hath not power ouer her owne body, but the husband, 1. Cor. 7.4. ſo in matrimoniall duties he maketh them both equall, as *Lyranus* well inferreth here, *idem eſt iudicium de viro*, the ſame law or iudgment alſo is for the man.

2. Herein then I rather ſubſcribe to *Hieromes* opinion, *quicquid viris iubetur, hoc conſequenter redundat in fœminas*, that which is commanded vnto men, redoundeth alſo vnto women: for an adulterous woman is not to be diſmiſſed, and an adulterous husband to be retained, *aliæ ſunt leges Cæſarum, aliæ Chriſti, aliud Papinianus, alind Paulus noſter præcipit, &c.* the lawes of Cæſar and of Chriſt are diuerſe, one thing *Papinianus* preſcribeth, an other thing Paul, *Hierm. ad Occan.*

3. And that liberty among the Iewes was granted vnto them for their hardnes of heart: it was a permiſſion, no diſpenſation, a toleration, not a conceſſion: and yet the woman had liberty by that cuſtome, beeing ſent away by a bill of diuorcement, to marrie againe, as the man did.

4. Yet thus much muſt be acknowledged, that whereas it was permitted, that many of the fathers ſhould haue diuers wiues, yet it was a monſtrous thing, and neuer tolerated for a woman to haue many husbands, that there is ſome difference herein betweene the condition of the man and woman: that in reſpect of the generall law of nature for procreation, the man is more priuiledged, who may beget by diuerſe women, whereas one woman cannot conceiue by diuerſe men: ſo that in the woman ſuch change ſhould ſhew her luſt onely and wantonnes, which in the man was exerciſed for the defect of procreation: yet the ſpeciall law, and couenant of matrimony conſidered, the man hath no more libertie to goe vnto ſtrange fleſh then the woman.

Queſt. 4. *Why the Apoſtle ſaith, we are dead to the law, v.4. and not rather, the law is dead to vs.*

1. Some thinke, that in this ſimilitude the man is compared to the law, and we are reſembled to the woman, and ſo the Apoſtle in the application of the ſimilitude, ſhould haue rather ſaid, the law is dead to vs, becauſe the woman is free, when the man is dead: but the Apoſtle chaungeth of purpoſe his ſpeach: he would not ſay the law is dead, but we are dead to the law, *imbecillitatis Iudæorum rationem habens, &c.* hauing reſpect vnto the weaknes of the Iewes, leſt they might haue beene offended, beeing ſo much addicted to the law: and leſt he might haue giuen occaſion to thoſe heretikes, which are enemies to the old Teſtament, thereby to accuſe the law: *Theodoret:* ſo alſo *Caluin*, comparing the law to the huſband, *voluit exigua inuerſione, &c.* he would a little deliuer the enuie of ſo hard a tearme, *vitandæ offenſionis cauſa, noluit exprimere*, he would not expreſſely ſay the lawe is dead to auoide offence: *Bucer*, ſo alſo *Pet. Martyr*, *Pareus:* But *Beza* miſliketh this expoſition, for

the law cannot be said to be dead, vnlesse the ceremoniall law be vnderstood, which the Apostle speaketh not of but of the morall law: *Tolet* addeth this reason, because the Apostle expressely distinguisheth three, *virum, mulierem, & legem*, the man, the woman, the law, and concludeth that by the death of the man, we are freed from the law.

2. *Chrysostome* saluеth the matter thus: that the Apostle speaketh of a double libertie, both by the death of the man and woman together: for if the woman be dead as well as the man, she is much more free: and so in the application, the Apostle indifferently putteth the case, of the death of vs to the law, as the woman, or of the law to vs, as the man: But the similitude onely runneth vpon the freedome of the woman by the death of the man: the application should be so likewise.

3. *Haymo* vnderstandeth here two husbands, and one woman or wife: the law is one husband, vnder whom the woman, that is, the soule is said to be; the other is sinne, whereof the Apostle speaketh, v.3. *while the man liueth*, for while sinne liueth in man, he is subiect to the law: But the other husband which the Apostle speaketh of, is Christ raigning in vs by his spirit, as v.4. that we *should be vnto an other*, vnles he will say that the Apostle speaketh of three husbands, which he doth not, for *an other*, doth insinuate but one beside.

4. Some thinke that in the application of this similitude, we are not so curiously to insist vpon the particular points of this resemblance betweene the man and wife: whether the law be as the husband, or the man regenerate as the wife: by the death of either of them indifferently followeth freedome, if either we be dead to the law, or the law to vs, *Faius:* But the Apostle in the similitude presseth onely the death of man, whereby the woman is free: likewise *Gorrhan* expoundeth, *ye are mortified, or dead to the law*, that is, ye are no more bound to the law, as if the law were dead: but to be dead to the law, and the law to be dead to vs, though in effect they are all one, yet the sense is diuerse.

5. *Hugo Cardinal*. maketh three in the similitude, the man, the wife, and the law of matrimony, and three in the application, the law as the man, the soule as the wife, and sinne as the marriage: but saith he in this is the diuersitie in the similitude, the man dieth, but in the application the woman dieth, that is, the soule vnto sinne: But if this difference and dissimilitude be admitted, then the Apostle should not haue fitly applied to his purpose the similitude which he had propounded.

6. *Augustine* better by the husband vnderstandeth sin, by the wife man, *lib.* 83. *qu.* 66. but this is not a full explication of the Apostles minde: for here it is not expressed, what part the law beareth in this similitude.

7. Therefore *Tolet* thus explaineth this similitude: he saith the Apostle here, *triplicem distingui*, there is distinguished a threefold state of man, the old man, the new man which is regenerate, and the naturall man, considered as Gods creature, which was vnder the condition and seruitude of the old man, and then vnder the new: the old corrupt man, and the new regenerate man he maketh the two husbands, and man considered in himselfe is as the wife; so we are dead to be mortified to the law, that is, the old man is dead vnto sinne, and so vnto the lawe, because sinne beeing destroied, the dominion of the law also is abolished: to this purpose *Tolet. annot.* 5. *Beza* somewhat diuersly thus applyeth the similitude, he maketh two marriages, in the first, sin is as the husband, which had the strength by the law: the flesh was as the wife, and the particular sinnes were the fruits: in the second mariage, the spirit of grace by Christ is as the new husband, the regenerate man the wife, and the children the fruits of holines, and in this sense we are said to be mortified to the law, in respect of the first husband which is within vs. These two expositions much differ not, but in this, that *Tolet* maketh one and the same wife, which was before married vnto sinne, and afterward to the spirit; *Beza* maketh two wiues, the first, the state of the vnregenerate, the second of the regenerate man: But the Apostle seemeth to speake of one and the same wife, which is the soule of man, first subdued vnto sinne, and then in subiection to Christ: so then not the wife is said to be mortified, for how then should she be ioyned to an other husband? but the first husband, that is, the old man is mortified to the law, because while sinne liued, the law did beare dominion in accusing & condemning vs: Now that the law is not as the husband, but sinne, the Apostle euidently sheweth, v.5. *When we were in the flesh, the motions of sinne which were by the law, had force in our members to bring forth fruit vnto death:* here the Apostle expresseth fowre things in this first mariage: the wife, *we in the flesh:* the husband, *the motions of sinne:* for that is the husband, which begetteth children; which

which are the *euill fruits* vnto death: the fourth thing is the lawe of the man, touched before in the ſimilitude, v.2. and here, *the lawe* is that which gaue ſtrength vnto ſinne.

7. But an other reaſon alſo may be yeelded, why the Apoſtle ſaith, *we are mortified to the lawe*, becauſe in this reddition, he ioyntly applieth the two ſimilitudes before alleadged: the one, that the law hath no dominion ouer one, but while he liueth, v.1. the other that the woman is bound to the man, but while he liueth: in the application, he putteth both together: to anſwer to the firſt, he ſaith we are mortified to the lawe, and ſo it hath no more power ouer vs: and touching the ſecond, he ſaith, *that beeing dead, wherein we were holden*, namely, ſinne, v.5. we ſhould be now for an other husband.

Queſt. 5. *How we are ſaid to be mortified to, and freed from the lawe.*

We are not freed from the lawe, in reſpect of the obedience thereto: for the morall law is in force ſtill, and Chriſt came to confirme the lawe, not to deſtroy it: but we are freed from it, as the bare letter of the lawe is ſet againſt the ſpirit: 1. Becauſe the law commaunded onely, but gaue no grace to performe, as the Goſpell doth. 2. The law onely manifeſted our ſinnes, in not beeing able to keep the law, which are healed in the Goſpel. 3. The law commaunding, made the froward nature of man, ſo much more ſinnefull, in croſſing the commaundement. 4. Men then obeyed the lawe for feare, and by conſtraint, which now they doe willingly by grace. 5. But in theſe two things cheifly conſiſteth our libertie and freedome from the lawe, *à rigida exactione*, we are freed from the ſtrict obſeruation of the lawe, which Chriſt hath fulfilled for vs. 6. *& ab ea qua inde ſequitur maledictione*, and from the malediction and curſe which followeth thereupon, which Chriſt hath freed vs from, being made a curſe for vs, *Caluin.* 7. *Pareus* ſheweth how in theſe three things the ſeruitude of the lawe conſiſted. 1. In the declaration of ſinne. 2. In the condemning of it. 3. In encreaſing ſinne, *per accidens*, by an accident, becauſe our corrupt nature is carried to doe that ſo much the more, which is forbidden. So the libertie of the lawe conſiſteth in theſe three points oppoſite to the other three. 1. The law doth not now ſet forth our ſinnes, which are not imputed vnto vs beeing iuſtified by faith in Chriſt. 2. It condemneth vs not, for there is no condemnation to thoſe which are in Chriſt. 3. Neither doth it ſtirre vs vp to ſinne beeing dead to ſinne in Chriſt: the two firſt parts of libertie we doe fully enioy in this life: but the third is onely begunne here, becauſe we are ſtill compaſſed about with many infirmities, but it is not fully perfited vntill the next.

Queſt. 6. *What is meant by the bodie of Chriſt*, v.4.

1. Some vnderſtand by the bodie of Chriſt, *completionem veritatis*, the fulfilling and accompliſhment of the figures of the lawe (which was but a type of things to come) in exhibiting the truth, *Gorrhan.* 2. Some, *incarnationis myſterium*, the myſterie of the incarnation of Chriſt, *gloſſ. interlin.* 3. *Lyranus, incorporationem cum Chriſto in baptiſmo*, our incorporating with Chriſt when we are made his members in baptiſme. 4. *Beza* readeth *in corpore*, in the bodie, to ſhew our conformitie with Chriſt, that we as his members are in him and by him dead vnto the law: *Pet. Mart.* alſo approoueth this ſenſe, *effecti iam membra Domini, &c.* beeing made the members of our Lord, we doe follow our head. 5. But by the bodie of Chriſt, rather we vnderſtand the paſſion of Chriſt in his bodie vpon the croſſe: that is, *per victimam Chriſtum, &c.* by Chriſt our ſacrifice, who ſatisfied for vs: *Melanct hon.* by the body of Chriſt, *dum cruci affixum eſt*, while it was nailed to the croſſe, where he tooke away the handwriting of the law, which was againſt vs, *Caluin:* ſo *Oecumen.* by the bodie of Chriſt, *pro nobis interemptum*, ſlaine for vs: ſo alſo *Ambroſe*, *tradens corpus ſuum Seruator mortem vicit, & peccatum damnauit*, our Sauiour deliuering vp his body ouercame death, and condemned ſin, &c. So we are dead vnto the law in the bodie of Chriſt: becauſe he in his body was made a curſe for vs, to redeeme vs from the curſe of the law, *Par.*

Queſt. 7. Of the meaning of theſe words, v.6. *beeing dead vnto it.*

There are 3. readings of theſe words. 1. Some reade θανάτου, *we are deliuered from the law (of death:)* ſo the vulgar Latine, and *Ambroſe*, with *Anſelme*, *Haymo*, and *Origen* alſo maketh mention hereof, though he approoue an other reading: But the morall law, is not properly called the law of death, which title better agreeth vnto ſinne, which indeed is the law of death: and *Beza* obſerueth that no Greeke copie, but one which he had ſeene ſo readeth.

2. Some read ἀποθανόντες, beeing dead in the nominatiue, which ſome expound thus, *in the*

which we were held as dead, *Origen:* but here is a traiection or transposing of the words, which stand thus in the originall, *dead, wherein, &c.* not *wherein we were dead:* some vse a harder kind of traiection, *we which are dead are deliuered:* whereas the order of the words is this, *we are deliuered from the law beeing dead, &c.* some vse no traiection at all, but supply the pronoune *it*, or *that, dead vnto it, wherein, &c.* and they vnderstand the law, *Theophylact, Erasmus, Bucer, Caluin, P. Mart.*

3. But the better reading is in the genitiue, ἀποθανόντος, and some ioyne it with the word νόμου, law, *the lawe beeing dead, wherein &c.* but it is rather put absolutely, and the pronoune *that* or *it* must be supplied, *that beeing dead wherein we were holden:* not in *Oecumenius* sense, who vnderstandeth it actiuely, *we are dead by sinne*, but passiuely with *Chrysostome*, *beeing dead*, namely, *sinne*, wherein we were holden, *id quod detinebat, peccatum, &c.* that which did hold vs, namely, sinne, hath now nothing to hold vs with.

Quest. 8. *What is meant by the newenesse of the spirit, and the oldnesse of the letter.*

1. *Origen* vnderstandeth by the oldnes of the letter, the ceremonies of the lawe, as circumcision, the Iewish Sabbaths; by the neweneſſe of the letter the spirituall and allegoricall sense: so also *Haymo* saith, he serueth God in the newenes of the spirit, that spiritually practiseth the circumcision of the heart, not the carnall obseruation of the ceremonies: But S. Paul treateth here of the morall, not the ceremoniall lawe, as *Tolet* well obserueth, *annot.* 18.

2. *Chrysostome*, and *Theophylact* following him, vnderstand the oldnes of the letter, of the externall obedience which was practised vnder the law: the newneſſe of the spirit they expound to be the inward obedience of the heart, wrought in vs by the spirit of Christ: But we must here take heede, that we doe not so thinke, that the literall sense of the lawe onely concerned outward obedience, for it required the perfect loue of God, and our neighbour, and restrained the verie inward concupiscence: Neither must we imagine, that all they which liued vnder the law, onely serued God in the oldnes of the letter, yeelding onely externall obedience: as *Chrysostome* seemeth to insinuate: that they were commanded onely to abstaine from murther, adulterie, and such like: but we are restrained from anger, wantonnes, the inward motions: for many of the holy men vnder the lawe, had the newnes of spirit in the renouation of their inward desires, as the faithfull haue vnder the Gospell.

3. Some by the *oldnesse of the letter* vnderstand sinne, which was not reformed by the letter of the law: by the newneſſe of the spirit, the fruits of righteousneſſe, as *Hierome epist. ad Hedib. quest.* 8. *vinamus sub præcepto, quia prius in modum brutorum, &c.* let vs liue vnder the precept, which before as bruite beasts said let vs eate and drinke, &c. so also *Tolet. annot.* 8. but if by the oldnes of the letter, we vnderstand sinne, how can any be said to serue God in sinne.

4. *Ambrose* by the newnes of the spirit doth vnderstand, *legem fidei*, the law of faith, by the oldnes of the letter, the law of works: but the Apostle here speaketh of our obedience and sanctitie which is the fruits indeede of iustification, rather, then iustification it selfe.

5. Wherefore the Apostle rather by the oldnes of the letter vnderstandeth the outward and externall obedience onely, *otiosam notis notitiam*, the idle and fruitlesse knowledge of the lawe, without the true conuersion of the heart: the newenes of the spirit is the true sanctitie both of bodie and soule wrought in vs by the spirit of God: which is called new, compared with our former state and condition vnder the old man, and in respect of our new mariage with Christ, *Pareus:* so *Caluin, non habemus in lege, nisi externam literam, &c.* we haue not in the lawe, but onely the externall letter, which doth bridle our outward actions, but doth not restraine our concupiscence: so *Pet. Martyr* vnderstandeth *quoddam obedientiæ genus*, a certaine kind of outward obedience, but not such as God requireth: to the same purpose *Osiander*, the newnes of the spirit is when we serue God, *nouo & spontaneo spiritu*, with a readie and willing spirit: they serued God in the oldnes of the letter, that is, *indignabundo spiritu*, with an vnwilling mind: And the law, as *Beza* well noteth, is called the letter, *quia surdis canit*, because it speaketh as vnto deafe men, till they be regenerate and renewed by the spirit of grace.

6. So here are three things set one against the other: *solutio contra detentionem*, libertie or freedome against detayning or holding; the newnes against the oldnes; the spirit against the letter. *Gorrhan.*

Quest. 9.

Queſt. 9. *How S. Paul beeing brought vp in the knowledge of the law, could ſay, I knew not luſt, v. 7. and I was aliue without the lawe, v. 9.*

1. The occaſion of this queſtion is, becauſe elſwhere the Apoſtle profeſſeth his integritie, as Philip. 3. 6. *Touching the righteouſneſſe, which is in the law, I was vnrepreoueable:* and Act. 23. 1. he ſaith, *I haue in all good conſcience ſerued God vnto this day:* how then could he bee ignorant of the law, or be without the law?

Anſ. 1. It may be anſwered, that either S. Paul ſpake of his firſt age, in the time of his childhood, when he knew not the law, or he ſpeaketh figuratiuely in the perſon of an other. But neither of theſe is likely: not the firſt, for the things, which the Apoſtle here toucheth, as how the law wrought in him all manner of concupiſcence, are not incident into the age of children, or vnexperienced young men: nor the other, for throughout this whole chapter the Apoſtle giueth inſtance in himſelfe, as v. 24. *O wretched man that I am*, and 25. *I thank my God*, and ſo he doth here: the Apoſtle then ſpeaketh here neither of his preſent ſtate, nor yet of his firſt age, but of the middle part of his life, when he liued a Phariſie.

2. That commendation then, which S. Paul giueth of his former life, while he was a Phariſie, did onely concerne his outward cariage, which was to the iudgement of the world without reproofe; and he kept a good conſcience, according to his knowledge, yet was it farre from a pure conſcience: becauſe he had no knowledge then of our faith in Chriſt, whoſe way he perſecuted, whereby the heart is purified, Act. 15. 9. Notwithſtanding then his outward ſhew of obedience, his heart and affections were not right within, and ſo hee had not the true vſe and vnderſtanding of the law: as *Auguſtine* ſaith, *lib. 1. ad Bonifac. cap. 9. potuit intus eſſe in affectionibus pravus prævaricator legis, &c.* he might inwardly in his peruerſe affections be a tranſgreſſor of the law, and yet outwardly fulfill the workes of the law, &c. So Saint Paul himſelfe confeſſeth, Tit. 3. 3. *Wee our ſelues were ſometime vnwiſe, &c. ſeruing luſts, &c.*

Queſt. 10. *What law the Apoſtle ſpeaketh of, v. 7. Is the law ſinne?*

1. Some thinke that the Apoſtle by the law, here vnderſtandeth the precept which was giuen to Adam in Paradiſe, not to eate of the forbidden fruite: of this opinion was *Methodius*, in *Epiphanius hæreſ. 64.* and *Hierome* maketh mention of it, *epiſt. ad Hedib. qu. 8.* but he reiecteth it: *Theodoret* hath the like conceit; that the law is here vnderſtood to bee the law of Moſes, *mandatum vocat, quod Adamo datum eſt*, but that hee calleth the commandement which was giuen to Adam: *Theodoret in Commentar.*

But 1. *Photius* in *Oecumenius* rejecteth this opinion, becauſe no where doth the Apoſtle call that particular commandement giuen vnto Adam the law. 2. *Tolet* further addeth theſe reaſons: the Apoſtle ſpeaketh of the verie inward deſire and concupiſcence: but the act was forbidden Adam, that he ſhould not eate of the forbidden fruit: and againe, the Apoſtle in ſaying, *I knew not ſinne but by the law*, inſinuateth, that ſinne was before, but hee knew it not: but before that commandement was giuen vnto Adam, it had beene no ſinne in him, to haue eaten and receiued the fruit of the tree.

2. Some thinke that the Apoſtle ſpeaketh not of the law of Moſes, but of the law of nature: for before the written law was giuen, men had knowledge of ſinne, as Cain knew he had ſinned, and Abimelech was not ignorant that adultery was ſinne: thus *Hierome*, and before him *Origen.*

But 1. *Photius* in *Oecumenius* thus refelleth this opinion: that the Apoſtle ſpeaketh not of the law of nature: becauſe the Apoſtle had ſaid before, *yee are dead to the law, verſ. 4.* in this ſenſe then ſome ſhould be found, *naturali lege priuati*, depriued of the naturall lawe: and againe the Apoſtle ſaith, *I was aliue ſometime without the law*: but neither Adam, nor any other liuing were at any time without the law of nature. 2. *Tolet* addeth, that if the Apoſtle had meant the law of nature, he would not haue ſaid, *I knewe not ſinne but by the Lawe*, but rather, *ſinne was not but by the law.* 3. And concerning the obiection of Cain and Abimelechs knowledge of ſinne, *Chryſoſtome* anſwereth, that the Apoſtle ſaith, *omnem concupiſcentiam, vehementiam ſignificans*, ſinne wrought in me all manner of concupiſcence, ſignifying the vehemencie of it, &c. that although theſe ſinnes did raigne before, yet they appeared not to be ſo great ſinnes, as afterward by the law; and *Theophylact* addeth, *noſcibatur peccatum, ſed nondum erat concupiſcentia interdicta*, ſinne was knowne before the law, that is, outward and notorious

torious sinnes, but yet the inward concupiscence was not restrained.

3. *Tolet* thinketh that together with the morall law, the Apostle meaneth the ceremoniall and iudiciall law, because by them also were the knowledge of sinne: But the Apostle giuing instance of the inward vnlawfull concupiscence, which was not punished by the iudiciall nor ceremoniall law, sheweth that he speaketh not of them.

4. Wherefore it is euident, that the Apostle meaneth none other, but the written morall law of Moses, because he giueth instance of the last commaundement, *Thou shalt not couet: Martyr, Pareus.*

Quest. 11. *What lust or concupiscence the Apostle speaketh of: I had not knowne lust, &c. except, &c.*

1. Some thinke, that here, by concupiscence, the Apostle intendeth all sinne whatsoeuer: as *Anselme*, and the *ordinar. gloss.* following *Augustine*, *Bona est lex, quæ dum concupiscentiam prohibet, omnia peccata prohibet, &c.* the law is good, which while it forbiddeth concupiscence, forbiddeth all sinnes, &c. *Hierom. epist.* 152. refuseth their opinion, which take this for the commandement, and by concupiscence, he thinketh to be vnderstood, *omnes animi perturbationes*, all the perturbations, and passions of the minde whatsoeuer, as of feare, griefe, desire: But it is euident, in that the Apostle propoundeth the verie words of the line, that hee hath reference to that precept, Thou shalt not lust; wherby indeed all corrupt concupiscence and desire whatsoeuer is forbidden.

2. By this concupiscence is not vnderstood onely the act of concupiscence, as *Pererius* holdeth, with other Romanists; we vnderstand not, saith he, *ipsum concupiscendi facultatem, sed actum ipsum concupiscendi*, the facultie of coueting, but the act it selfe; *disput.* 8. *numer.* 47. nor yet the second motions of concupiscence, onely whereunto the will consenteth, but euen the first vnlawfull desires and motions, which haue not the consent of the will. And that this may the better appeare; it shal not be amisse further to shew what concupiscence is, and the diuerse kinds thereof: there is a threefold concupiscence, *naturalis, sensitivus, voluntarius*, the naturall, which is euen in stirps and plants, as to couet and drawe vnto them their foode and nourishment, and this is properly called ὄρεξις, desire; the sensitiue is in bruit beasts; the voluntarie and sensitiue both in man, and they are called by the word ἐπιθυμία, *concupiscence.* 2. Further this concupiscence is diuided into Δύναμιν, and ἐνέργειαν, the facultie it selfe, and the exercising or act thereof: and both of them are considered, either *physice*, as they are naturall, as to couet meate, drinke, and such like, which are things indifferent, or morally as they haue relation to the commandement. 3. And herein there is to be considered, both the matter and obiect of concupiscence, and the manner: as if either things vnlawfull bee desired, as the wife, horse, seruant of our neighbour, which appertaine not to vs, or if wee exceed measure in desire of things vnlawfull, as of meate, drinke, apparell, riches, and such like, or desire them an to euill end.

3. Now to apply this, which hath been said to our purpose. 1. Neither the naturall desire, as of meate and drinke is forbidden by this commandement, as beeing a thing indifferent, nor yet the supernaturall, as to couet and desire such things, as concerne the glorie of God, and the saluation of our soules: for these are good desires, and conformable to the will of God: but the euill and vnlawfull desires are forbidden, either in the *matter* or *manner*. 2. Not the act of concupiscence onely, but the very facultie it selfe, *ipsa concupiscibilitas*, is forbidden, as it is corrupt, and auerse from God. 3. And not onely the second motions, which haue the consent of the will, which the Schoolemen call *concupiscentiam formatam*, the formed and perfect concupiscence; but euen the first motions, which haue not the deliberate consent of the will, which they call *informem*, the vnformed concupiscence: contrary to the opinion of *Pererius*, and other Romanists, who thinketh *concupiscentiam carnalem, sed vt à voluntate approbatam, &c.* that carnall concupiscence onely, as it is approoued of the will, to be forbidden in this commandement: *disput.* 8. *numer.* 47. but the contrarie shall appeare afterward, *controv.* 8. that the law forbiddeth, *cupiditatem nudam*, the very bare and naked concupiscence, as *Beza* calleth it, because *pravas cupiditates*, euill and disordered lusts and desires, the verie law of nature reprooued: and *Augustine* saith, *cupiditatem voco motum animi, &c.* I call concupiscence the very motion of the minde, to enioy either himselfe, or his neighbour, or any other thing, *non propter Deum*, not for God: *de Doctrin. Christian. lib.* 3. *cap.* 10.

Quest. 12.

Queſt. 12. *Why the Apoſtle giueth inſtance in the tenth commandement, Thou ſhalt not luſt: and alleadgeth not all the words of the Law.*

1. The Apoſtle would not giue inſtance in the groſſer, and more notorious ſinnes which euen the wiſer ſort of the Gentiles abhorred, nor yet in the vile and corrupt affections of man, which the Philoſophers alſo condemned; but he ſingleth out thoſe corruptions, which could not be diſcerned by the light of nature, eſpecially ſo much obſcured, and darkened, and could not be perfectly knowne, but by the law of God: *Tolet. annot.9.* 2. And this the Apoſtle doth to ſhew the excellencie of the law of God, beyond both the law of nature, and the politike lawes of men: for the firſt, the law of nature is much obſcured, obliterated, and empaired by the blindnes and corruption of mans nature: but the written law, though it were much depraued by the corrupt gloſſes of the Scribes and Phariſies, *lex tamen ſcripta manſit eadem*, yet the written law remained the ſame, and beeing well examined was able to reproue the falſe interpreters thereof: and it is more perfect then other humane lawes, which onely bridle the outward act of ſinne, but they cannot meete with the inward concupiſcence as the Law of God doth.

2. And S. Paul contenteth himſelfe only to repeat the firſt words of the commandement, not adding the reſt, *thou ſhalt not couet thy neighbours houſe, &c.* as Moſes doth: for he hauing to doe *cum hominibus durioribus*, with a rude people, and of hard vnderſtanding, giueth inſtance in ſome ſenſible, and particular obiects: but S. Paul writing, *ſcientibus legem*, to men knowing the law, thinketh it ſufficient to giue them only an hint, by producing ſome words onely of the law. Neither yet did Moſes expreſſe all the particulars of this law, but hauing repeated ſome, he concludeth with this generall clauſe, *nor any thing that is his.* And indeed in all the commandements, Moſes vſeth the figure called *Synechdoche*, by one part ſignifying the reſt: and that both in the negatiue part, wherein forbidding the moſt notorious vices, he meeteth with the reſt, as our Sauiour ſheweth, Matth.5. how the law bindeth not onely the hands, but euen the heart and affections, in the ſinnes of murther, adulterie, and ſuch like: as alſo in the affirmatiue, the contrarie vertues in euery commandement, beeing comprehended in the prohibition of the contrarie vices: ſo that *Ariſtotles* tenne predicaments are not ſo generall to containe whatſoeuer is in the world, as *Moſes* tenne commaundements are to comprehend all vices committed in the world. *ex Martyr.*

Queſt. 13. *What ſinne the Apoſtle meaneth, v.8. Sinne tooke an occaſion, &c.*

2. Some by *ſinne* here vnderſtand the deuill, who taking occaſion by the commaundement, did tempt man more ſtrongly to breake it, *Methodius, Ambroſe, Oecumenius*, ſauing that the firſt by the law vnderſtandeth the commandement giuen to Adam in Paradiſe, the other two the law giuen by Moſes: But in this ſenſe, it cannot be poperly ſaid ſinne reuiued, if by ſinne we vnderſtand the deuill: or thus ſinne did dwell, in the Apoſtle, as hee ſaith, v.10.

2. *Chryſoſtome* vnderſtandeth this ſinne to be *vitium deſidiæ*, the vice of ſlouthfulnes: that man hauing receiued a law, by his negligence, was not the better for it, but the worſe: But he expreſſeth not the whole mind of the Apoſtle.

3. *Anſelmus* will haue it to be *peccati fomes*, the matter or nouriſhment of ſinne: which (as *Lyranus*) is called ſinne, for that it is the cauſe of ſinne, as the Sunne is ſaid to be hote, being the cauſe of heate: But the Apoſtle calleth it ſinne properly, becauſe it was forbidden by the commandement.

4. *Hierome epiſt. ad Hedib. qu.8.* taketh this to be the ſinne, *quod lege prohibetur*, which is forbidden by the commandement: which while it is forbidden doth inflame the concupiſcence the more: but the Apoſtle ſpeaketh not of actuall ſinne, before it is committed, but of ſinne dwelling in him, v.17.

5. This is none other, but *naturæ corruptio*, the corruption of our nature, *Calv. lib. 1. de peccand.* the luſt or deſire of ſinning, *Hyper. peccatum regnans in homine*, ſinne raigning in man, *Tolet. annot.11.* which is none other but the originall prauitie of our nature, called before luſt or concupiſcence, v.7. it is *prauitas nativa*, our naturall prauitie: *Pareus.*

14. Queſt. *How ſinne tooke occaſion by the Law.*

1. The Greeke word ἀφορμὴ, occaſion, is taken three wayes: firſt, it properly ſignifieth ἐυκαιρίαν, the opportunitie of doing a thing: but ſo the law was not the occaſion, as offering

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any opportunitie: for there can be no oportunitie to doe euill. 2. It signifieth, any circumstance or accident, whereby one is occasioned to doe any thing; as the burning of an house, may be said to be the occasion of building it againe. 3. An occasion is that which draweth a man from doing that he intended; as a rub in ones way, turneth him beside the way. Both these last wayes sinne tooke occasion by the law; for both the prauitie of our nature is more inflamed by the prohibition; and we seeke to build our ruinous house, which the law pulleth downe, and beside because the law standeth vp in the way of sinne, we decline it, as a thing which hindreth vs in our pleasant and plaine iourney following after sinne, and therefore we wish that it were remooued, as a rubbe, or blocke out of our way, *Faius.*

2. Diuerse waies did sinne take occasion by the law. 1. The corruption of mans nature turneth good things to the occasion of euill: as the Pharisies by Christs comming and preaching had the more sinne: and the Apostle saith, Heb. 10.29. *Of how much more punishment suppose ye he is worthy, which treadeth vnder foote the Sonne of God: habet peius supplicium occasionem per exhibitum maius beneficium,* the greater punishment is occasioned by the greatnes of the benefit exhibited, *Chrysostome:* sinne then is encreased by the giuing of the law, because of mens vnthankfulnes for so great benefit. 2. And beside such is the corruption of mans nature, *vt ea quæ prohibentur magis desiderentur,* that the things which are forbidden, are more desired, *Origen:* so was the commandement giuen to Adam, an occasion, that he coueted the more to eate of the forbidden fruite: and like as there are some diseases, which are the worse for the applying of medicines vnto them, as the gangrena, and the leprosie called *elephantiasis:* much like a restie horse, that the more he is spurred, and kicked, the more he gioeth backe: or as if a sicke man beeing forbidden to drinke cold water, should the more desire it, *Martyr.* 3. An other reason is, because mans nature desireth libertie, and therfore refuseth to be bridled by law: and yet it is *destructio libertatis*, the verie destruction and ouerthrow of libertie, for a man to doe what he list, *sine fræno legis*, without the bridle of a law, *Lyranus.* 4. And further, by the law commeth the knowledge of sinne, and so mans corrupt nature, hauing sinne shewed it, doth then beginne to couet it, as the Sunne light sheweth the beautie of a fayre woman, and then the lustfull eie is carried with a desire after her, *Gorrhan:* or like as *Ambrose* resembleth it, as the art of Physicke sheweth the nature of poisons to auoid them, and yet one abuseth his knowledge in doing hurt by them, *lib. 1. de Iacob. & vit. brat. c. 4.* And this was the reason, why Solon would make no law against parricides, least men by that occasion might thinke of that sinne, which they did not dreame of before. 5. Adde hereunto that, as a circumstance may accidentally stirre vp that, which is a cause of it selfe of the action; as Dauids walking vpon his house, carried his eye to look vpon the beauty of Bersheba, and so to desire her: the like occasion might sinne take by the law, *Pareus.* 6. And the deuill tooke occasion by the law more strongly to tempt man, to make his sinne the greater in transgressing of the law. 7. And one contrarie accidentally is encreased by an other, as hote water is more strongly congealed, *Gorrhan.* 8. And euerie nature *aduersantibus aduersatur*, resisteth that which resisteth it, as one stone breaketh another, *Hugo:* so vice resisteth vertue.

3. But it is further to be considered, that the words are, *sinne, λαβοῦσα, taking occasion:* for the law indeed gaue not occasion, but sinne tooke it: *Beza, Caluin.*

Quest. 15. *Of what time S. Paul speaketh, when he knew not the law, and afterward sinne tooke occasion by the law, &c.*

1. *Methodius* vnderstandeth it of the time, while yet Adam had not receiued the commandement of not eating the forbidden fruit: but it hath beene shewed before, that the Apostle speaketh here of the morall law giuen by Moses, as appeareth by that particular instance of the tenth and last commandement.

2. *Origen* will haue it vnderstood of the Apostles childhood, and so also *Hierome*, that then he knew not sinne: but these things, which the Apostle mentioneth, as the working of concupiscence, and the reuiuing of sinne, are not incident into the age of children.

3. *Chrysostome* vnderstandeth the time before the law, when many sinnes were not knowne, till the law came: and so he thinketh that the Apostle in his owne person describeth the state of all those, which liued before the law: but in this sense, the person of S. Paul should be excluded, who liued not in those times.

4. Wherefore hee aimeth at that time, when he was a Pharisie, before hee had the true knowledge of the law: for the Pharisies contented themselues onely with the externall obseruation

ſeruation thereof, as is euident, Matth. 5. where our Sauiour deliuereth the law from their corrupt gloſſes: *Pareus, Faius.*

Queſt. 16. *What the Apoſtle meaneth by all concupiſcence, v. 8.*

1. *Chryſoſtome* vnderſtandeth *augmentum concupiſcentiæ*, the encreaſe of concupiſcence, which was more inflamed. 2. *Auguſtine, ſummam & conſummatam*, concupiſcence perfected, which now after the law giuen did not onely couet euill things, but *lege prohibita*, forbidden by law. 3. *Ambroſe*, becauſe after the law came, then all ſinne came, before there was ſinn, *ſed non omne, quia crimen prauaricationis deerat:* but not all, becauſe the ſinne of tranſgreſſion, and preuarication was not yet: *ex gloſſ.* 4. *Martyr* expoundeth it of all actuall ſinnes: but the Apoſtle ſpeaketh onely of concupiſcence. 5. By all concupiſcence then we may vnderſtand with *Hierome, omnes perturbationes animæ*, all the paſſions and perturbations of the minde: *Epiſt.* 151. and with *Anſelme, cuiuſque peccati contra quodcunque mandatum concupiſcentiam*, the concupiſcence of euery ſinne whatſoeuer againſt euery commandement: with *Faius*, euery kind of concupiſcence, not onely the concupiſcence of the fleſh, but the concupiſcence of the eyes, which Saint Iohn ſpeaketh of, 1. *Epiſt. cap.* 2. with *Gorrhan*, euery degree of concupiſcence, *cogitationem, conſenſum, opus*, the thought, the conſent, the action: with *Pareus*, all the vicious motions of the concupiſcence, *primas & ſecundas*, both the firſt, and ſecond: with *Oecumenius, quas non noueram concupiſcentias ex lege didici, &c.* I learned by the lawe concupiſcence, which I knewe not, and thoſe which I had learned, I committed.

Queſt. 17. *In what ſenſe the Apoſtle ſaith, Sinne was dead, and he aliue without the law, v. 8.*

1. *Methodius in Epiphan. hæreſ.* 64. by ſinne, vnderſtandeth the time of mans innocency, when the deuill lay as dead, becauſe yet there was no commandement giuen, whereby man ſhould be allured vnto ſinne: *Ambroſe* by ſinne likewiſe interpreteth the deuill, but hee referreth it to the time before the law, when the deuill was ſecure, hauing man ſure enough in his poſſeſſion. But this opinion is reiected before; for how could the Apoſtle ſay, v. 20. that ſinne dwelled in him, if he meant the deuill by ſinne; and he ſaith that *ſinne reuiued*, when the law came; then in this ſenſe the deuill muſt be ſuppoſed to haue been aliue before, to haue been buſie in working before he tempted Adam.

2. *Theoderet*, and *Caietan* following him, doe vnderſtand this to be ſpoken of the time of mans innocencie, when as ſinne was dead; there was no ſinne at all before the law was giuen: But beſide, that man could not be ſaid to be aliue in Paradiſe without a law, beeing created with the law of nature; the Apoſtle ſaying, that ſinne by the law wrought in him all manner of concupiſcence, ſuppoſeth ſome to haue been before.

3. *Hierome Epiſt.* 121. and *Origen* following him, do take this for the time of childhood: for then ſinne is dead, becauſe they haue no knowledge of it, for if a child ſmite his father, or mother, it is counted no fault: and when they come to yeares of diſcretion ſinne reuiueth: But the reviuing of ſinne ſheweth that it liued before, which cannot be ſaid of children, that ſinne firſt liued, and afterward died, and then reuiued againe.

4. *Auguſtine lib.* 1. *contr.* 2. *Epiſtol. Pelag.* thus vnderſtandeth the Apoſtle, that before the law of Moſes was giuen, man is ſaid to haue liued as without law, and ſinne then to haue beene dead, becauſe it was not perfectly knowne before the law was giuen: ſo alſo *Chryſoſtome, Haym.* But if all this be referred to the time before the law was giuen, Paul could not haue giuen inſtance in himſelfe as he doth.

5. Wherefore S. Pauls meaning is, that he was aliue without the law: that is, *viuere mihi videbar*, I ſeemed to be aliue vnto my ſelfe, when as yet being a Phariſie, he had not full vnderſtanding of the lawe: then ſinne alſo ſeemed to be dead: becauſe as yet he did not feele the burthen of ſinne, nor his conſcience did not prick him, while contented he himſelfe with the outward obſeruation of the law: thus *Pareus, Oſiander, Beza, Calvin.*

And further it is here to be conſidered, that there is a twofold death of ſinne, *non vera*, a death not in truth, when ſinne lurketh onely and lieth hid, and ſheweth not it ſelfe: of this the Apoſtle ſpeaketh here: and there is *mors vera*, a true death of ſinne, when we truely die vnto ſinne in Chriſt, which death the Apoſtle treated of before, c. 6.

Queſt. 18. *How ſinne is ſaid to haue reuiued.*

1. *Origen* here maketh mention of the error of the Pythagorian heretikes, who imagine that

that the soules of men, liued before in the bodies, some of birds, some of beasts, when they liued as it were without a law: and so sinne is said to reuiue in the soule. But this is a grosse error: for in those creatures which haue no reason, sinne cannot be said to liue, or haue any beeing at all, and therefore not to reuiue.

2. *Bucer* seemeth thus to vnderstand it, that sinne liued before, that is, *qualis coram Deo erat, apparuit*, it appeared, such as it was before God, but now it is said to reuiue, because it is made knowne to vs: but the liuing, and reliuing, or reuiuing of sinne, must be vnderstood in respect of the sinne.

3. The most doe vnderstand it simply, without any relation, a former life of sinne: *cœpit apparere*, it beganne to appeare, *gloss. ordinar. interlin. apparuit delictum esse*, it appeared to be sinne, *Theophylact: incepit vires explicare, Mart.* it beganne to shew the strength: which sense is not much to be misliked.

4. Some haue here reference vnto the first knowledge of sinne, which Adam had after his transgression; as *Augustine, vixerat aliquando in Paradiso, quando contra datum præceptum satis apparebat admissum, &c.* it liued sometime in Paradise, when it sufficiently appeared by the transgression of the commandement, &c. but afterward it lieth as dead in children, till they come to the knowledge of the law: then *peccatum in notitia nati hominis reviuiscit, quod in notitia primi hominis aliquando vixerat*, sinne reuiueth in the knowledge of man that is born, which sometime was aliue in the knowledge of the first man, &c. to this purpose *August. l. 1. ad Bonifac. c. 9.* which sense *Pareus* followeth, likewise *Tolet. Haymo* addeth further, that sinne liued not onely in Adam, but in Cain, who said his sinne was greater then could bee forgiuen: but it died in their posteritie, which came vnto that error, that they thought that to be no sinne, which was sinne. But seeing the Apostle speaketh of the reuiuing of sinne in himselfe, we must not goe further then the Apostle, to seeke out this first life of sinne.

5. Wherefore, as *Beza* well obserueth, a threefold state and condition of the Apostles life is here to be considered: when he liued *sub ignorantia legis*, vnder the ignorance of the law, that sinne raigned: afterward he liued *sub cognitione legis*, vnder the knowledge of the law, but onely of the outward letter, obseruing the externall works onely of the law, whereas he before made conscience of no sinne: at this time sinne seemed to be dead, hee pleased himselfe in his outward obedience: then he came to the sight of his sinne, and so he died, his conscience accused him, that he was worthy of eternall death.

Quest. 19. *How sinne is said to haue deceiued, verse* 11.

1. The meaning is not, as *Methodius*, and *Ambrose*, likewise *Haymo*, that the deuill seduced Adam: for not Adam, but Eue was seduced, as Saint Paul saith, 1. Tim. 2. 2. but the deceitfulues of sinne, consisteth herein, 1. *Inducitur error practicus*, there is brought in a practicall error: that the sinner is deceiued by the pleasantnesse of the obiect, thinking that to be good which is euill, *Tolet annot.* 14. as Eue was deceiued by the pleasantnes of the apple. 2. *Operit laqueum peccati*, it hideth the poison and not the sinne, *Hugo*, it sheweth the baite, and hideth the hooke. 3. *Cogitationem auertit à supplicijs*, it turneth aside our cogitation from the punishment of sinne, and perswadeth a man, that either the sinne is not so great, and shal haue either no punishment, or but a small: and so it bringeth a man to vnbeleefe, not to giue credit to the word of God, who threatneth sinners: as the Deuill first perswaded Eue, that she should not die at all, *Mart.* 2. Some will haue this word expounded, *non de re ipsa, sed de notitia*, not of the thing it selfe, but of the knowledge: that at length he perceiued how farre he had beene deceiued, and lead out of the way, *Hyper.* But it rather sheweth the proper effect of sinne taking occasion by the law, which is to deceiue: the other to acknowledg our error, is the effect of the law, and not of sinne: as *Pellican* well vnderstandeth here sinne taking occasion by the law, doth draw vs out of the way, as a sicke man taketh occasion to act those things which are forbidden, *ex mandato medici*, by the charge giuen by the Physitian to the contrarie.

3. Then the Apostle sheweth three effects of sinne taking occasion by the law: first it deceiueth, then it worketh all manner of concupiscence, and then it killeth, it bringeth death to the soule *Mart.* so *impostura causa est concupiscentiæ, &c.* imposture or deceit is the cause of concupiscence, and concupiscence of death, *Oecumen.* Thus euery man is tempted, seduced, and entised by his concupiscence, as S. Iames saith, 1. 14.

20. Quest.

Queſt. 20. *How ſinne is ſaid to haue ſlaine him.*

1. Not *occiſum me eſſe oſtendit*, it ſheweth that I was ſlaine and dead by the law; as *Bucer*, *Hyper.* for the Apoſtle ſpeaketh of ſinnes, not of the law, which ſheweth the reward of ſinne to be death. 2. Nor yet is the meaning, it ſlue me, *per perpetrationem peccati*, by the committing of ſinne, *Hugo: inducendo ad opus*, in bringing ſinne into act, *Lyran.* for though one ſinne may bring forth an other, yet ſinne is one thing, death an other, which is the ſtipend or wages of ſinne. 3. *Oſiander* thus: *cœpit eum adigere ad deſperationem*, it beganne to driue him to deſpaire: but the Apoſtle ſpeaketh not of his particular caſe, but of the generall effect of ſinne, whereof he giueth inſtance in himſelfe. 4. Therefore the meaning rather is, *conciliauit mihi mortem*, it procured death vnto me; *Pere. ad mortem æternam tradit*, it deliuereth me ouer to eternall death; *Gorrhan: addicit morti*, maketh one guiltie of death; *Faius:* which muſt be vnderſtood of the proper fruit and effect of ſinne, without the grace and mercie of God.

Queſt. 21. *How the law is ſaid to be holy, iuſt, good, and likewiſe the commandement.*

1. Concerning the firſt, the commendation and titles of the law, 1. *Thomas* and *Caietane* referre the holines of the law to the ceremoniall precepts, the iuſtnes to the iudicialls, the goodnes to the morall. 2. *Lyranus*, it was holy in teaching our dutie to God, iuſt in preſcribing duties toward our neighbour, good in reſpect of our ſelues, teaching vs what is good and right. 3. *Haymo* doth not diſtinguiſh theſe, but ſaith the law is holy, iuſt, good, becauſe it commandeth holines, equitie, goodnes, and intendeth to make the obſeruers ſuch: ſo alſo *Caluin*, *Martyr*, with others. 4. But *Theodoret* better diſtinguiſheth them thus, whom *Oecumenius* followeth: the law is holy, in reſpect of the matter, becauſe it preſcribeth holy things; iuſt, in propounding rewards and puniſhments; good, in reſpect of the end, to bring the obſeruer vnto goodnes of life. 5. *Pareus* diſtinguiſheth them in like manner, but he addeth further, that all theſe titles are giuen vnto the law in the foreſaid reſpects, both with relation to the author, who is moſt holy, iuſt, and good; and to the doctrine it ſelfe, of the law, which is likewiſe holy, iuſt, and good; and in regard of the effects, of holines, goodnes, which is wrought in man before his fall, and it ſhall bring forth in the ſtate of glory, though now it faileth of the effect by reaſon of mans infirmitie.

2. Whereas the Apoſtle ſpeaketh both of the law, and precept or commaundement, 1. *Vatablus* taketh them for the ſame, herein following *Origen*, but then the Apoſtle ſhould ſeeme to commit a tautologie. 2. *Oecumenius* taketh the law for Moſes law, the precept for that which was giuen to Adam, but this opinion is refuſed before. 3. *Theophylact* will haue the commandement as generall, the law as the particular, becauſe there are other commandements beſide the law. So alſo *Oſiander*, *Nazianzen*, as *Faius* reporteth him, will haue the law ſo called in reſpect of vs, becauſe it containeth a rule of ſuch things, as are to be done, and a commandement as it is preſcribed of God. 5. The moſt of our newe writers doe thus diſtinguiſh them: the law, *& quicquid ea præcipitur*, and whatſoeuer is commanded therein, *Martyr*, *Caluin*, and before them *Hugo Cardin.* 6. But I preferre *Beza* his interpretation, whom *Pareus* followeth: who by the law vnderſtandeth generally the whole decalogue; by the commandement, that particular precept, wherein he gaue inſtance before, namely, that, *Thou ſhalt not luſt:* yet *Haymo* will haue one commandement here taken for all.

22. Queſt. *How ſinne is ſaid to be out of meaſure ſinnefull.*

1. *Methodius* in *Epiphanius*, whom *Gorrhan* followeth, ſtill continueth his interpretation, vnderſtanding here the Deuil, that he is this ſinne out of meaſure, by his manifold temptations cauſing men to ſinne; but the Apoſtle ſpeaketh properly of ſinne which is diſcerned, and knowne by the lawe, and ſo is not the Deuill: *Pareus.* 2. *Ambroſe* as he is alleadged by *Pet. Mart.* doth inferre vpon theſe words, *out of meaſure*, that there is a certaine meaſure and degree of ſinne, the which if a ſinner once paſſe, his puniſhment ſhall be no longer deferred, as he ſheweth by the iudgement of God vpon the Sodomites and Cananites: but this is not the Apoſtles meaning here. 3. *Faius* will haue this vnderſtood not of ſinne it ſelfe, but of the ſinner, that he is become by tranſgreſſing the law in a manner ſinne it ſelfe, ἁμαρτωλὸς ἡ ἁμαρτία, the ſinner is made as it were ſinne: But the Apoſtle ſtill ſpeaketh of the fruits of ſinne in the ſinner: and as *Origen* ſaith, *finxit perſonam peccati*, he faigneth a certaine perſon of ſinne. 4. The meaning then is this, that ſinne by the commaundement was more inflamed and encreaſed, *quia minus peccati eſt, ſi, quod non prohibetur, admittas*, it is a leſſe ſinne to commit that, which is not forbidden: *Origen:*

and so *Ambrose*, because sinne of knowledge is worse then sinne of ignorance, because it sheweth contempt, *l. de Iob. c.4.* and hereby the multitude of sinnes is expressed, *inualescente cupiditate ruimus in omnia*, concupiscence and lust encreasing, we rush into all sinnes, *Martyr:* and so *Augustine* expoundeth it of the *abounding of sinne, lib. 1. quest. ad Simplic. qu. 1.* the vehemencie and rage of sinne is hereby signified, which as it were rising against the law, sinneth so much the more: like as an horse that is vnbroken, the more he is curbed with the bridle, the more he flingeth out, *Par.* and as he which is sicke of a feuer is more inflamed by wine, which is by reason of the infirmitie, the wine is not properly the cause, *Lyran.*

5. But whereas *Hierome epist. ad Algas.* thinketh that the Apostle committeth here a *solecisme*, because ἁμαρτωλὸς, *sinner*, is of the masculine gender, and ἁμαρτία, *sinne*, of the feminine; *Erasmus* well obserueth, that here is no *solecisme* at all: for it is vsuall in the Attike dialect, to ioyne an adiectiue of the masculine, with a substantiue of the feminine: as *Beza* obserueth the like, Rom. 1. 20. where ἀΐδιος, is put for ἀϊδία, *eternall*, the other word δύναμις, *power*, beeing of the feminine gender.

6. But whereas, the Apostle saith the law is iust, it followeth not hereupon, that we are iustified thereby; for the Apostle elsewhere saith, Gal. 3. 11. *that no man is iustified by the law: Gorrhan* giueth this solution, that the Apostle meaneth the ceremoniall law; but euen the Apostle excludeth the morall law from beeing able to iustifie vs: the best answer is, that the Apostle sheweth what the law is in it selfe, it was giuen to iustific vs: but that which was ordained vnto life, is found to be vnto death, as the Apostle said before, v. 10. by reason of the infirmity of man, and the corruption of his nature: And againe whereas the Apostle saith here the law is good, and yet the Lord by his Prophet saith, Ezech. 20. 25. *I gaue them statutes that were not good: Gorrhan* here answereth, that they were good in themselues, but became euill, *ipsorum vitio*, by their fault: *Iunius* vnderstandeth that place of the hard iudiciall laws, and sentences of death both ordinarie and extraordinarie: But rather it is referred to the ceremoniall laws, which were as a yoke and burthen laid vpon the people, which they were not able to beare, as S. Peter expoundeth, Act. 15. 10.

Quest. 23. *How the law is said to be spirituall.*

1. *Origen* thinketh it is called spirituall, because it must be vnderstood not literally, but spiritually: But the Apostle treateth here of the morall lawe, where was no place for allegories. 2. *Theodoret* because it was giuen of God, who is a spirit. 3. *Ambrose*, because the lawe directed vs to the worship of God, who is a most pure spirit. 4. *Augustine*, because it cannot be fulfilled, *nisi à viris spiritualibus*, but of spirituall men: but no man in this life is so spirituall, that he can keep the law. 5. *Thomas*, because *concordat cum spiritu hominis*, it agreeth with the spirit of man, that is, reason: so also *Lyranus*, because it directeth a man to followe the instinct of the spirit, or reason: so also *Gorrhan*, *spiritum hominis alent*, it nourisheth the spirit of man: But the very spirit of man is corrupt and contrarie to the law by nature, and therefore the Apostle saith, Ephes. 4. 23. *be renewed in the spirit of your mind.* 6. *Pet. Martyr* giueth this reason, why it is called spirituall, because it requireth not onely the externall obedience in the outward workes, but the spirituall in the heart and affections. 7. But hereunto it may be added, that it is spirituall, because it requireth a spirituall, that is, a perfect obedience both in body and soule, and an angelicall and diuine obedience, to follow vertue and shunne vice: so *Chrysostome* and *Theophylact*, and *Caluin*, *Pareus*, *Osiand.* following them. 8. That seemeth to be somewhat curious which the *ordinar. gloss.* here obserueth, that the Law is onely called spirituall, because therein are those things, *quæ Dei sunt*, which are Gods: but the Gospel is called *lex spiritus*, the lawe of the spirit, because there, *Deus ipse est*, God himselfe is.

Quest. 24. *How the Apostle saith, he is carnall and sold vnder sinne, v. 17.*

1. *Pererius* well obserueth here, that one may be said to be carnall two waies, *quia seruit carni*, because he serueth the flesh; or he which by reason of his corrupt nature, *proclinis est*, is prone vnto concupiscence: to this purpose *Pareus*, that in the first sense the vnregenerate are said to be carnall; in the other the regenerate, because they are yet *infirmitatibus obnoxij*, subiect to infirmities, *quia nondum habent spirituale corpus*, because they haue not yet a spirituall bodie, freed from all infirmities, such as they shall haue in the resurrection: *August. lib. ad Bonifac. c. 10.* so we haue *inchoatam non plenam liberationem*, a deliuerance begunne in Christ, but not yet perfect, till our last enemie death shall be destroied.

2. Like-

2. Likewiſe where the Apoſtle ſaith, *he was ſold*: 1. Some take the word properly for ſuch a ſelling, wherein ther is a buyer, a thing ſold, and a price, which they referre either vnto Adams ſelling himſelfe to the deuill for an apple, *Lyran. gloſſ. ordinar.* or to a mans ſelling of himſelfe by his actuall ſinnes, for the ſweetneſſe of pleaſure, which is as the price which men ſell themſelues to the deuill for, *Tolet. annot. 16. Gorrhan:* But in this ſenſe S. Paul beeing a ſpirituall and regenerate man, cannot be ſaid to be ſold. 2. Wherefore this metaphor is not largely to be taken, as when Ahab is ſaid to haue ſold himſelfe to worke wickednes, 1. King. 21.25. for there are two kinds of ſlaues, one that ſelleth himſelfe into captiuitie, and willingly obeyeth a tyrant: or one which againſt his will is brought into ſeruitude, as Ioſeph was ſold by his brethren into captiuitie: and this is S. Pauls caſe here, *Pareus:* And *Auguſtine* noteth that ſometime ſelling in Scripture, is taken for a ſimple tradition or deliuering ouer without any price, *lib. 7. in Indic. c. 17.* and ſo indeed the Hebrew word *machar*, ſignifieth, as well to deliuer as to ſell, as Iſay. 52. 3. The Iſraelites are ſaid to be ſold for naught: and the Lord will redeeme them for naught: But theſe two are ſaid in a diuerſe ſenſe: Men are ſaid to be ſold for naught in reſpect of God, he receiueth no honour, but rather diſhonour by their ſelling ouer vnto ſinne: they are redeemed for naught in Chriſt, in reſpect of themſelues, becauſe they gaue nothing for their redemption: but yet in reſpect of Chriſt and his price, they were not redeemed for naught, but by the moſt precious blood of Chriſt, *Mart. Pererius* thinketh they are ſaid to be redeemed for naught *comparatiuely*, becauſe that momentarie pleaſure for the which a ſinner ſelleth himſelfe, is nothing to the price and dignitie of his ſoule, *numer. 72.* but rather ſelling is here taken for a plaine deliuering ouer, as is before ſhewed out of *Auguſtine:* Now two waies are the regenerate ſold ouer to ſinne, in reſpect of their originall corruption, and of their carnall infirmities which remaine ſtill in their corrupt nature, to the which they are ſubiect ſtill, *Pareus:* but the vnregenerate are ſaid to be ſold ouer, as Ahab was, becauſe they giue themſelues wholly ouer vnto ſinne: *Beza* doth well expreſſe theſe two kinds of ſeruitude or ſelling ouer, by the like difference in humane ſeruitude: for ſome are ſlaues becauſe they are borne of ſeruile and bond parents, others make themſelues bond: like vnto the firſt are the regenerate, and the vnregenerate as the ſecond.

Queſt. 25. Of theſe words, v. 15. *I allow not what I doe, what I would, that doe I not.*

1. *Chryſoſtome* thinking that the Apoſtle ſpeaketh this in the perſon of an vnregenerate man, referreth this word γινώσκω. I know not, or vnderſtand not, to the vnderſtanding; not that a ſinner knoweth not when he ſinneth, *ſed tenebroſa quadam vertigine obuoluor*, but I am ouertaken with a kind of dizines, that I know not how I was ouertaken: ſo alſo *Origen, non rem ipſam, ſed cauſam rei dicitur ignorare*, he is ſaid not to know not the thing, but the cauſe thereof, that is, how, and by what means he came to ſinne: But it is euident by the words following, *what I would, &c.* that the Apoſtle ſpeaketh of his will rather then vnderſtanding.

2. *Pererius* likewiſe inclining to thinke, that this is ſpoken in the perſon of a carnall man, will haue this vnderſtood, of a generall and vniuerſall knowledge, will, and hatred; that men in generall knowe and will vertue, and hate vice, but not in particular: But the Apoſtle here ſpeaketh of doing, and not doing, which muſt be referred to particular actions.

3. *Auguſtine*, verie well interpreteth, *non agnoſco*, I know not, that is, *non approbo, non conſentio*, I approoue not, conſent not: but yet he vnderſtandeth the Apoſtle onely to ſpeake of the firſt motions of concupiſcence, which haue not the conſent of the minde: *concupiſcere nolo, & tamen concupiſco, &c.* I would not couet, and yet I doe, but I conſent not to concupiſcence, &c. *lib. 1. cont. epiſt. Pelag. 1. 10.* but this ſeemeth to be no fit expoſition, *facio, i. concupiſco*, I doe, that is, I couet, as the ordinarie *gloſſe* out of *Auguſtine:* and the Saints doe not onely *cupere, ſed etiam facere*, deſire, but doe ſometimes things which ought not to be done; yet we muſt not thinke that the Apoſtle here ſpeaketh of groſſe ſins ſuch as the faithfull ſometime may fall into, as was the adulterie of Dauid, for in ſuch ſinnes there is no reſiſtance betweene the will, and the deede, but they which fall into them, are for the time giuen ouer.

4. *Methodius* agreeing with *Auguſtine*, that the Apoſtle ſpeaketh of righteous men in his owne perſon, by this euill, which he would not, he vnderſtandeth euill cogitations, *quæ occurrunt bene operanti*, which came into the mind of him that is about a good worke, &c. This is true, but not all: for ſomtime a righteous man, may in paſſiõ break out into ſome actiõ which

he would not, as he may say some things, *quæ non dicta vellet*, which he would not had beene spoken *Osiander*.

5. *Cassianus collat.* 33. *c.* 15. by the good, which he would, vnderstandeth the contemplation of the minde: from which he is hindred, *occupatione rerum corporalium*, by the busines of outward corporall things, which is called euill, not that it is sinne, but commeth of sinne, &c. He well also interpreteth this of the righteous man, yet this exposition is not so fit: for the Apostle speaketh of the proper effects and fruits of sinne in him, v. 17.

6. *Oecumenius* distinguisheth here the times: *what I would, liber à peccato*, when I am free from sinne, I doe, *quando in peccato sum*, when I am in sinne: But the Apostle speaketh of one, and the same time: as may appeare by the words put in the present tense, θέλω, I will, πράσσω, I doe, μισῶ, I hate.

7. Wherefore the Apostle sheweth here the strife that is in a righteous man, whose cheefe will and desire is to doe good, but he is often ouercome of his carnall affections, and doth that, which in his inward will and desire he would not: as Dauid in his hast did sweare he would put Nabals house to the sword, which afterward beeing well aduised he would not: *Martyr*. Now in that he saith, what I hate, that doe I: we must not thinke that the regenerate doe sinne as constrained against their wills, *sed non tota voluntate*, but it is not with their whole will, *Parens*; that is also *carnis voluntas*, a will of the flesh, but the Apostle calleth that his will, *quod præcipue cordis affectu appetebat*, which he desireth cheefely, *Caluin*.

8. Hence then appeareth the difference betweene the regenerate, and the vnregenerate: they are so deuided, *vt præcipue cordis affectu ad Deum suspirent*, that in the cheife desire of their heart, they doe sigh after God, and desire to doe his will, yet are hindred and pulled backe by the reliques of sinne: by the other, *sine repugnantia in cupiditates ferantur*, are caried after their desires, and lusts without resistance: and though they are sometime pricked in conscience, it cannot be gathered thereby, that there is in them any loue of vertue, or hatred of vice, but God suffereth them to be tormented, *vt iudicium suum demonstret*, to shew his iudgement: Thus M. *Caluin*.

Pererius obiecteth against this exposition: that in this sense, *etiam iniqui censendi sunt piorum nomine*, wicked men shall be counted good, and godly: so that they haue some feare of God, and some desire to doe well; which may be found in the wicked: *Pere. disput.* 14. *numer.* 81. *Contrà.* 1. *Caluin* requireth more in a righteous man, that there be in him a loue of vertue, an hatred of vice, and that his cheife desire should be set vpon God: I hope he thinketh not that it is so with the wicked and vngodly. 2. Neither can there be any true desire in the wicked to doe well, &c. as *Tolet* confesseth, *imperfectam voluntatem ad bonum etiam sine gratia, &c.* that an imperfect will vnto that which is good euen without grace, may be in a sinner and vnregenerate man: *annot.* 18. which is contrarie to the words of our Sauiour, Ioh. 15. 1. *Without mee you can doe nothing*.

Quest. 26. *What the Apostle vnderstandeth by flesh, I know that in me, that is my flesh, dwelleth no good thing, &c. v.* 18.

1. *Lyranus* by the flesh here vnderstandeth the sensualitie, which alwaies rebelleth against reason: and he saith there are these two parts in man, sensualitie, and reason, which are otherwise called the flesh and the spirit, the inward and outward man: so also *Gorrhan* interpreteth, *in carne, i. homine sensuali*, in the flesh, that is the sensuall man: of the same mind are the present Romanists: as *Tolet*, who saith a man hath two parts, *rationalem & sensualem*, the rationall and sensuall: likewise *Per. disput.* 15. *Bel. de stat. peccat. l.* 5. *c.* 7. their reasons are these.

1. *Pererius* vrgeth the Apostles words, v. 26. *I in my mind serue the law of God, &c.* there the Apostle manifestly distinguisheth the mind, that is the reason from the sensuall part.

2. The Apostle himselfe calleth these the outward and inward man, 2. Cor. 4. 16. the outward man is the bodie, the inward the mind.

3. *Tolet* thus reasoneth, *si in ratione haberet malum, &c.* if euill dwelled in the reason, then could it not will that which is good, as here the Apostle saith, *to will is present with me*.

Contrà. 1. By the mind the Apostle vnderstandeth the mind regenerate by grace, as he saith, Ephes. 4. 23. *be renewed in the spirit of your mind*.

2. By the outward man, the Apostle vnderstandeth all the inward and outward corruptions, which must daily decay: and by the inward man which must be renewed all the powers and faculties both of soule and bodie, which must be renewed.

3. In the naturall reason euill may dwell, as it is obscured, and darkned by sinne, and yet

the

the will beeing reformed and regenerate by grace, may encline to that which is good.

2. Wherefore by the name of fleſh, as *Caluin* well interpreteth, the Apoſtle comprehendeth *omnes naturæ dotes, &c.* all the gifts of nature, and whatſoeuer is in man, onely the ſanctification of the ſpirit excepted; ſo that on the one ſide is ſignified *totus homo*, the whole man as he is vnregenerate; on the other, the whole man as he is regenerate, *Martyr:* as it may be thus ſhewed.

1. The Apoſtle writing to the Corinthians, which were beleeuers, diſtinguiſheth between the naturall man, which perceiueth not the things, that are of God, and the ſpirituall man, 1. Cor. 2. 14. 15. and afterward he denieth that they were ſuch ſpirituall men, but carnall, c. 3. 1. yet were they regenerate: there is then a regenerate man, ſomewhat that is carnall, and ſomewhat that is ſpirituall.

2. The ſeate of ſinne is in the rationall part; but ſinne is in the fleſh, therefore euen in the reaſon there may be ſomewhat carnall; *Tolet* anſwereth that though ſinne be in the reaſon, yet it hath the effect cheifely by the fleſh. *Contr.* The will bringeth forth ſinne, and that belongeth to the rationall part; the bodie doth but execute the edict of the reaſon and will: therefore the rationall part beeing the place and ſeate of ſinne, is carnall: yea *Tolets* owne words may be vrged againſt himſelfe: he confeſſeth, *peccatum adeo infirmam fecit rationalem partem*, that ſinne hath made the rationall part ſo weake, as that it cannot of it ſelfe perfectly will that which is good, though the fleſh ſhould not contradict, &c. there is then ſomewhat carnall in the ſoule, becauſe there is ſinne.

3. The Philoſophers, as *Ariſtotle, lib. 1. Ethicor. c. 13.* made two parts of the minde; λογικὴν, the reaſonable, and ἄλογον, that which is void of reaſon, where the affections, and paſſions of the mind are: If the Apoſtle ſhould make no other difference betweene the fleſh and the ſpirit, his Apoſtolicall Theologie would afford no greater comfort, then prophane Philoſophie.

Queſt. 27. *How the Apoſtle ſaith to will is preſent with me, &c. but I find no meanes to performe, &c. v. 18.*

1. *Tolet*, agreeing with thoſe, which vnderſtand the Apoſtle here to ſpeake of a man vnregenerate, and in his ſinne, thinketh that a ſinner euen without grace may will that which is good, *voluntate imperfecta*, with an imperfect will, *annot. 20.* But the Apoſtle affirmeth the contrarie, Philip. 12. 13. *That it is God which worketh in vs both the will, and the deed:* therefore a carnall man cannot haue any good will of himſelfe.

2. *Pererius* expounding the Apoſtle to ſpeake here in the perſon of a man regenerate, reſtraineth this wil of the Apoſtle to concupiſcence: *to will is preſent*, that is, *non concupiſcere*, not to couet that which is euill, but he could not performe this, that is, to haue no concupiſcence, though he did not conſent vnto it: but this opinion is refuſed before, qu. 25. 3.

3. But euen they which are regenerate doe faile in the verie good works which they doe, not that their will is altogether ineffectuall: *ſed efficaciam operis negat reſpondere voluntati*, he denieth that the efficacie of the worke doth anſwer to his will: *Caluin:* he willeth and deſireth being mooued of the ſpirit, but he cannot perfit the worke as he would: he findeth alwaies ſome imperfection in the worke: therefore the Apoſtle vſeth the word κατεργάζεσθαι, to perfit or performe, *aliquo tenus progrediuntur ſancti, &c.* the Saints doe make ſome proceeding, but they are farre off from perfection. *Obiect.* But God worketh in his, both the will, and the deed. *Anſ.* God indeed worketh both, but not alwaies, nor alike; the Saints ſometime will and performe good things, ſometime they are willing, but want ſtrength: But the Apoſtle ſpeaketh not here as though alwaies his will came ſhort, but that ofner then he would his will was croſſed in good things: and therefore he vſeth the word *dwelling*; this grace and ſtrength did not alwaies dwell and continue with him, *Parens.*

4. But *Pererius* thus obiecteth: 1. If Saint Pauls will conſented at any time to his concupiſcence, how could he ſay, v. 17. *It is no more I that doe it, but ſinne?* 2. How could he delight in his minde in the law of God, if there were ſinne? 3. If S. Paul did thoſe things, which he would not, then fornication, adulterie and ſuch like.

Cont. 1. It was the part of the will vnregenerate, which conſented not to the wil renewed, which Saint Paul calleth his will, and not the other, becauſe he cheifely deſired good things. 2. In the regenerate part he delighted in Gods law, though in his vnregenerate, ſinne remaine. 3. S. Paul ſpeaketh not of ſuch groſſe ſinnes, but of the ſecret force of concupiſcence, which often carrieth away euen the regenerate.

28. Quest. *Of the meaning of these words, v. 21. I finde a law, &c.*

1. Some doe vnderstand this law of the morall law giuen by Moses, some of the law of concupiscence, which afterward is called the law of the members: and of both sorts there are diuerse opinions.

Of the first there are two sorts, some doe interpret it, as though the Apostle should commend the law; some that he setteth forth the weaknes and want of strength, in the law.

Of the former sort, 1. *Origen* would haue the words transposed thus: *because when I would doe good, and euill is present, I finde a lawe, and I delight in the lawe, &c.* But this traiection of the words seemeth somewhat hard. 2. *Photius* in *Oecumenius*, doth transpose them thus, *I finde the lawe to bee good vnto mee willing to doe, &c.* so also *Augustine lib. 2. cont. 2. epist. Pelag. c.* 10. and *Anselmus* whom *Bellarmine* followeth, ioyne *good* with the *lawe*: but it may be gathered, v. 19. *I doe not the good thing I would*, that *good* must be ioyned with the word *doe*, not with the law. 3. *Chrysostome* thus interpreteth, I finde the lawe, *fauentem auxiliantem*, fauouring, and helping me: so also *Theophylact*, and *Lyranus* saith, that the Apostle sheweth the consent betweene the written lawe, and the naturall lawe; which mooueth him to doe that which is good: so also the Syrian interpreter, *I finde the lawe to consent to my minde.* 4. Some supply the word *good*, I finde the lawe to be good, *Haymo*, *Hugo*, *Gorrhan*, *Pareus*. 5. *Pareus* hath an other exposition, that the law is taken here for *studium legis*, the study of the law, and he thinketh the word παράκειται, *is present, or at hand*, may be supplyed out of the latter part of the verse in this sense, *I finde the studie of the lawe to be present with me, when I would doe good:* But all these expositions tending to the commendation of the law, are remooued, because of the last words, *because euill is present with me:* for how can this be a reason, that the lawe helpeth or consenteth, or is good and profitable to him, beeing willing to doe good: to say with *Pareus*, that ὅτι, *because*, may be taken for κάιπερ, *although:* or with *Faius*, for ἀλλὰ, *but*, or that is superfluously added, it seemeth not to be so fit.

Of the other sort, that hereby shewe the weakenes of the lawe, which serueth to discouer sinne, 1. Some giue this sense, *inuenio Legem, agnosco debilem*, I finde the law, that is, to be but weake, it cannot help me or make me better, but though I would doe good, yet euill is present: *Photius in Oecumen.* 2. Or *I finde by the lawe, that when I would doe good, euill is present, Vatab. Genevens. Calum:* but here the preposition *per, by*, is inserted, which is not in the originall. 3. *Erasmus* to the same purpose, *I finde the lawe this to worke in me, that I vnderstand, when I would doe well, that euill is present, &c.* but here many words are added, not in the originall.

Of them that vnderstand the lawe of the members, 1. *Beza* thus interpreteth, I find *legem impositam*, this law to be imposed vpon me, by reason of the corruption of my nature: so also *Mart.* that when I would doe good, euill is present. 2. Some directly vnderstand, *legem carnis*, the law of the flesh, the concupiscence, which hindreth him beeing willing to doe good: so *Tolet*, *Osiand.* and these two last expositions are most agreeable to the text, because it is added as a reason, *because euill is present with me:* in which words he sheweth what law he meaneth, that which is opposite vnto him, which is further explaned in the verses following.

Quest. 29. How the Apostle saith, v. 21. *Euill is present with me.*

1. *Ambrose* hath here a curious obseruation: euill is said to be present *adiacere*, to lye readie at hand, because it lurketh in the flesh, as at the doore, that when one is inclined and willing to doe good, sinne is at hand to hinder: And he giueth this reason, why sin hath the habitation in the flesh rather then in the soule, because the flesh onely is deriued *ex traduce*, by propagation, and not the soule: which if it were propagated as well as the flesh, sinne rather should haue the seate in the soule, because it sinneth rather then the flesh, which is but the organe or instrument of sinne: likewise expoundeth *Tolet*, *adiacet mihi*, it is naturally resiant in my flesh, as he said before, that to will is present with me, that is naturally in his minde, *annot.* 21.

2. But 1. *Ambrose* reason concludeth not: for though the flesh haue the beginning by propagation, and not the soule, and so the first pollution is by the flesh: yet sinne disperseth it selfe into the whole nature of man, both soule and bodie, as the Apostle sheweth, Coloss. 2. 18. that there is νοῦς σαρκὸς, *a minde of flesh, or fleshly minde.* 2. Neither naturally is this

minde

mind willing or apt vnto that which is good, for why then ſhould the Apoſtle exhort *to bee renewed in the ſpirit of the minde*, Epheſ. 4. 23. the aptneſſe and inclination of the minde vnto good, is by grace: the meaning then of this phraſe is nothing elſe but to ſhew, the readines and ſtrength of our naturall concupiſcence, which lyeth in waite, and is at hand to hinder euery good worke, and to ſtirre vs vp vnto euill.

Queſt. 30. *Of theſe words, I delight in the law of God, &c. v. 22, 23. of the number of theſe lawes, and what they are.*

1. Concerning the number: 1. Some referre theſe lawes vnto two; the law of God, and the law of the minde, they make one and the ſame, the law of the members, and the lawe of ſinne, alſo they thinke to be one: *Pareus, Martyr, Tolet. annot.* 22. 2. *Photius in Oecumen.* maketh three lawes, he diſtinguiſheth the law of God, and the law of the minde: the law of the members, and the law of ſinne he confoundeth. 3. But *Hierom. epiſt. ad Hedib. qu.* 8. and *Ambr. in Luc.* 17. doe recite fowre lawes, as they are here named by the Apoſtle, the lawe of God, the law of the minde, the law of the members, and the law of ſinne: ſo alſo *Caluin, Hyper.* and the Apoſtle indeed ſetteth downe ſo many.

2. The like difference is, what theſe lawes ſhould bee. 1. *Oecumenius* thus deſcribeth theſe lawes: two are without vs, the law of God, the knowledge whereof we haue by the preaching of the Goſpel, and the law of the members, which commeth by the ſuggeſtion of Satan miniſtring euill cogitations; two of them are within vs, the law of the minde, that is the law of nature, which is imprinted in the minde; and the law of ſinne, which is the euill cuſtome of ſinning. 2. *Pererius* will haue the law of God to be the written law, and the law of the minde the naturall law: the law of the members the naturall concupiſcence, and inclination vnto the ſeuerall proper obiects of the deſire: the law of ſinne, is *deordinatio earundem virium*, the diſordering of the naturall faculties, and abuſing them vnto euill. But all theſe faile herein: 1. the law of the minde is not naturall, for naturally the mind is not apt vnto that which is good, without the worke of grace. 2. and the law of the members is internall and within vs. 3. neither is this the naturall facultie of deſiring, which is not euill, but the diſordered prauitie of nature. 3. *Pet. Martyr* as he maketh the law of God, and the law of the minde to be the ſame, yet in a diuers reſpect: for it is called the law of God, in reſpect of the author, and of the mind, in regard of the ſubiect: ſo in his iudgement the ſame is called the law of ſinne; becauſe concupiſcence in it ſelfe is ſinne, as the efficient, and the law of the members, becauſe they are as the inſtruments. 4. But I rather conſent vnto *M. Calvin*, who vnderſtandeth the law of God, to be the morall law, the rule of equitie; and the law of the minde, to bee the obedience and conformitie, which the minde regenerate hath with the law of God: and by the law of the members, the concupiſcence, which is in the members, conſenting to the law of ſinne. 5. And further the law of the members, and the law of ſinne, are not ſeuered in ſubiect: they are both in the members: but thus they differ: Some thinke the law of the members to be the corruption, and prauitie of our nature, called before the bodie of ſinne, c. 6. 6. and the law of ſinne, the euill concupiſcence ſpringing from thence: ſo *Vatablus*, the law of the members, is *vis in carne*, the ſtrength of the fleſh reſiſting the law of the minde: and the law of ſinne, is *affectus carnis*, the carnall affections: ſo *Haymo* interpreteth the law of the members, *onus & pondus mortalitatis*, the burthen of mortalitie; and the law of ſinne, to be euill concupiſcence, cuſtome, and delight in ſinne: ſo *Lyranus* vnderſtandeth by the law of the members, *fomitem peccati, vel inclinationem prauam*, the foode and matter of ſinne, or the corrupt inclination; and the law of ſinne, *conſuetudinem prauam*, the euill cuſtome of ſinning. 6. But I rather with *Beza*, by the law of ſinne, vnderſtand the corruption of nature, by the *law of the members*, the euill concupiſcence ſpringing from thence: for otherwiſe the oppoſition betweene the law of God and the minde, on the one ſide, and the law of the members and of ſinne on the other, will not be correſpondent and anſwerable together: for the law of the members muſt be ſet againſt the law of the mind, and the law of ſinne againſt the law of God: like as then the regenerate minde is conformable to the law of God: ſo the vnregenerate members are captiued to the law of ſinne in the members, which is the corruption of nature, euen originall ſinne.

31. Queſt. *Why theſe are called lawes, and why they are ſaid the one to be in the inner man, the other in the members.*

1. For the firſt: 1. *Chryſoſtome* giueth this reaſon, it is called the law of ſinne, *propter*

vehementem & exactam obedientiam, because of the exact and forced obedience which is giuen vnto it: for the lawes of tyrants, are so called *abusiue*, though not properly, *Caluin*: *lex quia dominatur*, it is a law because it ruleth, *gloss.* 2. *Lyranus*, a law is called *à ligando*, of binding, *ducit membra ligata ad mala*, it leadeth the members, and holdeth or tieth them to that which is euill: they can doe no other. 3. *Pererius*, *sicut lex dirigit, &c.* as the law directeth to that which is good, so the law of sinne to that which is euill. 4. *Legitime factum est*, it commeth iustly to passe, that *ille non seruiat suum inferius .i. caro*, that mans inferiour, that is, his flesh should not serue him, seeing he serued not his superiour, namely, God, *glosse ordinar. Anselmus*, so it is called a lawe, as in iustice imposed of God vpon man for his disobedience.

2. For the second, the one is called the law of the minde and inner man, the other the law of the members and outward man: 1. Not that the minde and reason onely wherein the naturall law is written, is the inner man, and the sensitiue part is the flesh, as *Lyranus*, *Gorrhan*, with others, which opinion is confuted before, quest. 26. for euen the mind is corrupt and so carnall in the vnregenerate, as the Apostle speaketh of some which were κατεφθαρμένοι τὸν νοῦν, corrupt in their minde, 2. Timoth. 3. 8. 2. But the regenerate part is called the inner man, and the vnregenerate both in soule and bodie the outward. 1. because *intus potissimum regnat*, it raigneth chiefly within, and is discerned chiefly and knowne in the minde, *Martyr*. 2. *quia in cordis conuersione, &c.* because it consisteth in the heart, *nec patet hominum oculis*, and is not open and apparent vnto the sight of men, *Pareus*: in which sense it is called the hid man of the heart, 1. Pet. 3. 4. 3. and because *non externa vel mundana quærit*, it seeketh not things externall, belonging to the world, whereas *appetitus carnis vagi sunt, & extra hominem*, the fleshly appetite is wrandring, and as it were without a man, *Caluin*: and as *Caietane*, *carnalibus officijs immersa sunt*, the faculties of the outward man, are drenched as it were, and wholly spent in carnall offices. 4. and the regenerate part is called by the name of the inner man, and the minde, *per excellentiam*, because of the excellencie: for as the minde is more excellent then the bodie, so is the spirit, then the flesh, *Caluin*.

Quest. 32. *Of the Apostles exclamation, O wretched man that I am!*

1. The word, which the Apostle here vseth ταλαίπωρος, signifieth one, that is *perpetuis pugnis fatigatus*, wearied with continuall combates, *Beza*: like as a champion, which striuing a long time, is like at last to be ouercome of his aduersaries vnlesse he be helped: the vulgar Latine readeth, *O vnhappie man*: but that is not so fit. 2. Neither doth the Apostle thus cry out, either as a man in despaire, or doubting, by whom he should be deliuered, but he sheweth his great desire: *vox est anhelantis*, it is the voice of one breathing and panting, desiring to be deliuered from this seruitude: *Caluin*. 3. And by this exclamation, *certaminis grauitatem ostendit*, he sheweth the greatnesse of this combate, out of the which he was not able to wrestle by his owne strength: and if Paul were not able, who is? it is then a patheticall speach like vnto that, Psal. 86. *Who will giue me the wings, as it were of a doue? Faius*. 4. And in this crying out, the Apostle sheweth the state of all men in this life, into what miserie they are brought by their sinne: and likewise his desire, longing to be deliuered therefrom: *Pareus*.

Quest. 33 *What the Apostle vnderstandeth by this bodie of death, from the which he desireth to be deliuered.*

1. *Ambrose* by the bodie of death, vnderstandeth *vniuersitatem vitiorum*, a generall collection of sinnes, which he called before, the bodie of sinne; but there was not in the Apostle such a gathering together and confluence of all sinne. 2. *Pererius* chargeth *Caluin* to agree with *Ambrose*, who vnderstandeth by the bodie of death, *massam vel congeriem peccati, ex qua homo conflatus*, the masse and heape of sinne, whereof man consisteth, and thereupon he cryeth out, *ô hominem impurum atq; impium*, O wicked and filthy man, that is not ashamed so to charge the Apostle, &c. Whereas *Calvin* onely saith, that there were in the Apostle, *reliquiæ peccati*, some reliques of sinne, of that masse of sinne and corruption, which is in man: *Caluin* then and *Melanæthon* do thus vnderstand the Apostle, *naturam hanc carnalem immersam esse peccato*, that this carnall nature is wholly drowned and drenched in sinne; so also *Martyr*, *vitiatam & corruptam naturam intelligit*, he vnderstandeth our corrupt nature: but the Apostle speaketh of death here, not of sinne. 3. Neither is the body of death

death taken here properly for ſinne, as *Faius* thinketh it was called before the bodie of ſinne, c. 6. and it is conſidered; *tanquam moles & onus incumbens*, as a maſſe or burthen lying vpon vs: ſo alſo *Roloch*: it is taken for ſinne in this place, which is in the bodie, and in the whole man: likewiſe *Piſcator*, *mortem intelligit peccatum inhabitans*, by death he vnderſtandeth the ſinne that dwelleth in vs: and ſo before them *Vatablus*, *à conpuſcientia*, &c. he wiſheth to be deliuered from concupiſcence, which did make him guiltie of eternall death: and before him *Photius in Oecumenius*, applyeth it to the corporall and ſinnefull actions, which bring the death of the ſoule: But in their meaning the Apoſtle ſhould ſay in effect, Who ſhall deliuer me from this ſinnefull bodie? what could an vnregenerate man haue ſaid more? 4. Neither yet doe I approoue of their opinion, which referre it onely to the mortalitie of the bodie, as *Theophylact*, *morti ſubiecti*, ſubiect to death: *Lyranus*, *quia ſancti reſurgent*, &c. becauſe the Saints ſhall riſe in an immortall bodie: and *Pererius*, *à corpore mortis huius*, from the bodie of this death, that is ſubiect to mortalitie and corruption: for the Apoſtle hath reſpect thus crying out, vnto the conflict betweene the fleſh and the ſpirit, from which he deſireth to be deliuered. 5. *Caſſianus* by the bodie of death, would haue vnderſtood the terrene buſineſſe and neceſſitie, *qua ſpirituales homines à cœleſtium meditatione retrahit*, which draweth ſpirituall men from the meditation of heauenly things: but the Apoſtle ſpake before of the combate betweene the fleſh and the ſpirit: and they are not all carnall, which are occupied in the neceſſarie affaires of this life. 6. *Tolet* ioyning the pronoune *this* vnto *death*, not vnto the *bodie*, reading thus *from the bodie of this death*, will haue reference to be made vnto the *tyrannie of the law of concupiſcence*, whereof hee ſpake before: but the pronoune is better ioyned to *bodie*, as the Syrian interpreter, *Eraſmus*, and *Beza*, well obſerue: for of his fleſh and members he ſpake before, but of death hee made no mention. This demonſtratiue then, *this*, is better referred to *bodie*. 7. Wherefore the Apoſtle calling his preſent ſtate out of which he deſireth to be deliuered, *this bodie of death*, ioyneth both mortalitie and ſinne together; hee meaneth his mortall bodie ſubiect to ſinne, as *Hierome* expoundeth, *quod morti & perturbationibus eſt expoſitum*, which is expoſed to death and perturbations, *Apolog. aduerſ. Ruffin.* and ſo *Beza*, the Apoſtle by the bodie deſigneth, *carneam corporis molem*, the fleſhie maſſe of the bodie, which is nothing elſe, but *maſſa mortis & peccati*, a lumpe of death and ſinne: ſo *Origen*, it is called the bodie of death, *in quo habitat peccatum, quod eſt mortis cauſa*, wherein ſinne dwelleth, which is the cauſe of death. 8. And this deliuerance which the Apoſtle longeth for, is not the ſpirituall deliuerance in this life from the captiuitie of ſinne, as *Tolet*, but the finall deliuerance from the bondage of mortalitie and corruption which we looke for in the reſurrection, as *Auguſtine* expoundeth, *lib.* 1. *contr. Epiſt. Pelag. c.* 11. and ſo the Apoſtles meaning is, *non finiri hos conflictus*, &c. that theſe conflicts cannot bee ended, as long as wee carrie this mortall bodie about with vs, *Parens*. And here we may conſider a threefold ſtate of mans body, the one in Paradiſe, *cum potuit non mori*, when it was in mans power, if he had not ſinned, not to die at all: vnder the ſtate and condition of ſinne, where *non poteſt, non mori*, hee cannot but die, a neceſſitie of death is laid vpon all Adams poſteritie: vnder the ſtate of glorie, *non poſſumus mori*, wee cannot die: we ſhall be exempted from the condition of all mortalitie. *Pererius*.

Queſt. 25. *Why the Apoſtle giueth thankes to God, v.* 25.

1. There is ſome difference in the reading of theſe words: the Latine interpreter thus readeth, *the grace of God through Ieſus Chriſt*, ſo alſo *Origen* before, who maketh it an anſwer to the former words of the Apoſtle, *who ſhall deliuer me?* likewiſe *Auguſtine* followeth this reading, *ſerm.* 45. *de tempor.* but all the Greeke copies haue εὐχαριστῶ, *I giue thankes*: and the Apoſtle did not aske the queſtion before, who ſhould deliuer them, but *ſuſpirat potius*, hee ſigheth, and ſheweth his deſire to be deliuered, *Beza*.

2. For the meaning of the words. 1. Some thinke that the Apoſtle giueth thankes for his redemption in Chriſt, *Martyr.* that he is deliuered *à reatu peccati*, from the guilt of ſinne originall and actuall, *Roloch*: and that his ſinnes are not imputed, *Oſiander*; and before them *Oecumenius*, *quod me liberauit per mortem filij*, that he hath deliuered mee by the death of his Sonne: But this deliuerance the Apoſtle had alreadie obtained: he ſpeaketh in the future tenſe, *who ſhall deliuer me?* 2. *Theophylact* referreth it to the former benefit *quod viriliter aduerſatur peccato*, that he did manfully reſiſt ſinne, which ſtrength hee had not either by the

lawe

law of nature, or by the law of Moses, but by grace in Christ. So also *Pareus* thinketh the Apostle doth giue thankes, that he doth not *succumbere in certamine, sed vincere*, giue ouer in this combate, but at length ouercommeth: But the Apostle wisheth yet a further deliuerance, which as yet he had not, because he speaketh of the time yet to come, *Who shall deliuer me?* and yet hee giueth thankes for it, as enioying the same in hope. 3. *Tolet* and *Perrius* thinke that the Apostle giueth thankes, that he was deliuered from concupiscence, *quod non mentem trahit in consensum*, that it did not drawe his minde to consent: and so he was deliuered from it, as it was *malum culpæ*, as there was sinne or fault in it, that is, to consent vnto it, but not as it was *malum pœnæ*, a punishment, that is *concupiscere*, to couet or desire simply without assent: so also *Lyranus*. But if the Apostle did not sometime through his infirmitie giue consent vnto his concupiscence, how could he say it did lead him captiue vnto the lawe of sinne: and more it is prooued at large afterward, that the commandement, *thou shalt not lust*, whereof the Apostle confesseth himselfe a transgressor, v. 17, 18. doth not only restraine the first motions of concupiscence, which haue not the consent of the will, but the second also which haue, controv. 8. 4. *Vatablus* will haue this thanksgiuing to bee referred to the deliuerance, which the Apostle expected in the life to come. 5. But it is better to ioyne them together, as *Augustine* doth, *serm. 45. de tempor.* the grace of God, *nunc perfectè innouat hominem, &c.* doth now perfectly renew a man by deliuering him from all his sinnes, *& ad corporis immortalitatem perducit*, and bringeth him also to the immortalitie of the body: *Lyranus* likewise comprehendeth both these deliuerances, that both the regenerate are here deliuered from their sinnes, and in the next life shall be freed from all corruption, as the Apostle saith, Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie:* so *Chrysostome* saith, the Apostle giueth thanks, *quod non solum prioribus malis liberamur, sed eorum, quæ futura sunt, capaces facti sumus*, that we are not only deliuered from the former euills, namely our sinnes, but are made capable of the good things to come: thus also *Pellican*, the Saints reioyce, *se primitijs spiritus donatos, &c.* that they are endued with the first fruits of the spirit, which giue them certaine hope of the inheritance to come: and *Beza*, the Apostle sheweth, that hee resteth in that hope, *quam habet in Christo fundatam*, which hee hath grounded on Christ.

35. Quest. *Of these words, I in my minde serue the Law of God, &c.*

1. By the mind, the Apostle vnderstandeth the inner man reformed by grace; by the flesh, the part vnregenerate: so that in this speach of the Apostle a double figure is to be admitted: first a *metonymie*, in that the subiect is taken for the adiunct, the minde, for the sanctitie and holines wrought in the minde by grace, as *Vatablus* well interpreteth, *secundum spiritum meum doctum à spiritu sancto*, in my spirit taught by the holy spirit: and the flesh for the carnall sensualitie, whereby it is lead: there is also a *Synecdoche*, the principall part beeing taken for the whole, the minde regenerate, for all the regenerate part both in the mind and body, because it chiefly sheweth it selfe there; and the flesh for that part which is vnregenerate in the whole man, both in the minde and bodie, because it is chiefly exercised and executed by the bodie: see before Quest. 26.

2. We are not to vnderstand here two distinct and seuerall parts, the one working without the other: as the Romanists, which will haue the inner man to be the minde, and the sensuall part the flesh: for in this sense neither doth the minde alwaies serue God, wherin there is ignorance, infidelitie, error; nor yet doth the sensuall part alwaies serue sinne: for many vertuous acts are exercised thereby. See this opinion before confuted, Quest. 31. But these two parts must be vnderstood as working together, the flesh hindereth the spirit, and blemisheth our best actions, *Faius*.

3. And whereas the Apostle saith, *that in my flesh I serue the law of sinne:* we must not imagine, that the Apostle was giuen ouer vnto grosse carnall works, as to commit murther, adulterie; but he sheweth the infirmitie of his flesh, and specially he meaneth his natural concupiscence, and corruption of nature, in the which he gaue instance before: against the which *pugnabat, luctabatur*, he did striue, and fight, *Martyr*.

4. Neither yet must we thinke, that the Apostle, seruing the spirit one way, and the flesh an other, was as a mutable or inconstant man, or indifferent: like as *Ephraim* is compared to a cake but turned and baked on the one side, Hos. 7. 8. or as they, which Reuel. 3. are said to be luke-warme, neither hote, nor cold: for these of a set purpose were such, and willingly did dissem-

diſſemble: but the Apoſtle ſetteth forth himſelfe, as a man neither perfectly ſound, nor yet ſicke, but in a ſtate betweene both: that although he laboured to attaine to perfection, yet he was hindred by the infirmity of his fleſh, like as an Iſraelite dwelling among the Iebuſits: *Faius.*

5. And whereas the Apoſtle ſaid before, v. 15. *It is not I that doe it, but ſinne that dwelleth in me:* and yet here he ſaith, *I my ſelfe, &c. in my ſelfe ſerue the law of ſinne:* the Apoſtle is not contrary to himſelfe: for he ſpeaketh here of his perſon that doth both, there of the cauſe; *Tolet. annot.* 25. and ſo he ſheweth, *ſecundum repugnantia principia, ſe repugnantia habere ſtudia,* that according vnto the contrarie beginnings or cauſes, hee hath contrarie deſires: *Pareus.*

36. Queſt. *Of that famous queſtion, whether S. Paul doe ſpeake in his owne perſon, or of an other here in this 7. chapter.*

There are of this matter diuers opinions, which yet may be ſorted into theſe three orders. 1. Some thinke that the Apoſtle ſpeaketh in the perſon of a naturall man, not yet in the ſtate of grace. 2. Some of a man regenerate, from v. 14. to the ende. 3. Some that the Apoſtle indifferently aſſumeth the perſon of all mankind, whether they be regenerate, or not. And in euery of theſe opinions there is great diuerſitie.

1. They which are of the firſt opinion; 1. Some thinke, that the Apoſtle ſpeaketh in the perſon of a naturall man, and ſheweth what ſtrength a mans free will hath by nature without grace: ſo *Iulianus* the *Pelagian*, with other of that ſect, whoſe Epiſtles *Auguſtine* confuteth: ſo *Lyranus*, he ſpeaketh in the perſon, *generis humani lapſi*, of humane kind after their fal. 2. Some will haue the perſon of a man deſcribed, *ſub lege, & ante legem degentis*, not liuing onely before the law, but vnder it, hauing ſome knowledge of ſinne: ſo *Chryſoſtome, Theophylact*, whom *Tolet* followeth, *annot.* 4. 3. Some thinke that the Apoſtle deſcribeth a man not altogether vnder the law, nor yet wholly vnder grace; but of a man beginning to be conuerted: *quaſi voluntate & propoſito ad meliora conuerſi*, as conuerted in minde and deſire vnto better things, *Origen:* ſo alſo *Baſil. in regul. breuior.* and *Haymo* ſaith, the Apoſtle ſpeaketh *ex perſona hominis pœnitentiam agentis*, in the perſon of a man penitent, &c.

2. They of the ſecond ſort doe thus differ. 1. *Auguſtine* confeſſeth that ſometime he was of opinion, that the Apoſtle ſpeaketh in the perſon of a carnal and vnregenerate man, but afterward he changed his minde, vpon better reaſons, thinking the Apoſtle to ſpeake of a ſpirituall man in the ſtate of grace: *lib.* 1. *Retract. c.* 23. *lib.* 5. *contr. Iulian. c.* 11. but *Auguſtine* retaining this ſenſe, thinketh that the Apoſtle, ſaying, v. 15. *I allow not that thing which I doe*, ſpeaketh of the firſt motions onely of concupiſcence, *quando illis non conſentiatur*, when no conſent is giuen vnto them: *lib.* 3. *contr. Iulian. c.* 26. which concupiſcence the moſt perfect man in this life can not be voide of: ſo alſo *Gregorie* vnderſtandeth, *ſimplices motus carnis contra voluntatem*, the *ſimple motions* of the fleſh againſt the will: and hereunto agreeth *Bellarm. lib.* 5. *de amiſſion. grat. c.* 10. *Rhemiſt ſect.* 6. vpon this chapter. 2. *Caſſianus collat.* 23. *c.* 15. vnderſtandeth a man regenerate: but then by the inner man he would haue ſignified the contemplation of celeſtiall things, by the fleſh, *curam rerum temporalium*, the care of earthly things. 3. Some thinke that the Apoſtle ſo deſcribeth a regenerate man, as yet that he may ſomtime become in a manner carnall: *We ſee in this example euen of Paul regenerate, etiam regeneratum aliquando mancipium fieri peccati*, that a regenerate man may ſometime become the ſlaue of ſinne, *Rolloch.* 4. But the ſounder opinion is, that the Apoſtle in his owne perſon ſpeaketh of a regenerate man, euen when he is at the beſt, that he is troubled and exerciſed with ſinnfull motions, which the perfecteſt can not be ridde of till he be deliuered from his corruptible fleſh: of this opinion was *Hilarie, Habemus nunc nobis admiſtam materiam, qua mortis legi & peccato obnoxia eſt, &c.* we haue now mixed within vs a certaine matter, which is ſubiect to the law of ſinne and death, &c. and vntill our bodie be glorified, *non poteſt in nobis vera vitæ eſſe natura*, there cannot be in vs the nature and condition of true life, *Hilar. in Pſal.* 118. Of the ſame opinion are all our ſoundeſt new writers, *Melanthon, Martyr, Calvin, Beza, Hyperius, Parens, Faius*, with others.

3. Of the third ſort, 1. Some are indifferent, whether we vnderſtand the perſon of the regenerate, or vnregenerate, *gloſſ. ordinar.* and ſo *Gorrhan* ſheweth how all this, which the Apoſtle hath from v. 18. to the end, may in one ſenſe be vnderſtood of the regenerate, in an other of the vnregenerate. 2. Some thinke that ſome things may be applyed vnto the regenerate, as *I am carnall ſold vnder ſinne:* but ſome things onely can be applyed to the regene-

rate,

rate, as these words, *I delight in the law of God, &c. Perer. disput. 21. num. 38.* and yet hee rather inclineth to thinke, that the Apostle taketh vpon him the person of a man regenerate: And *Origen* seemeth to haue been of this minde, that sometime the Apostle speaketh in his owne person, as *I thanke God through Iesus Christ*; and sometime in the person of a weak man, and young beginner, as in the rest. 3. Some take all this discourse of the Apostle, neither to touch the regenerate, or vnregenerate in the particular, but the nature of mankind in generall: as *Hierome* noteth, that the Apostle said not, *O wretched sinner*, but *O wretched man, vt totam complecteretur naturam omnium hominum, & non tantum peccatorum, &c.* that hee might comprehend the nature of all men, and not onely of sinners: *lib. 2. contr. Pelag.* so also *Erasmus, humani generis in se personam recipit, &c.* hee taketh vpon him the person of mankind, wherein is both the Gentile without the law, the carnall Iew vnder the law, and the spirituall man made free by grace: *annot. in hunc locum.*

Now of all these opinions, which are tenne in all, we embrace the fourth of the second sort: and this diuersitie of opinion may be reduced to this point, whether the Apostle speake in his owne person of a man regenerate, or in an assumed person of a man vnregenerate: the other particular differences, haue beene dispersedly touched before. Now then the arguments shall be produced with their answers, which are vrged on both sides: and first for the negatiue, that the Apostle giueth not instance here of a man regenerate, and spirituall, but carnall and vnregenerate.

Argum. 1. *Origen* vrgeth these reasons: first the righteous man is not said to be carnall, 2. Cor. 10. 3. *We doe not warre after the flesh*: But the Apostle here saith, vers. 14. *I am carnall.*

2. Of the righteous the Apostle saith, 1. Cor. 6. 20. *Yee are bought for a price:* but here the Apostle saith, v. 14. *I am sold vnder sinne.*

3. Of the righteous it is said, c. 8. 9. *the spirit of God dwelleth in you*: but here the Apostle confesseth, that no good thing dwelleth in him.

4. *Origen* also presseth these words, v. 18. *In my flesh I serue the law of sinne:* if the Apostle should speake thus of himselfe, *desperationem mihi videtur incutere*, it were able to strike despaire vnto vs, that there is no man who doth not serue sinne in the flesh.

5. The regenerate, such as Paul was, doe not onely will that which is good, but performe it also: but this man cannot doe, that he would, of whome the Apostle speaketh, vers. 15. *Tolet.*

6. The righteous and iust man cannot be said to be captiued vnto sinne: as the Apostle saith of that man, whose person he beareth, v. 23. *Cassianus collat. 22. in fine.*

7. The Apostle speaking of himselfe, and of others which are regenerate, said before, v. 5. 6. *When we were in the flesh, &c. the motions of sinnes, &c. had force in our members, &c. but now we are deliuered from the law, &c.* But here the Apostle speaketh of a man, that is captiued vnto the motions of the flesh, so that the Apostle if he should speake here of a regenerate man, would contradict himselfe.

8. The scope of the Apostle is to shewe the inualiditie of the lawe, that it cannot take away sinne, but sinne rather is encreased thereby, by reason of the weaknes of mans nature: it is therefore more agreeable to the Apostles intent, to giue instance of a carnall man, in whom sinne yet raigneth, then of a regenerate man, that by grace is brought to yeeld obedience to the law, *Tolet c. 10. in tractat.*

9. *Hierome*, and before him *Origen* thus shew, that the Apostle here assumeth the person of an other: like as Daniel beeing a iust man, yet prayeth in the person of sinners, saying, c. 9. *We haue sinned, we haue done wickedly, Hierom. Epist. 151. ad Algasiam.*

The former Arguments answered.

1. The regenerate simply are not called carnall, but *secundum quid*, after a sort they are carnall in respect of the vnregenerate part: as the Apostle speaking to the Corinthians, that were beleeuers, and iustified, sanctified, 1. Cor. 6. 11. yet calleth them carnall, in regard of the sects and diuisions among them, 1. Cor. 3. 1. And one is said to bee carnall two wayes, either he which is altogether obedient to the flesh and fleshly lusts; or hee that doth not yeeld himselfe vnto them, but striueth against them, and yet against his will feeleth the violent motions thereof: so the Apostle confesseth, that *though he warre not after the flesh, yet hee walketh after the flesh*, 2. Cor. 10. 3.

2. The

2. The righteous is bought for a price, and redeemed from his ſinnes, and yet in reſpect of his vnregenerate part, the corruption of nature and reliques of ſinne remaining, he is ſaid to be ſold vnder ſinne, not ſimply, as the vnregenerate is giuen ouer wholly, but in part only.

3. In the faithfull as they are regenerate, the ſpirit of God dwelleth, but in their vnregenerate part ſinne inhabiteth: there is no inconuenience to grant, that two diuerſe inhabitants may dwell in one and the ſame houſe, in two diuerſe parts: for the Apoſtle ſpeaking of the regenerate, ſaith, Galat. 5. 17. *The ſpirit luſteth againſt the fleſh, and the fleſh againſt the ſpirit, and theſe are contrarie one to the other*: they which feele not this fight and combate are either Angelicall, as the Saints in heauen, or they haue not receiued the ſpirit at all, as they which are carnall.

4. There are two kinds of ſeruices to ſinne, the one is a willing ſeruice, ſuch as is in the vnregenerate, the other vnwilling, and in a manner forced, as in the regenerate.

5. The vnregenerate haue no will at all to doe good, *for the wiſedome of the fleſh is not ſubiect to the lawe of God, neither can be*, Rom. 6. 7. the regenerate receiue grace to will, and ſometime to performe, though not as they would: they are therefore regenerate though not perfectly, as none are in this life.

6. There are two kinds of captiuitie, the one, when one is wholly captiued vnder the bondage of his owne voluntarie ſinne, the other is a forced captiuitie vnder the bondage of originall ſinne; this is in the righteous, not the other.

7. The Apoſtle is not contrarie to himſelfe: for it is one thing to obey the luſts of the fleſh, as the vnregenerate and carnall; an other, to feele the motions of the fleſh, and to ſtriue againſt them, as in the regenerate.

8. The Apoſtles intent and meaning is to ſhewe, that the law in it ſelfe is good and iuſt, and that it commeth by reaſon of mans owne infirmitie, that it is otherwiſe to him, and thereupon the Apoſtle to ſet forth the perfection of the lawe, giueth inſtance in the regenerate, that they are not able to keep the law, much leſſe the vnregenerate: ſo that it is more agreeable to the ſcope and purpoſe of the Apoſtle, to ſpeake of a man regenerate, then of one vnregenerate.

9. Euen Daniel, though he be called a man of deſires, that is, beloued, and accepted of God, yet had his ſinnes, which he confeſſed in his owne name, and perſon: as Dauid is ſaid to be a man after Gods owne heart, yet he had his ſinnes and imperfections.

Arguments for the affirmatiue part, that S. Paul ſpeaketh in his owne perſon as of a man regenerate.

Firſt theſe two points muſt be premiſed, that the Apoſtle ſpeaketh of himſelfe, not of another, ſtill continuing his ſpeach in the firſt perſon, *I am carnall, I will, I conſent, I delight*, and ſo throughout, that it ſhall be a great forcing of the Apoſtles ſpeach, to make him to ſpeake of another and not of himſelfe: ſecondly the Apoſtle from the 14. v. to the end, ſpeaketh of his preſent ſtate, (who was then regenerate) as may appeare, becauſe while he was yet vnder the law, he ſpeaketh as of the time paſt, v. 9. *I was aliue*, and v. 10. *ſinne ſeduced me*: but from the 14. v. he ſpeaketh of the time preſent, *I am carnall*, and ſo throughout to the end of the chapter.

Argum. 1. Hence then is framed our firſt reaſon: the Apoſtle ſpeaketh of himſelfe, as he then was, becauſe he ſpeaketh in the preſent tence: but then he was a man regenerate; *Ergo*.

Theophylact anſwereth; the Apoſtle ſaith, *I ſerue*, v. 15. that is, *ſeruiebam*, I did ſerue. *Cont.* As the Apoſtle ſaith *I ſerue*, ſo he ſaith, *I delight in the law of God*, v. 22. and in this verſe 25. *I thanke God, &c.* which immediately goe before the other, *I ſerue*: but thoſe words muſt be vnderſtood, as they are vttered, of the time preſent, therefore the other alſo.

Argum. 2. *Gregorie* vrgeth theſe words v. 18. *to will is preſent with me*; he that ſaith *he will, per infuſionem gratiæ, quæ in ſe iam lateant ſemina oſtendit*, doth ſhew what ſeede lyeth hid in him by the infuſion of grace. *lib.* 29. *moral. c.* 15.

Anſ. Euen the vnregenerate by nature doe will that is good: they may *imperfecte velle bonum ſine gratia in peccato*, imperfectly will that is good without grace euen in the ſtate of ſin. *Tolet. in tract at. c.* 9.

Contra. There is *bonum naturale, morale, ſpirituale*, that which is naturally good, morally good, ſpiritually good: the firſt one by nature may deſire; as brute beaſts doe the ſame, and therein they doe neither good, nor euill: the ſecond alſo in ſome ſort, as the heathen followed after morall vertues, but they did it not without ſinne, becauſe they had no

faith; but that which is spiritually good, the carnall haue no mind at all vnto: for it is God, which worketh both the will and the deed, Phil. 2. 13.

Argum. 3. *Augustine* presseth these words, v. 17. *It is not I that doe it, but sinne that dwelleth in mee*, this is not *vox peccatoris, sed iusti*, the voice of a sinner, but of a righteous man: *lib.* 1. *cont.* 2. *epist. Pelag. c.* 10.

Ans. A sinner may be said not to doe euill, not because he doth not consent vnto it, but because he is not onely mooued of himselfe, but drawne by his concupiscence: *Tolet. ibid.*

Contra. There is nothing in a man to giue consent vnto any action, but either his spirituall or carnall part: but in the vnregenerate there is nothing spirituall, but all is naturall; therfore whatsoeuer such an one doth he wholly consenteth; he himselfe is not one thing, and his sinne another to giue consent: but he is wholly mooued and lead of sinne.

Argum. 4. *Augustine* addeth further: the Apostle thus beginneth the 8. chapter: *there is no condemnation to them that are in Christ Iesus*, which words follow as inferred vpon the other: which sheweth that the Apostle spake before of those which were in Christ Iesus.

Ans. Nay rather those words following vpon the other, *who shall deliuer me, &c.* which the Apostle vttereth of a man not yet deliuered or freed from his sinne, and maketh answer, *the grace of God, &c.* shewe, that he spake before as of one not beeing in the state of grace: *Tolet. ibid.*

Contra. 1. It is the bondage of corruption, which the Apostle desireth to bee deliuered from, as is shewed before, q. 33. neither doth the Apostle answer, *the grace of God, &c.* but *I giue thankes to God*, as likewise hath been declared qu. 34. before: but one not in the state of grace, cannot giue thankes vnto God: therefore the immediate connexion of these words, c. 8. sheweth that he spake before of those, which are in Christ.

Argum. 5. Further *Augustine* thus reasoneth: a carnall man cannot delight in the lawe of God, in the inner man, as Saint Paul doth: neither indeed is there any inner man, that is regenerate and renewed in those which are carnall: *Parens.*

Ans. The vnregenerate may delight in the law, as Herod did: and it is nothing else, but *velle bonum*, to will that which is good: *Tolet. ibid.* and they haue also the inner man, which is the minde, as the outward man is the bodie.

Contra. 1. The carnall cannot delight in the law, but they hate it, as Psal. 50. 17. *thou hatest to be reformed, and hast cast my words behind thee:* Herod gaue eare to Iohn Baptist, not of loue, but for feare, for afterward he put him to death: Hypocrites and carnall men, may stand in some awe, and feare a while, but it is not of loue, nor in truth, or from the heart. 2. The inner part, is that with spirituall, and renewed: but in the wicked their verie minde is defiled, Tit. 1. 15. therefore in them there is no inner man: see before qu. 26.

Argum. 6. The Apostle desireth to be deliuered from his corruptible and sinnefull bodie, hoping then for perfect libertie: but in the resurrection the carnall shall haue no such libertie: they shall rise to greater miserie. *Augustine.*

Ans. The deliuerance there spoken of is by iustification from sinne, not in the resurrection. *Tolet. ibid.*

Contra. The Apostle euidently speaketh of beeing deliuered from *this bodie of death*, that is, his mortall bodie, which shall not be till the resurrection.

Argu. 7. The children of God, that are regenerate, doe only find in themselues the fight & combate betweene the spirit and the flesh, Gal. 5. 17. as the Apostle doth here, v. 22. *Parens.*

Argum. 8. The vnregenerate doe not vse to giue thanks vnto God, but they sacrifice to their owne ner, as the Prophet saith, Hab. 1. 16. they giue the praise to themselues: But S. Paul here giueth thankes: *Fains.*

Argum. 9. No man but by the spirit of God, can hate and disallow that which is committed against the law of God, as the Apostle doth here, v. 15. *Hyperius.*

Argum. 10. To what end should the Apostle thus at large shew the effects and end of the law for their cause, *qui prorsus sunt à Deo alieni*, which are altogether straungers from God, and care not for his law? *Fains*: by these and such like reasons it is concluded, that S. Paul speaketh in the person of a man regenerate.

Quest. 37. *Whether S. Paul was troubled with the tentations of the flesh, and with what.*

1. S. Paul was before his calling tempted and carried away with diuerse lusts, as he confesseth Tit. 3. 3. then giuing consẽt vnto them, & following thẽ with delight: after his calling he felt also the pricking and stirring of his flesh, but it had not dominiõ ouer him, as before:

as

as here the Apoſtle ſheweth, how he did finde the law of his members rebelling againſt the law of his minde and ſpirit: and theſe temptations of the fleſh the Lord ſuffred the Apoſtle to be troubled with, leaſt he ſhould be extolled by reaſon of his other excellent gifts, as he himſelfe ſheweth, 2. Cor. 7. 12. whereupon *Gregory* well ſaith, *cuſtos virtutis infirmitas*, infirmitie is the gardian and keeper of vertue, *ad ima pertrahit caro, ne extollat ſpiritus, ad alta ſuſtollit ſpiritus, ne proſternat caro*, the fleſh draweth vs downe, that the ſpirit liſt vs not vp, and the ſpirit doth reare vs vp, that the fleſh ſhould not altogether caſt vs downe, *lib. 19. Moral. c. 4.*

2. But whereas the Apoſtle ſaith, *There was giuen vnto me the pricke of the fleſh, &c.* 2. Cor. 12. 7. 1. Neither thereby is ſignified the afflictions and greifes which the perſecutors put his bodie vnto, as *Chryſoſt. Theodoret.* 2. Or the paine of the head, *gloſſ. ordinar.* or the cholike, as *Lyranus*, or ſome other ſuch bodily infirmitie, which would haue much hindred the Apoſtle in his miniſtrie. 3. Nor yet much leſſe, was this pricke the luſt of his fleſh, as *Hierome* thinketh, *epiſt.* 22. and *Haymo*, ſo alſo *Pererius diſput.* 23. for it is not like that Pauls bodie beeing tamed and kept vnder, with faſtings, watchings, labour, had any ſuch fleſhly deſire. 4. But hereby it is better to vnderſtand, *omne tentationum genus, &c.* euery kind of carnall temptation wherewith S. Paul was exerciſed, *Caluin, Beza.*

4. Places of Doctrine.

Doct. 1. *All things fall out to the wicked for their hurt.*

v. 8. *Sinne tooke occaſion by the commandement: Pet. Mart.* hereupon well obſerueth, that all things to the vnregenerate fall out vnto euill: for if the law doe giue aduantage to ſin, which is holy, iuſt, and good of it ſelfe, how much are other things turned to their hurt, as all things to them that loue God fall out to their good, Rom. 8. 28.

Doct. 2. *Of the neceſſarie vſe of the lawe.*

v. 8. *Without the lawe ſinne is dead:* That is, it lyeth hid, and is vnknowne: hence both *Parens*, and *Piſcator* note, *concionem legis in Eccleſia neceſſariam*, that the preaching of the law is neceſſarie in the Church, that ſinne may be knowne, and come to light: and thus the law by reuealing our ſinne, is a ſchoolemaſter to lead vs to Chriſt, Galat. 3. 19. to finde righteouſneſſe in him, which we haue not in our ſelues.

Doct. 3. *Of the effects of the lawe.*

v. 9. *When the commandement came, ſinne reuiued:* There are 3. effects of the lawe here expreſſed by the Apoſtle: two it bringeth forth of it ſelfe; the manifeſtation of ſinne, and therupon the ſentence of death: the third it worketh not of it ſelfe, but accidentally, namely the encreaſe of ſinne, through the peruerſnes of mans nature, which ſtriueth againſt that which is forbidden, *Par.*

Doct. 4. *Of a fiuefold ſtate of man.*

v. 23. *I ſee an other law in my members, &c.* 1. In Paradiſe man had naturall concupiſcence, but without diſorder or rebellion againſt the minde. 2. Before the law concupiſcence rebelled againſt reaſon and without reſiſtance. 3. Vnder the law men reſiſted concupiſcence, but could not vanquiſh it. 4. Vnder grace they ſtriue againſt it and preuaile. 5. In heauen there ſhall be no concupiſcence at all, *Perer. diſput.* 17.

Doct. 5. *How death is to be deſired.*

v. 24. *Who ſhall deliuer me?* S. Paul deſireth to be diſſolued to make an ende of ſinne: and thus death may be wiſhed for, as the onely remedie of our miſerie: the wicked doe oftentimes deſire death, but it is rather *vita faſtidio, quam impietatis tedio*, for that they are weary of their life, not of ſinne, *Caluin.*

5. Places of controuerſie.

Controv. 1. *Againſt Purgatorie.*

v. 1. *The Law hath dominion ouer a man as long as he liueth:* This ſheweth the preſumption of the Pope, who taketh vpon him to preſcribe lawes and rules vnto thoſe which are dead, and their ſoules as they imagine in purgatorie: for no law impoſed vpon the liuing doth bind them when they are dead: and concerning the authoritie of man, it determineth in this life, Matth. 10. 28. *Feare not them which kill the bodie, and are not able to kill the ſoule:* the Pope then is no more able to free and abſolue the ſoule after death, then he is to kil and condemne it.

Contro. 2. *Of the lawfulnes of second marriage.*

v. 2. *If the man be dead, shee is deliuered from the law of the man:* Hence the lawfulnesse of second marriage is prooued: for if the woman be free when the man is dead, and so likewise the man, then is it lawfull for them to marrie againe: for now they are, as though they neuer had been bound: *Hierome* then herein was deceiued, who seemeth to speake hardly of second mariages, though in words he will not condemne them: for he saith, *That a woman marrying after the first marriage, doth not differ much from an harlot: lib. 1. contr. Iouinian.* and they which are twice married he compareth to the vncleane beasts in Noahs arke: But *Hierome* is to be pardoned this ouersight, who too much extolling virginitie, which hee confesseth he had lost himselfe, *ad Eustoch.* was caried away in heate and passion so to write of second marriages.

2. The Romanists, though they dare not condemne second marriages simply, yet in that they denied such to be admitted to orders, as haue been twice married, they shew what base conceit they haue thereof: *Pererius* to helpe this matter, saith that S. Paul would, a Bishop to be the husband of one wife, not because he condemned second marriages, *sed quod id maxime ducebat dignitatem & sacramentum Episcopi, &c.* but because it best became the dignity and sacrament Episcopall, to be the husband of one wife, as Christ is the spouse of one Church, &c. *disput. 1. num. 2.*

Contra. 1. S. Paul meaneth such, as had but one wife at one time, not one after an other: for there were many in those daies, which were newly conuerted from Iudaisme, that had more then one wife at once, for among the Iewes it was tolerated: and euen by their owne decrees, he was counted infamous, *quia duas simul vxores habet*, which had two wiues at once: *decret. Gregor. lib. 1. tit. 21. c. 4.* not he which had two one after another: see further elsewhere, *Synops. Cent. 1. err. 78.* 2. A dignity Episcopall we acknowledge, but no Sacrament: for Christ instituted onely two, baptisme and the Eucharist, which answer vnto the two principall Sacraments of the old Testament, Circumcision and the Paschal lambe. 3. If it be decent for a Bishop to be the husband of one wife, as Christ is of one Church: why will they not then allow them to haue any wife at all. 4. Christ indeede is the husband but of one Church at one time; yet the Church of the old Testament, and the Church of the new did one succeede an other: so then this resemblance may hold very well, if likewise a Bishop be the husband of one wife after an other.

Contro. 3. *Whether the marriage bond be indissolvable before the one partie be dead.*

1. *Pererius* would proue the negatiue, that marrying cannot be dissolued, *quoad vinculum*, in respect of the bond, if it be lawfully contracted, but only, *quoad torum*, in respect of their bedding, and conuersing together, no not for fornication: but after death, by this place of the Apostle, v. 3. *If while she liueth, she take an other man, she shall be called an adultresse:* the Apostles words are generall, that till death part them, neither of them is free.

Contra. 1. The Apostle speaketh of marriage, as it was instituted of God, which by Gods ordinance was to continue as long as life lasteth; for God appointed in the beginning, that the man should cleaue vnto his wife: here then the Apostle had no cause to speake of the cases wherein diuorce is admitted, either ciuilly, as the law of Moses permitted the men to giue a bill of diuorce to the women: or by Christian libertie or immunitie, as in the cases of fornication, or desertion: for when there happeneth any other separation of mariage then by death, it falleth not out, *nisi per vitium*, but by the fault of the one, as *Chrysostome* here obserueth: for the Iewes were permitted to giue their wiues a bill of diuorce for the hardnes of their heart, as our Sauiour saith, Matth. 15. and either their wiues were in fault, for the which cause they dismissed them, or they were in fault, in seeking to be rid of their wiues: likewise in diuorce vpon fornication, the partie diuorced was in fault, but in the case of desertion, the partie forsaking was in fault: so none of these separations was without the fault of the partie: but the Apostle speaketh of the institution of marriage, according to Gods ordinance, as it is sound and entire without any such impediment, or let comming betweene: in which sense it is not dissolued but by death.

2. *Erasmus* further answereth, that the Apostle onely taketh his similitude from marriage: and in a similitude, it is not necessarie, that euery thing should agree, neither is it to be pressed in euery point.

3. But

3. But that in two cases the mariage bond may be dissolued, beside death, by the fault of either partie delinquent, namely for fornication, and vpon wilfull desertion, it is euident: the first by the words of our Sauiour, Matth.19.9. *Whosoeuer shall put away his wife, vnles it be for whoredome, and marrie another, &c. committeth adulterie:* the other by that place of the Apostle, 1. Cor.7.15. *if the vnbeleeuing depart, let him depart, a brother or sister is not in subiection in such things: Pareus, dub.* 1. See further elsewhere, *Synops. p.685.687.*

Controv. 4. *That the disparitie of profession is no cause of the dissolution of marriage.*

v. 4. *If the man be dead: Gorrhan* here putteth in a distinction of ciuill death, which is by profession, *ante carnalem copulam*, before carnall knowledge, or naturall, which is by death properly: for it is the common opinion of that side, that the man or woman hauing contracted matrimonie, may either of them forsake the other, before the consummation of marriage, to take vpon them the profession of single life. The Romanists also haue another opinion, that marriage contracted in the time of infidelity before baptisme, is dissolued, and made void, if either of the parties afterward be conuerted to the Christian faith. *Bellar. de matrimon. c.* 12.

But these two exceptions for the disparitie of religion, or profession, to dissolue matrimonie, are contrarie to the rule of our Sauiour, Matth.19.9. who alloweth no marriage to be dissolued, but for fornication: and Saint Paul directly prescribeth, that the woman should not forsake her vnbeleeuing husband, if he be content to dwell with her, 1. Cor.7.13. See further hereof, *Synops. Centur.3. cr.82.cr.95.*

Controv. 5. *Whether the bill of diuorce, permitted to the Iewes, did lawfully dissolue matrimonie vnder the law.*

This question ariseth by reason of the Apostles generall words here, that if the woman take another man, as long as the first liueth, she is called an adulterer: hence then this doubt is mooued, what was to be thought of the men, which dismissed their wiues vnder the law, and married others, and the woman likewise so dismissed married againe, whether it were adulterie in them.

1. Some are of opinion, that by the bill of diuorcement giuen, the verie bond of matrimonie was dissolued, and that then it was lawfull for either party to marry againe: as *Scotus, Durandus, Polydanus* in 4. *Sententiar. distinct.* 33. *Caietanus* in 24. *Deuter. Abulens.* in *c.* 19. *Matth. qu.*49. and *Burgens.* against *Lyranus*, in 24. *Deuter.* But the words of our Sauiour Christ make against them, who saith, that Moses permitted them so to doe for the hardnes of their heart, Matth.19.8. it was therefore tolerated onely, and suffered because of their infirmity, it was not made lawfull: and our Sauiour Christ addeth, *from the beginning it was not so:* this their instance then of distinguishing their wiues, was a departing from the first institution.

2. Wherefore their opinion is more sound, which thinke, that although because of the hardnes of their heart, to auoid a greater mischeefe, namely *vxoricidium*, the murthering of their wiues, they were permitted to send them away; yet the marriage was not in truth dissolued: they married againe, *sine pœna legali*, without any legall punishment, but yet *non sine peccato*, not without sinne: Thus *Pererius*; shewing the same to be the opinion of *Thomas, Bonauenture, Lyranus*, with others, and before them *Augustine, lib.*19. *cont. Faustum. c.* 26. and *Hierome* in *c.*2. *Malach.* And further *Augustine* sheweth, that Moses intendment, in graunting a dismission of the wife vpon a bill of diuorcement, was to haue them reconciled: that whereas onely the Scribes were to write the bills of diuorcement of purpose, *hanc interposuit moram*, he put in this caution, to delay the matter, that while the man went vnto the Scribe, while his bill was in writing, his mind might be altred, especially by the perswasion of the Scribe, who in his discretion was not to write any such bill, if reconciliation might otherwise be had.

So then of this libertie of the Iewes, the like iudgement is to be giuen as of the polygamie or marriage of many wiues, that neither was void of infirmitie, which God did beare with in those times: but neither was euer simply lawfull, the first institution being violated.

Controv. 5. *Against the workes of propitiation.*

v. 4. *That we should bring forth fruit vnto God, &c.* This place is well vrged by *Pet. Martyr* against the preparatory works vnto iustification, which the Romanists affirme

may be done by men yet vnregenerate, and not yet called: Here the Apostle euidently sheweth, that they which bring forth fruit vnto God, must first be *an others*, that is, married vnto Christ: they cannot doe any thing that good is without him, as our Blessed Sauiour himselfe saith, *Without me ye can doe nothing*, Ioh. 15. 5.

Controv. 6. *Against the heretikes which condemned the law.*

v. 5. *The motions of sinnes, which were by the lawe:* By these and such like places the *Marcionites, Valentinians, Manichees*, tooke occasion to condemne the law as euill, because thereby sinne was encreased: But *Augustine* answereth, *de verbis Apostoli serm.* 4. that they doe *imponere Christianis non simplicibus, sed negligentibus, &c.* deceiue Christians not so much simple, as negligent, for it is no hard matter saith he to refell their blasphemies by that which the Apostle writeth afterward in this chapter: for v. 12. he saith, *the law is holy, and the commandements iust and holy, iust and good*: and in that the motions of sinne are said to be by the lawe, *id ex eo fit, quia in carne sumus*, it commeth of this, because we are in the flesh, *Mart.* the law then tooke occasion by the weaknes of our flesh, and so the euill motions did rise vp in vs.

Controv. 7. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

Pererius disput. 6. misliketh these assertions of *M. Caluin*, and taketh vpon him to confute him: *diligenter meminerimus, &c.* let vs diligently remember that this is not a solution from that righteousnes, which is taught in the law, *sed à rigida exactione, & ab ea quæ inde sequitur, maledictione*, but from the strict and rigorous exacting of keeping the law, and the malediction and curse which followeth thereupon: And he heapeth vp diuers place of scripture to shew, that the obedience of the law is now exacted of vs, as Rom. 2. *Not the hearers of the law, but the doers shall be iustified.* Rom. 3. 31. *Doe we destroy the law by faith? God forbid, yea, we establish the law, Perer. disput.* 6.

Contra. 1. *Pererius* in confuting their opinion, that hold we are freed from the obedience of the law, fighteth with his owne shadow: and *Caluin*, whom he refelleth as he is by him alleadged, saith in expresse words that we are not freed from the righteousnes of the lawe to keep it: And therefore he setteth downe his opinion falsly: as though he or any other Protestant should affirme, *Christianos esse à legis obseruatione liberatos*, that Christians are freed from the obseruation of the law, as he putteth the case.

2. But their opinion, that Christians are bound to keep the law, and are enabled to keep it by grace, and in keeping thereof are iustified, is contrarie to the doctrine of the Apostle, that we are iustified by faith without the works of the law, Rom. 3. 28.

3. It is then a most true assertion, that we are freed from the righteous and strict obseruation of the law, which was required of the Iewes, to be iustified by the keeping of it, and from the curse which followeth vpon the not keeping of the law: for it is written, *Cursed is euerie one, that continueth not in all things which are written in the booke of the lawe:* from which curse Christ hath deliuered vs, beeing made a curse for vs, as the Apostle sheweth, Galat. 3. 10. 13. See further *Synops. Centur. 4. err.* 60.

Controv. 8. *That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.*

The contrary is mentioned by the Romanists, *motus concupiscentiæ ad res illicitas, &c.* the motions of the concupiscence to vnlawfull things, whereby man is stirred vp to desire any thing against the law of God, vnles the will and consent be thereunto, not to be sinne, *Pererius disput.* 8. with the rest of that ranke: their reasons are these.

1. *Argum.* That which is naturall in man, *non potest rationem habere mali*, cannot be counted euill: but concupiscence is naturall, and was in man before his fall: and if any man should be now created of God in pure naturalls without originall sinne, he should feele the motions of concupiscence, not to be obedient vnto reason, *Pererius: Stapleton* addeth *antidot. p.* 360. that the Scripture seemeth to command some concupiscence: as the Apostle saith, *he that desireth the office of a Bishop, he desireth a good worke*, 1. Tim. 3. 1.

Contra. 1. As concupiscence is a naturall facultie, it is neither sinne nor forbidden, if the concupiscence be of things lawfull, as of meate or drinke, and in due manner not to couet them much, and to a good ende, to couet them to the glorie of God, and our owne, and

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our neighbours good: but the concupiſcence as it is tainted and corrupted with originall ſinne, is euill and forbidden by the commandement. 2. This concupiſcence in the vnregenerate is continually euill, in the regenerate there may be a concupiſcence of lawfull and indifferent things, as either of thoſe things, which are proper and peculiar to a man, as the deſire of a man to his wife, or of things which are common and appropriate to no man, as to deſire an office: but yet euen the concupiſcence in ſuch things, though it be lawfull, yet it is not without ſome fault euen in the regenerate, by reaſon of the corruption of their nature; onely the concupiſcence and deſire of ſpirituall things, is ſimply lawfull, but ſuch concupiſcence is without the compaſſe of the commandement, *Thou ſhalt not conet.*

2. *Argum. Involuntaria non ſunt peccata, &c.* that which is inuoluntarie is not ſinne, but ſuch motions of concupiſcence, which haue not the conſent of the will are inuoluntarie: *Perer. Stapleton, ibid.*

Contra. 1. The propoſition is not generally true, for not the will of man, but the law of God is the rule of good and euill: and originall ſinne in infants is not voluntarie, but it is propagated by a neceſſitie of nature corrupted by the fall of Adam: and the Apoſtle ſaith, Gal. 5. 15. *Yee cannot doe thoſe things, which ye would.* 2. The ſinnes, which at firſt are voluntarie, afterward become neceſſarie, as he that hath gotten an habit of intemperancie, can hardly refraine, though he would: ſo that it is true which *Ariſtotle* ſaith, *lib. 3. Ethicor. c. 5. nemo volens malus, nec inuitus fœlix*, no man is euill with his will, nor happy againſt his will. So that it ſufficeth that ſinne was once voluntarie, though it afterward became neceſſarie; as originall ſinne with the motions of concupiſcence, that doe proceed from it, though now it bee neceſſarie and cannot be auoided, yet in Adam it was voluntarie, by whoſe willing tranſgreſſion, a neceſſitie of ſinning is tranſmitted to his poſteritie.

3. *Argum.* Whatſoeuer is truely and properly ſinne is taken away in baptiſme, both originall ſinne, and the corrupt motions ſpringing from thence: therfore ſuch motions in the baptized are not ſinne.

Contra. 1. As originall ſinne is taken away in baptiſme, ſo all other ſinnes are: for baptiſme ſerueth for the remiſſion of all ſinnes, Act. 2. 38. if then ſinnes are wholly remooued in baptiſme, it would follow, that they which are baptized haue no ſinnes at all. 2. Wherfore in baptiſme, *reatus tollitur*, the guilt of ſinne is taken away, yet ſinne it ſelfe remaineth: but it is not imputed: neither doth ſinne remaine in the full ſtrength, but the power thereof is ſubdued, and the kingdome of ſinne in the regenerate vanquiſhed, but yet there remaine ſome reliques of ſinne ſtill, as long as we are in this fleſh: and this daily experience ſheweth, how they which are regenerate are not altogether freed from the inhabitation, and in-dwelling of ſinne, though it raigne not in them. 3. And whereas *Pererius* obiecteth *Auguſtine*, who confuting that ſlander of the Pelagians, who affirmed that the Catholiks ſhould hold, *baptiſmum non auferre, ſed radere peccata*, that baptiſme doth not take away ſinne, but as it were ſhaue it, becauſe concupiſcence remaineth, the roote of ſinne; denieth that the Catholikes teach any ſuch thing, but that baptiſme doth indeed *auferre crimina*, take away ſinnes: *lib. 13. contr. 2. Epiſt. Pelag.* *Auguſtine* muſt be vnderſtood to ſpeake of the guilt of concupiſcence, which is remooued in baptiſme: as he ſaith, *lib. 6. c. 8. contr. Iulian. quamuis eius reatus, qui fuerat generatione contractus, ſit regeneratione tranſactus*, though the guilt thereof, contracted in the generation, be tranſacted and done away in regeneration, yet it remaineth ſtill, *in homine ſecum confligente*, in man hauing a conflict with himſelfe, &c.

4. *Argum.* The law commaundeth not things impoſſible, which cannot be auoided, but theſe firſt motions of concupiſcence, no man can ſhunne or auoide: *Auguſtine* ſaith, *nec impoſſibile Deus hominis imperare potuit, quia iuſtus, &c.* neither could God commaund any impoſſible thing to man, becauſe he is iuſt, *nec damnaturus eſt hominem pro eo, &c.* neither will he condemne a man for that, which he that is godly can not auoid: *ſerm. 61. de tempor. Perer. ibid.*

Contra. 1. The law ſimply is not impoſſible to man, conſidered as he was at the firſt created of God: in that it is now impoſſible, it is by reaſon of the weaknes and frailtie of mans fleſh, Rom. 8. 3. which imbecility of nature came in, by mans voluntary tranſgreſſion. 2. The Lawe though impoſſible to be kept by a naturall man, was giuen vnto other ends, then that he ſhould, or could perfitly keep it, and in keeping thereof be iuſtified: but it was giuen as a ſchoolemaſter to bring vs vnto Chriſt, Gal. 3. 19. that finding themſelues weake, they might ſeeke to be cloathed with the righteouſneſſe of Chriſt. 3. *Auguſtine*

speaketh of a possibilitie by grace, not in nature, *Nemo quantum possumus melius novit, quam qui ipsum posse donavit*, no man can better tell, what we can doe, then he which gaue vs power, &c. which *Augustine* affirmeth, not as though any man had power by grace to keep all which is commanded, but onely to shewe against the *Manichees*, *hominem posse vitare peccata*, that a man by grace may decline (some) sinnes, which they denied.

5. *Argum.* S. Iames saith, c. 1.16. *When lust hath conceiued it bringeth forth sinne, and when sinne is perfected, it bringeth forth death:* hence it followeth, that either concupiscence is not sinne, it onely bringeth forth sinne; or if it be, it is no mortall sinne: for sinne onely when it is perfected bringeth forth death.

Contra. 1. It followeth not concupiscence bringeth forth sinne, therefore it is no sinne: it followeth, that it is not that sinne, which it begetteth or bringeth forth, but yet one sinne may beget another: this is like, as if a man should thus reason: a man begetteth a man, therefore he is not a man: he is not indeed that man which he begetteth, yet a man therefore because he begetteth a man; and so one sinne may bring forth an other. 2. Neither doth it follow, sinne which is perfited bringeth forth death: *Ergo*, sinne not perfited bringeth forth death: which is as if one should thus reason; the father begetteth a mortall man, therefore the grandfather doth not: sinne perfected is said to bring forth death as the neereſt cause; but yet sinne not perfected or produced, as the remote cause also bringeth forth death: for otherwise neither originall sinne, nor yet the second motions of concupiscence, which haue the consent of the will, should be worthy of death, before they doe breake foorth into act. Now our contrarie arguments, that euen concupiscence it selfe without the consent of the will, either of things vnlawfull, or of things lawfull vnlawfully is sinne, are these, and such like as follow.

Argum. 1. *Whatsoeuer is forbidden by the law is sinne:* for sinne is defined to bee the transgression of the law, 1. Ioh. 3.4. but the very first motions of concupiscence are forbidden by the lawe, and are a transgression thereof: *Ergo.* So *Augustine*, *multum boni facit, &c.* he performeth a great good, that doth as it is written, Thou shalt not goe after thy desires, Eccl. 18. *sed non perfectum bonum facit, &c.* but he doth not that which is perfectly good, who fulfilleth not that which is written, *Thou shalt not lust, &c. lib. de mixt. & concupiscent. cap.* 23. *&c.* 29.

Answ. Pererius answeareth, 1. That the motions of concupiscence hauing not the consent of the will, are not forbidden by the commandement. 2. And S. *Augustine* meaneth not that the precept, *Thou shalt not lust*, cannot be fulfilled here, so farre as it bindeth a man, but as it excludeth concupiscence altogether: which cannot be till the next life, *disputat. 9. numer.* 50.

Contra. 1. The Apostle meaneth the verie lusts and vnlawfull desire of the heart, without consent of the will, as he saith, v. 15. *What I hate, that doe I:* his concupiscence tempted him euen against his will: and whereas he saith, he had not knowne lust without the law, he meaneth the very first motions: for the second motions, which haue the will concurring, as enuie, hatred, and such like, many of the heathen, which knew not the lawe condemned by the light of nature as euill. 2. It is true, that to be without concupiscence, is not incident to this life: yet it is a breach of the commandement: for the precept so farre bindeth, as it is commanded: if then we be commanded, not to couet at all, and yet we doe couet, wee are bound to keepe it, and in not keeping of it we sinne. 3. Further, if the last commandement as not of coueting a mans wife, restraine not the very first rising desires, it should not differ from the 7. precept, which restraineth the lusts of the heart, that haue the will consenting: *Matth.* 5.28.

Argum. 2. That which hindereth vs from doing our dutie vnto God, in louing him with all our heart and strength, and in obeying of his will, is sinne: but this doth concupiscence: for it hindered the Apostle, v. 19. *I doe not that good thing which I would.*

Ans. Pererius answereth, that concupiscence doth not hinder vs from louing of God, and doing of his will, so far as we are bound in this life: for God may be loued with all the heart two waies: one is *modus perfectionis*, the way of perfection, which is when the heart actually loueth nothing but God, and thus God shall be loued onely in heauen: the other way is, so farre as it bindeth a man in this life, when the heart is habitually inclined vnto God, so that it admit nothing against it: as this kind of loue is not hindered, as hee saith by the first motions of concupiscence: to the same purpose he alleadgeth *Thomas*, that a precept is two

wayes

wayes fulfilled: the one is perfectly, *quando peruenitur ad finem*, when wee attaine vnto the ende intended by him which giueth the precept: the other imperfectly, *cum non receditur ab ordine ad finem*, when we depart not from the way which leadeth to the ende: as when the captaine biddeth his ſouldiers fight to obtaine the victorie: he which fighteth and hath the victorie, perfectly fulfilleth his will, he alſo which fighteth and doth his beſt, doth his will alſo, though he get not the victorie: the firſt kind of fulfilling the precept ſhall be in *patria*, in our countrey, the other is *in via*, in the way.

Contra. 1. We grant, that there ſhall be a greater perfection of obedience in the next life, then can be attained vnto here, but euen that perfect obedience is propounded vnto vs here, and required of vs, Matth. 5.28. *Ye ſhall be perfect as your heauenly Father is perfect:* wherupon *Auguſtine, cur non præciperetur in hac vita iſta perfectio, &c.* why ſhould not this perfection be commanded euen in this life, though no man can attaine vnto it here, *non enim recte curritur, &c.* for we cannot runne right, if it be vnknowne whether we ſhould runne, &c. *l. de ſpirit. & liter. c. vltim.* And ſeeing Chriſts righteouſneſſe, and obedience of the lawe, was moſt perfect, and he came to performe that which was required of vs: it followeth, that God in the ſtrict rule of his iuſtice required of vs perfect obedience, which not to performe, is ſinne. 2. If God doe command the ende as our perfection, then he which commeth ſhort, and faileth of the ende, fulfilleth not the commandement: as if the ſouldier bee commanded not to giue ouer, till he haue the victorie, breaketh his generalls charge, if he get not the ſuperioritie of the enemie. And he which miſſeth of the ende, muſt needs alſo *recedere ab ordine ad finem*, faile in the meanes to the ende: for otherwiſe, he might atcheiue the end. 3. And that concupiſcence hindreth our obedience euen in this life, the Apoſtle ſheweth, v. 19. *I doe not the good thing which I would.*

3. *Argum.* The Apoſtle directly calleth euen concupiſcence, wherewith hee is vnwilling, ſinne, v. 20. *If I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me: Ergo*, it is ſinne.

Anſw. Pererius anſweareth, that it is called ſinne, either becauſe it is *effectus peccati*, the effect of ſinne, as the writing is called the hand, becauſe it was written with the hand: or becauſe it bringeth foorth ſinne, as *frigus*, cold, is called *pigrum*, ſlothfull, becauſe it maketh one ſo.

Contra. 1. But that is properly and truely ſinne, which cauſeth death, for death came in by ſinne: as the Apoſtle ſaith of concupiſcence, that it ſlew him, and was vnto him the cauſe of death, v. 10, 11. 2. S. *Auguſtine* alſo confeſſeth, that concupiſcence is not onely *pœna peccati*, the puniſhment of ſinne, and *cauſa peccati*, the cauſe of ſinne, *ſed ipſum peccatum*, but ſinne it ſelfe.

Pererius anſweareth that *Auguſtine* vnderſtandeth not *peccatum morale*, a morall ſinne, but *vitium naturæ corruptæ*, a fault or vice of our corrupt nature, as the vices in the bodie, as blindnes or deafenes, are called *peccata, ſeu errata naturæ*, the faults or errors of nature, becauſe they are againſt the integritie and perfection of the nature of the bodie: ſo the rebelling of the carnall concupiſcence againſt the law of reaſon, is againſt the integritie and perfection of the ſoule, and ſo an error of nature.

Contra. 1. We grant, that there are naturall faults both in the ſoule, as forgetfulnes, ignorance, dulneſſe of vnderſtanding; in the bodie, weakenes, infirmitie, blindneſſe, and ſuch like, which are the fruits and effects of ſinne, but not ſinne themſelues: but concupiſcence is none of that kind: for all theſe infirmities are effects and paſſions: but the concupiſcence rebelling againſt the minde, is actiue and working: and *Auguſtine* himſelfe giueth a reaſon, why he calleth it ſinne, *quia ineſt illi inobedientia contra dominatum mentis, becauſe there is in it diſobedience againſt the law of the minde*, gouerned by grace: ſo that it diſobeyeth not onely the law of the minde, but reſiſteth the motions of the ſpirit; now all diſobedience to the wil of God is ſinne. 2. And that it is not naturall, but a morall and ſpirituall ſinne, appeareth by the effects, becauſe it cauſeth the ſpirituall death of the ſoule.

Argum. 4. Vnleſſe the precept, *Thou ſhalt not luſt*, did prohibite the very firſt motions, that haue not the conſent of the will; then ſhould there bee no difference betweene this and the other precepts, which doe condemne alſo *ipſos prauos affectos*, the euill affections, as of wrath, enuie, in the ſixt, of luſt and carnall deſire, to the which the will is inclined, in the ſeauenth: ſo then this commandement, *ipſos appetitus, quibus titillamur*, doth condemne the very appetite, which tickleth vs, though it haue not our conſent: *Caluin. Pererius* anſwereth,

that

that the other commandements onely prohibite, *ipsos externos actus*, the externall acts of stealing, committing adulterie, and such like: *numer.* 58.

Contr. 1. Our Blessed Sauiour confuteth him, who Matth. 5. sheweth how in the former commandements the verie affections and purposes are restrained, as of anger in the sixt, *Thou shalt not kill:* of lusting after a woman in the heart, in the seauenth, *Thou shalt not commit adulterie.* 2. Yea *Pererius* confuteth himselfe, confessing afterward, *numer.* 60. *præceptis illis legalibus, non solum externa peccata, &c.* in those legall precepts, not the externall workes of sinne onely to be prohibited, but the very inward concupiscence: But we haue staied somewhat too long in this controuersie.

Controv. 9. *That the commandement, Thou shalt not lust, is but one.*

1. The Romane catechisme, which the Romanists generally follow, diuide the last commandement into two, the first forbidding the couting of things of pleasure, as the neighbours wife; the other things of profit, as our neighbours house and goods: and they make the two first commandements, *Thou shalt haue no other Gods, &c.* and *Thou shalt make to thy selfe no grauen image, &c.* but one.

2. *Contra.* 1. The Apostle calleth it ἐντολὴ, a commandement, in the singular number, not commandements. 2. If they were two commandements, it should not be knowne, in what order they should be set, which before the other: for Exod. 20. it is first said, *Thou shalt not couet thy neighbours house,* but Deuter. 5. 21. *Thou shalt not couet thy neighbours wife,* is put in the first place. 3. Beside, if euery particular act of couting should make a diuerse commandement, the number of them should be infinite: *Parens.*

3. *Pet. Martyr* herein concurreth, that the precept, *Thou shalt not lust,* is but one, but he hath here a singular opinion by himselfe: that the two first commandements, *Thou shalt haue no other Gods, &c.* and, *Thou shalt not make to thy selfe, &c.* are but one: and the first commandement he would haue that to be, which is set as a preface before the rest, *I am the Lord thy God, which brought, &c.* for here it is enacted, that the Lord only is the true God; and in this first commandement, the Gospel is offered vnto vs: for in that mention is made of their deliuerance out of Egypt; there the promise concerning Christ is contained: But this is onely a priuate opinion, and a singular conceit of so learned a man, by himselfe: which may bee thus reasoned against; 1. All the commandements are propounded *imperatiuely*, thou shalt not doe this, or thou shalt not doe that: but those words are vttered *enuntiatiue*, they are propounded onely, not spoken by way of commanding. 2. And if he will haue the temporall deliuerance out of Egypt, to containe a promise of Christ, it is so much the rather no part of the morall commandements: for the law and faith are opposite, one containeth not nor includeth an other: as the Apostle saith, *the law is not of faith,* Gal. 3. 12. no more is faith of the law.

Controv. 10. *Against free will.*

v. 19. *The euill, that I would not, that doe I.* The Rhemists note here, that this maketh nothing against free will, but plainly prooueth it, because to consent or not consent is alwaies free, though the operation may be hindered by some externall force.

Contra. 1. The will of the vnregenerate is free from coaction, and corruption, but not from a necessitie alwaies of willing that is euill. 2. And in the regenerate, of which state the Apostle speaketh in his owne person, the will is reformed by grace, to will that which is good: as our Sauiour saith, Ioh. 8. 33. *If the Sonne make you free, then you are free indeede:* this place then euidently maketh against the naturall strength of free will vnto that which is good.

6. Morall obseruations.

1. Observ. *Euery one must descend into himselfe.*

v. 7. *I knew not sinne, but by the law:* As Paul here giueth instance in himselfe, and examineth his sinnes by the law; so euery one is taught by his example to enter into himselfe, and call his life and acts to account: as Dauid saith, Psal. 32. 5. *I acknowledged my sinne vnto thee, &c.*

2. Observ. *Against phanaticall spirits, that excuse sinne.*

v. 17. *It is no more I, that doe it:* men that are giuen ouer to all carnall lusts, must not thinke to excuse themselues thus, that it is sinne, that doth it, and not themselues: for they must

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muſt alſo ſay with the Apoſtle, v.16. *I doe that which I would not:* they cannot then apply this to themſelues, *qui non pugnant*, which doe not fight or ſtriue againſt ſinne.

3. Obſerv. *Of delighting in the law of God.*

v.22. *I delight, &c.* Hypocrites may ſeeme to conforme themſelues often to the obedience of the lawe, as *Herod*, that a while heard Iohn gladly, but it is not in loue, or with delight, which is onely in them that are regenerate: as the Prophet Dauid ſaith, That the lawe of God was ſweeter vnto him, then the honie or honie combe, Pſal.19.

Obſerv. 4. *Of the fight and combate betweene the ſpirit and the fleſh.*

v.23. *I ſee an other lawe, &c.* Onely the righteous doe feele this ſtrife in themſelues, the ſpirit drawing them one way, and the fleſh an other: as the Apoſtle here ſheweth in himſelfe, and ſo, as *Gregorie* ſaith, *ſit certo moderamine, &c.* this is done in ſuch moderation, that the Saints while they are in ſpirit carried one way, and hindered by the fleſh, *nec deſperationis lapſum, nec elationis incurrunt*, they neither fall into deſpaire, nor yet are lifted vp in minde: the like combate betweene the ſpirit and fleſh we may finde to haue been in Dauid, Pſal.73. 2.39. in Elias, 1.King.19.4. in Ieremie, c.20.7. the like temptations *Hierome* felt in himſelfe, *Pallebant ora ieiunijs, & mens deſiderijs ardebat in frigido corpore*, my face was pale with faſting, and yet my mind burned with deſire euen in a chill bodie, *Epiſt.* 22. this is much to the comfort of Gods children, not to deſpaire when they are likewiſe tempted.

CHAP. VIII.

1. *The text with the diuerſe readings.*

v.1. Now then there is no condemnation to them which *are* in Chriſt Ieſus, which walke (*walking, Gr.*) not after the fleſh, but after the ſpirit: (*which walke not after the fleſh, L. S. detr.*)

2 For the law of the ſpirit of life, *which is* in Chriſt Ieſus, hath freed me (*thee, S.*) from the law of ſinne, and of death.

3 For (that which was impoſſible to the law, in as much as it was weake becauſe of the fleſh) God ſending his owne Sonne in the ſimilitude of ſinnefull fleſh (*fleſh of ſinne, Gr. in a forme like vnto fleſh ſubiect to ſinne, Be. this is the ſenſe, but not the meaning of the words*) and for ſinne, (not, *of ſinne, L. V. the word is* περὶ, *for*) condemned ſinne in the fleſh: (*in his fleſh, S. ad.*)

4 That the righteouſnes (*the iuſtification, L.T.S. the right, Be. the word is* δικαίωμα,) of the law might be fulfilled in vs, which walke not after the fleſh, but after the ſpirit.

5 For they which are after the fleſh, (*which are in the fleſh, S. which are carnall, V. B.*) do ſauour the things of the fleſh, *Be.G.* (*doe thinke the things of the fleſh, S. are carnally minded, B.* φρονοῦσιν, *Gr.*) but they that are after the ſpirit, the things of the ſpirit.

6 For the wiſdome of the fleſh is death: but the wiſedome of the Spirit, is life, and peace,

7 Becauſe the wiſdome of the fleſh (*the affection of the fleſh, V. the fleſhly mind, B. the vnderſtanding of the fleſh, S.*) is enmitie againſt God: for it is not ſubiect to the law of God, neither in deed can be.

8 So then, they that are in the fleſh, cannot pleaſe God.

9 Now ye are not in the fleſh, but in the Spirit, ſeeing the Spirit of God (*not, if ſo bee the ſpirit of God, L.S.B. the word* εἴπερ, *is taken for* ἐπειδήπερ, *for as much: as* 2.Theſſ.1.6.) dwelleth in you: but if any haue not Spirit of Chriſt, the ſame is not his.

10 And if Chriſt be in you, the bodie is dead, becauſe of ſinne: but the Spirit is life, becauſe of righteouſneſſe. (*for righteouſneſſe ſake, B. G.*)

11 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit (*becauſe of his Spirit, V.L.S.B. but the prepoſition* διὰ, *put to a genetiue caſe, rather ſignifieth, by*) that dwelleth in you.

12 Therefore brethren, we are debters, not to the fleſh, to liue after the fleſh:

13 For if ye liue after the fleſh, ye ſhall die: but if ye mortifie the deeds of the body (*fleſh, L.*) by the Spirit, ye ſhall liue.

14 For as many as are lead (*driuen, V.* ἄγονται,) by the Spirit, they are the ſonnes of God.

15 For

15 For ye haue not receiued the spirit of bondage againe vnto feare: but ye haue receiued the spirit of adoption (*of Sonnes, S. of the Sonnes of God, L. add.*) whereby (*wherein, L.*) we cry, Abba, Father.

16 The same spirit beareth witnesse with our spirit that we are the sonnes of God.

17 If *we be* sonnes (*children, G.*) *we are* also heires, euen the heires of God, and ioynt heires (*heires annexed, G. partakers of the inheritance of, S. coheires, Be. V.*) with Christ, if so be we suffer together, *with him*, that we may be also glorified together, *with him*.

18 For I count that the afflictions of this present time, are not answerable (*or meete, V. Be. S. worthie, L. B. G. but the word ἄξια, (worthy) beeing construed with the preposition πρὸς, is rather taken in the first sense,*) to the glorie which shall be reuealed vnto vs.

19 For the earnest expectation, *B.* (*feruent desire, G. expecting with lifting vp the head, Be. or fastening of the eyes, S. as the word, ἀποκαραδοκία, signifieth,*) of the creature (*the created world, Be.*) waiteth, when the sonnes of God should be reuealed.

20 Because the creature (*the created world, Be.*) is subiect to vanitie, not of it owne will, but by reason of him, which hath made it subiect (*subdued it vnder hope, G. B. but these words (vnder hope,) are better referred to the next vers. B. S.*)

21 Vnder hope that the creature also shall be deliuered, from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know, that euery creature (*the world created, Be. all the creatures, S. πᾶσα κτίσις.*) groaneth together (*or sigheth*) and trauelleth in paine, together with vs, vnto this present.

23 And not onely *the creature*, but we also, which haue the first fruits of the spirit, euen we doe sigh, (*groane, L. V. mourne, B.*) in our selues, waiting for the adoption, (*of the sonnes of God, L. ad*) *euen* the redemption of the bodie.

24 For we are saued by hope: but hope, that is seene, is not hope: for that which one seeth, why (*not how, G. B. τί καὶ*) should he hope for?

25 But if we hope for that we see not, we doe with patience abide it, (*expect it, Be.*)

26 Likewise the spirit also helpeth our infirmities: for this, what we should pray for, as we ought, we know not: but the spirit it selfe maketh intercession (*maketh request, L. G.*) with sighes, (*groanes, B. S. V.*) which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning (*sense, Be. vnderstanding, S. desire, L. affection, V. φρόνημα, sense, meaning.*) of the spirit, for he maketh intercession for the Saints, according to God, (that is, *according to his will, S. G. according to his pleasure, B.*)

28 Also we know that to those which loue God, all things worke together (*God helpeth them in euery thing, S. ad.*) for the best, (*vnto good, Gr.*) euen vnto them which are called of *his* purpose (*predestinate to be called, S. called to be (Saints, ad.) of his purpose, L.*)

29 For those whom he knew before, he also predestinate to be like fashioned (*or conformable*) to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.

31 What shall we say then to these things? if God be for vs (*on our side, B. G.*) who can be against vs?

32 Who spared not his owne Sonne, but gaue him vp for vs all; how shall hee not also with him giue vs all things?

33 Who shall lay any thing to the charge of Gods chosen? (*or put in any accusation against, Be. of Gods chosen,*) *it is* God that iustifieth.

34 Who is he that condemneth? (*who shall condemne, det. G.*) *it is* Christ, which is dead, or rather, which is risen againe, who is at the right hand of God, and maketh intercession, *B. Be. L.* (*maketh request, G.*) for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or the sword?

36 As it is written, For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 Neuerthelesse in all these things, we are more then conquerours, (*we doe ouercome, L. S. V. B. but the compound word, ὑπερνικῶμεν, signifieth more, then simply to ouercome*) through him that loued vs.

38 For

25691 a

38 For I am perſwaded (*am certaine. V.B.*) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, (*nor ſtrength. ad. L.*)
39 Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

2. *The Argument, Methode, and Parts.*

In this Chapter the Apoſtle concluding the doctrine of iuſtification, remooueth and taketh away the impediments: 1. The reliques and remainder of ſinne in the ſonnes of God, doe not hinder their iuſtification, to v. 17. 2. Neither are their afflictions an impediment, which he exhorteth them by diuerſe reaſons patiently to ſuffer, to v. 31. 3. Then he concludeth with the certaintie of ſaluation in the elect, v. 31. to the end.

1. The firſt impediment, that the reliques of ſinne, which remaine in the ſeruants of Chriſt (whereof the Apoſtle gaue inſtance in himſelfe in the former Chapter) doe not hinder their ſaluation, he taketh away, but with a double limitation, if they be in Chriſt, and doe not walke after the fleſh: both which are propounded v. 1. and afterward amplified and handled more at large.

The firſt limitation he ſetteth forth, 1. By the fruits and effects of the ſpirit in the faithfull, in freeing them from ſinne, and ſo from death and condemnation, whereof he giueth inſtance in himſelfe, v. 2. from the end of Chriſts incarnation and death, which was to deſtroie ſinne, and fulfill righteouſneſſe, which the law could not doe, v. 3.

The other condition and limitation, that they muſt not walke after the fleſh, if they would haue Chriſt to profit them, 1. He prooueth by this argument, iuſtification and righteouſneſſe is not for them, that cannot pleaſe God, v. 8. the concluſion followeth, that righteouſneſſe and iuſtification is not appointed for ſuch, v. 4. the aſſumption he prooueth by ſhewing the contrarie effects of the fleſh and the ſpirit: as 1. they ſauour the things of the fleſh, v. 5. the wiſedome of the fleſh bringeth forth death, v. 1. it is enmitie againſt God, v. 7. but the ſpirit worketh the contrarie to all theſe. 2. Then followeth an application of this generall doctrine to the comfort of the Romanes, that they are not in the fleſh, 1. from the efficient, the ſpirit of God dwelleth in them, v. 9. 2. from the coniunction they haue with Chriſt: they are Chriſts, which he ſheweth by their preſent mortification, v. 10. and the hope of the reſurrection, v. 10. 3. Then he inferreth a vehement exhortation, that they ſhould not walke after the fleſh, v. 12. 1. from the effects, that would follow, *they ſhould die*, ſet forth by the contrarie, v. 14. which he prooueth by two effects, the externall is their inuocation of God, v. 15. the internall, the teſtimonie of the ſpirit. v. 16.

2. In the ſecond part he exhorteth vnto the patient bearing of affliction, by diuerſe arguments, 1. From the end, the partaking of glorie after our ſufferings, v. 17. 2. From the impuritie of our afflictions, and the reward, v. 18. 3. From the leſſe to the greater: the creature groaneth and trauaileth, and waiteth for deliuerance, v. 19. 20. 21. 22. much more we, v. 23. 4. From the nature of hope, which is not of things which are ſeene, v. 24. 25. 5. From the effects wrought by the ſpirit by occaſion of affliction, which is a praier with ſighes, which are not in vaine, the Lord heareth them, v. 26. 27. 6. From other effects, in generall they worke for the beſt; v. 28. in particular, they make vs comfortable vnto Chriſt, v. 29. which he ſheweth by the firſt cauſe, the purpoſe of God in the decree of predeſtination, which vocation, iuſtification, glorification follow, v. 30.

3. In the third part he ſheweth the immutable ſtate and condition of the elect: 1. From the power of God, v. 31. 2. From his beneficence, who together with Chriſt giueth all good things, v. 32. 3. From his mercie, iuſtifying vs in Chriſt from all our ſinnes, v. 33. 34. 4. From the effects of faith in Chriſt, which is victorie in all afflictions, v. 37. and therefore they cannot ſeparate vs from Chriſt, v. 35. 5. From the immutable loue of God in Chriſt, which is ſo ſure a bond, as nothing can breake it, as the Apoſtle ſheweth by a particular induction, v. 38. 39.

3. The questions and doubts discussed.

Quest. 1. *Who are said to be in Christ.*

v. 1. *There is no condemnation to those, &c. P. Martyr* here well obserueth the wisedome of the Apostle: who before speaking of humane infirmities, and of the force of sinne, in our members, gaue instance in himselfe: that no man, though neuer so holy should be thought to be freed altogether from sinne in this life: but now comming to set forth the priuiledge of those which are in Christ, he makes it not his own particular case, but inferreth a generall conclusion, that there is no condemnation, not onely to him, but not to any, that are in Christ Iesus. And here the argument well followeth from the particular to the generall: for like as that which is incident by nature to one man, is common to another: so the priuiledge of grace is common to all that are sanctified. 2. *To be in Christ, Tolet* interpreteth, to haue the grace of regeneration whereby we are deliuered from the seruitude of sinne; and so the *Syrian* interpreter, seemeth to thinke, who ioyneth the words thus together, *which walke not after the flesh in Christ:* but these are two diuers effects, to be graft into Christ, which is by faith, and not to walke after the flesh, which is the fruits of faith: *per fidem facti sumus vnum in Christo*, we are by faith made one with Christ: *Beza, in siti per fidem*, graft in by faith. 3. Indeed vpon this coniunction with Christ followeth a materiall coniunction: that as we are made one flesh with him, so also one spirit: he is not onely partaker with vs of the same nature, but we doe receiue of his spirit: that like as the braunch doth receiue not only substance from the vine, but sap and life: as in matrimonie, there is a coniunction not only of bodies, but euen of affections: so is it betweene Christ, and his members: but this is onely the materiall coniunction, as *Pet. Martyr* calleth it: the formall coniunction is by faith.

Quest. 2. *What is meant by the law of the spirit of life.*

1. *The law of the spirit of life.* 1. *Chrysostome* by the law of the spirit vnderstandeth the holy spirit, whereby we are sanctified: and this difference he maketh betweene the law of Moses, and this law, that is said to be spirituall, because it was giuen by the spirit: but this is said to be the law of the spirit, *quia spiritum suppeditat*, because it supplieth the spirit to those which receiue it: So also *Bellarmine* well vnderstandeth it of the spirit, which is shed into our hearts, enabling vs to keep the law: *lib. 4. de iustificat.* likewise *Thomas*, interpreteth it to be *spiritus inhabitans*, the spirit that dwelleth in vs, and sanctifieth vs; so also *Tolet annot.* 2. *Pere.* And these make this grace of the spirit infused, a cause of our spirituall deliuerance from sinne. 2. *Caluin* also vnderstandeth the grace of the spirit, which sanctifieth vs: but this is added, saith he, not as a cause, *sed modum tradi quo soluimur à reatu*, but the way is shewed, whereby we are freed from the guilt of sinne: so also *Hyperius: Piscator* vnderstandeth here the spirit of sanctification: But seeing our sanctification is imperfect, this were a weake ground for vs to stay vpon, to assure vs, that we are farre from condemnation. 3. *Beza* neither taketh this for the law of the spirit, nor for the law of faith, but he vnderstandeth *perfectam naturæ nostræ in Christo sanctificationem*, the perfit sanctification of our nature in Christ, whereby we are deliuered: But this righteousnesse of Christ, if it be not applied vnto vs by faith, how can it deliuer vs. 4. Some by the law of the spirit of life, doe interpret with *Ambrose, legem fidei*, the law of faith, and with *Haymo, gratiam sanctæ Euangelij*, the grace of the holy Gospel, which teacheth faith: *Pareus, Faius*, the doctrine of the Gospel is called the lawe of the spirit and life, because it is the ministrie of the spirit and life: the law was spirituall, in as much as it prescribed and commanded spirituall obedience: but was not the ministerie of the spirit and life, but rather of death: *Pareus*, so also *Osiander: doctrina euangelij fide apprehensa*, the doctrine of the Gospel apprehended by faith, doth deliuer me: likewise *Rolloc: liberatio hac non est regeneratio, sed peccatorum remissio*, this deliuerance is not regeneration, but remission of sinnes: and his reason is, because the Apostle speaketh of a full and absolute deliuerance from sinne and death, which is in remission of sinnes, not in regeneration, which is but in part. 5. But I rather ioyne both these together, regeneration, and remission of sinnes, from the which we are deliuered by the grace of Christ: as *Augustine* comprehendeth both; for sometime he expoundeth the Apostles words of the remission of sinnes, lib. 1. *de mixt. & concupis. c.* 32. how hath he deliuered vs? *nisi quia concupiscentiæ reatum peccatorum omnium facta remissione, &c.* but that the spirit

rit of life hath dissolued the guilt of concupiscence, remission of all sinnes beeing made: sometime he applieth them to this worke of regeneration: the law of the spirit of life hath deliuered thee from the law of sinne, and death: *nescilicet concupiscentia, &c. te in peccatum & mortem pertrahat, &c.* least concupiscence challenging thy consent, should draw thee into sinne and death: *lib. 1. cont. 2. epist. Pelagian. c.* 10. And *Caluin* also though he cheifely insist vpon the second, as he is alleadged before, yet he omitteth not the first: by the spirit of life, vnderstãding the spirit of God, which hath besprinkled our soules with the blood of Christ: not onely to cleanse them, *à labe peccati, quoad reatum*, from the staine of sinne in respect of the guilt, *sed in veram puritatem sanctificat*, but to sanctifie vs with true puritie, &c. And the ioyning of these two together doth best fit the occasion of these words, and most agreeth vnto the words themselues: for the Apostle hauing before spoken both of our iustification in Christ, and our sanctification in not walking after the flesh, now bringeth in this as a reason of both: which is the spirit of life in Christ, applied vnto vs by faith: and concerning the words, the spirit of regeneration answereth to the law, that it is the force of sinne, and the life of grace to the law of death: from the first we are deliuered by the spirit of sanctification, from the other by the life of righteousnesse in our iustification.

6. But *Origens* exposition is farre wide, who by the spirit of life vnderstandeth the spirituall sense of the law: and so he will haue in the law both *literam occidentem, & spiritum viuificantem*, the killing letter, and the quickning spirit: for the Apostle here directly against the law opposeth the spirit of grace and life in Christ.

Quest. 3. *What is vnderstood by the lawe of sinne, and death.*

1. Some by the law of sinne vnderstand the morall law, which was the ministrie of death, and by it came the knowledge of sinne: So *Ambrose*, who propoundeth this obiection, that seeing the Gospell, and law of faith is likewise vnto some the sauour of death vnto death, vnto some the sauour of life vnto life, as the Apostle saith, 2. Cor. 2. why faith if it worke the same thing, which the law doth, may not be said also to be *lex mortis*, the law of death; maketh this answer: *qui non obediunt fidei, non occidumtur à fide, sed à lege, &c.* they which obey not faith, are not killed by faith, but by the law, because they which came not vnto the faith, are condemned by the law, as guilty of sinne and death, &c. But this were to confound the law and faith, as though the law commanded and prescribed the Euangelicall faith, for the law punisheth onely the breach and transgression thereof: but the law commandeth one thing, n mely, *doe this, and thou shalt liue:* faith only in the Gospel requireth of vs to beleeue, Rom. 4. 2. 9. *Pet. Martyr* giueth this answer: that the Gospel, *quamdiu foris sonat, &c.* so long as it onely soundeth outwardly, and the spirit worketh not within, doth differ nothing from the law: but when the spirit worketh inwardly together with the preaching of the Gospel, then it hath the effect to saluation: which the law cannot haue, because it requireth other things then the Gospel: the Gospel then is not the ministrie of death, as the law, not for that it doth not punish vnbeleeuers, as the law doth the disobedient, but in respect of the doctrine of saluation by faith, which men are capable of by grace, whereas the doctrine of workes by the law can bring no saluation vnto any, no not beeing in the state of grace. Together with *Ambrose, Vatablus*, and *Pareus*, by the law of death will haue the law of Moses to be vnderstood, *quia peccatum deteget & occidit*, because it discouereth sinne, and killeth it, iudging it worthie of death: so also *Bellarmine lib. 4. de iustificat. c.* 13. *ration.* 5. and *gloss. interl.* But if the law doe condemne sinne, and sentence it with death, it is not the law of sinne beeing against it: it is called the *ministrie of condemnation*, 2. Cor. 3. 9. but so it is *nostro vitio*, by our fault, not of it selfe: but that is said to be the law of a thing, which it properly prescribeth, and aymeth at.

2. *Origen* seemeth to vnderstand, the ceremoniall law, which was impossible to be obserued, as he giueth instance of the law of the Sabboth, and of sacrifices: as before by the spirit he interpreteth the spirituall sense of the law: But the Apostles intent is not here, to compare the literall and spirituall sense of the law together, but to shew what libertie we haue obtained by Christ, from sinne and condemnation.

3. Some by the lawe of sinne and death, vnderstand *carnis imperium*, the dominion or power of the flesh, or of sinne raigning in the flesh, and the tyrannie of death which followeth, *Caluin:* the law of sinne, is the law of the members, which the Apostle spake of before: *Chrysostome, Pet. Martyr:* the accusing of sinne, and power

of death: *Osiander:* or *ab obligatione*, from the bond and obligation of sinne and death, *Lyranus: à iure peccati, &c.* from the right or power of sinne and death, as *Erasmus:* we are deliuered both from the power and guilt of sinne, for Moses law the Apostle no where calleth the law of sinne: *Chrysostome:* So here there is mention made of three lawes: two good, the law of grace, which taketh away sinne, the law of Moses, which is mentioned in the next v. which sheweth sinne, but taketh it not away, and one euill law, namely of sinne, which maketh vs guiltie: *gloss. ordin.*

Quest. 4. *Of the best reading of the 3. verse.*

1. *Erasmus* and *Vatablus* doe supplie the word, *effecit*, or *præstitit*, did, or performed: in this sense, that which was *impossible to the law, &c. God sending his Sonne, &c. did, &c.* This reading also follow the Ecclesiasticall expositors, collected by Marlorat: but this supply is not necessarie, the sense is full and perfect without it, as afterward shall appeare.

2. Some doe transpose the words thus, *because the law was weake by reason of the flesh: Syrian interpreter:* but in the originall, the words ἐν ᾧ, *wherein*, doe follow after νόμου, *the law:* it were an hard construction, to set the relatiue before the antecedent.

3. Neither need we with *Camerarius* to supply the prepositon διὰ, for, or because: as thus to read, *because of that which was impossible to the law, &c.* which reading *Parens* followeth, and *Beza* misliketh not.

4. Neither need we here to admit an *Hebraisme*, with *Tolet*, who will haue the participle, *sending*, according to the phrase of the Hebrew, to be taken for *he sent:* because he would ioyne those words, *and for sinne*, vnto the last clause, which doe hang on the words going before.

5. Neither is it put in the nominatiue, τὸ ἀδύνατον, in this sense such was the weaknes of the law, as *Beza:* for here also diuerse words must be supplied.

6. But the best reading is, to put it in the accusatiue; the thing impossible *to the law, in as much as it was weake, &c.* and to referre it to the last clause, *condemned sinne in the flesh*, by way of opposition: in this sense, *God sending his Sonne, &c. condemned sinne in the flesh, which was impossible to the law*, as the Latine well obserueth: and so our English translations doe well expresse it thus: *for that which was impossible to the law, &c.*

Quest. 5. *What is meant by the similitude of sinnefull flesh.*

1. The *Manichees*, and *Marcionites* did wrest the Apostles words to signifie, that Christ had no true humane flesh, but a similitude and likenes onely: But *Basil. epistol. 65.* well answereth them, that this word *similitude*, must not simply be referred to flesh, but to *sinnefull flesh:* for Christ was like vnto vs in all things, sinne onely excepted.

2. The Commentarie which goeth vnder *Hieromes* name, saith it is called the similitude of sinnefull flesh, *quia erat ad peccandum proclivior*, because it was prone vnto sinne: but yet he tooke it without sinne: for Christs flesh beeing conceiued without sinne, had no prones, or aptnes at all vnto sinne: vnlesse he meane humane flesh in generall, and not that particular flesh, which was assumed by Christ.

3. Some by the *similitude of sinnefull flesh*, interpret *similem per passibilitatem & mortalitatem*, like in mortalitie and suffering, *gloss. inter. Lyranus:* so also *Melancthon: peccatrix in speciem visa est*, it seemed as sinnefull flesh, because he sustained the punishment due vnto our sinnes: likewise *Osiander:* because he bare our punishment, he was taken of some to be a great sinner: But this sense is too much restrained, and too particular.

4. Nor yet doth *Erasmus* well translate ἐν ὁμοιώματι, *in specie*, in the shewe of sinnefull flesh: for so the Angels and Christ himselfe, before his incarnation appeared in humane shape.

5. But *Theopylact* well interpreteth, he had our flesh, *secundum substantiam, sed peccati expertem*, in substance, but void of sinne: so also *Basil*, with other Greeke expositors, *carnem nostram in naturalibus affectibus*, he tooke our flesh with the naturall affections: he tooke our verie flesh: as Phil. 2. 7. he was found in shape as a man: *Parens, Beza*, with others.

Quest. 6. *Of these words; and for sinne condemned sinne in the flesh.*

1. *Origen* by sinne, vnderstandeth sacrifice for *sinne:* so many of our newe writers, *Melancthon, Bucer, Caluin, Osiander, Martyr:* so also *Pererius, Vatablus, disput. 4.* and so they interpret, *pro peccato, i. per peccatum*, by sinne, by *sinne*, that is, by his sacrifice for sinne,

sinne, he condemned sinne in the flesh: but though elsewhere, sinne is taken in that sense, for sacrifice for sinne, as 2. Cor. 5. 21. *he made him to be sinne for vs, which knew no sinne*: yet it is but an hard construction here: for the preposition περὶ, signifieth not *by* or *through*, but *pro, for*.

2. *Augustines* exposition is yet more hard, who by *sinne* vnderstandeth the flesh of Christ, which he tooke, *like vnto sinnefull flesh*, and therefore it is called sinne, *lib. 3. contra 2 epist. Pelag. c. 6.* but the Apostle saith afterward, he *condemned sinne in the flesh*, this should be superfluously put, if by sinne he had meant the flesh before.

3. *Hillarius in Psal. 67.* by sinne which is condemned interpreteth the deuill, who was condemned and iudged in Christs death by that sinne, which he had committed by the Iewes in putting Christ to death: this seemeth hard also.

4. *Anselme* by death in the first place will haue death signified, which is the effect of sinne: and so Christ by his death condemned sinne: but the Greeke preposition will not beare this sense.

5. *Chrysostome* and *Theodoret*, whome *Tolet* followeth, deuise this sense, that Christ condemned sinne, *tanquam reum iniquitatis*, as guiltie of great sinne and iniquitie, because it rose vp against Christ beeing innocent, and caused him to die: so they doe giue vnto sinne a certaine person, which for the great offence which it had committed, was condemned.

6. But all these expositions faile herein, because they ioyne these words *and for sinne*, to the last clause, *condemned*, whereas they are a part of the former member, how God sent his Sonne in the similitude of sinnefull flesh, *and for sinne*, that is, *vt tolleret peccatum*, to take away sinne, so *Beza, Parens, Rolloch:* and this exposition *Oecumenius* also maketh mention of: so that this is the ende why God sent his Sonne, to take away sinne.

7. There is also an other exposition which the *ordin. gloss.* hath, and *Gorrhan, peccatum de peccato*, sinne of sinne, they interpret to be the corruption of our nature, springing from the sinne of Adam: But this fayleth with the rest in seuering the words from the former sentence.

Quest. 7. *How Christ condemned sinne in the flesh.*

1. *Tolet* vnderstandeth it of the dominion of sinne, which it had before in our members, but now in Christ sinne is depriued of his dominion.

2. *Beza* referreth it to the sanctification of our nature in Christ, which he tooke without sinne, and by flesh he vnderstandeth the humane nature sanctified in Christ.

3. *Chrysostome* ioyneth these two together, that Christ both *non peccauit*, sinned not at all, and so sinne ouercame not him, and in that he died, *vicit & condemnauit peccatum*, he ouercame and condemned sinne: likewise *Haymo* saith, Christ two waies condemned sin, because he sinned in his flesh, *& mortificando in cruce*, and he condemned it by mortifying the same vpon the crosse.

4. *Erasmus* giueth this sense, *conuicit & coarguit peccatores*, he conuinced and reproued sinners: that is, he shewed them to be hypocrites and deceiuers, which hitherto had deluded the world, with a false shew of iustice: and yet they put Christ to death as a transgressor of the law: but the Apostles intendment is to shew what Christ hath wrought for vs, not what he did against his aduersaries.

5. *Socinus* will haue the meaning to be no more but this, that Christ did not satisfie by his death for sinne, but *exauthorauit, abolenit*, he did abolish sinne, and take away the power and authoritie thereof, for hee came to doe that which the law could not doe, which was not to punish and condemne sinne, for that the law could doe, but to deliuer vs from the seruitude of sinne, *Socinus part. 2. c. 23. p. 195.*

Contra. 1. True it is, that Christ by his death hath also abolished the kingdome of sinne, that it shall no longer raigne in his members: but first it was abolished by the sacrifice of Christs death, who bare the punishment of our sinne in himselfe: and this is the proper sense of the word, *to condemne*, that is, inflict the punishment of sinne: as in this chapter, v. 34. *who shall condemne vs?* so before c. 2. 1. c. 5. 16. 2. S. Paul doth not so much shew what Christ came to doe, namely that the law could not doe, but the reason, why he came to doe it, because the law could not, by the reason of the weaknes of our flesh. 3. The lawe indeed did condemne and punish sinne: but by the law euery one was to beare his owne sinne, the lawe could not appoint one to beare the punishment for all, as Christ did, whose sufferings are made ours by faith.

6. Some of our owne writers doe vnderstand this condemning of sinne, of the abolishing of the kingdome thereof, and of our sanctification and regeneration: *Bucer, Musculus:* these differ both from the Papists, whose opinion is set downe before, that is, who make regeneration a part of iustification; the other, a consequent onely and effect thereof: and the Papists differ from *Socinus* opinion, who presupposeth no satisfaction at all to be made for our sinnes by the death of Christ: But yet these words can not properly be referred to the condemning of sinne in vs, by the worke of regeneration: for, this Christ did in his flesh, or by his flesh, not, *in carne, i. homine,* in the flesh, that is man, as *Lyranus.*

7. Wherefore the meaning indeede is, that Christ in his flesh, beeing made a sacrifice for vs vpon the crosse, did beare the punishment due vnto our sinne, and condemned sinne in the flesh of his Sonne, that is, *pœnas peccato debitas exegit*, he did exact the punishment due vnto our sinne: *Pareus:* and by condemning it in the death of his Sonne hath freed vs from condemnation. This to be the meaning, 1. The vse of the word, *to condemne*, sheweth touched before. 2. The scope of the Apostle, which is to shew, that there is no condemnation to those which are in Christ, because Christ hath himselfe freed them therefrom, by bearing the punishment of sinne. 3. The consent of other places of Scripture prooue the same, as Gal.3.13. *Christ hath redeemed vs from the curse of the law, beeing made a curse for vs:* and 1.Pet. 2.24. *Himselfe bare our sinnes in his bodie on the tree.* And thus diuers of the fathers expound this of Christs death: as *Chrysostome, eo quod mortuus est, peccatum vicit & condemnauit*, in that he died, he ouercame and condemned death: and *Origen, per hostiam carnis, &c.* by the sacrifice of his flesh he condemned sinne in the flesh.

8. The other sense which the Greeke scholiast followeth, that sinne was condemned in Christs flesh, *quia illam peccato manem seruauit*, because he kept it free from sinne, and so *interneccio peccati est punitio*, the killing of sinne is the punishment thereof: though it be also sound and very comfortable, yet it is not here so fit: because it is said, *that God sending his Sonne condemned sinne in the flesh:* so that it is better referred to the suffering of Christ, then to his actiue obedience.

Quest. 8. *Who are after the flesh, and sauour the things of the flesh, v.5.*

1. *Origens* sense is here reiected, who vnderstandeth the Iewes which carnally vnderstand the law, them he will to be after the spirit, which did follow the spirituall sense of the law: for in all this discourse S. Paul treateth specially of the morall lawe of Moses, as he gaue instance in the tenth precept, *thou shalt not lust*, c.7.8.

2. Nor yet, as *Toiet annot.*15. with other Romanists, must we vnderstand, *spiritum rationalem, seu mentem*, the reason or mind: for euen the mind in carnall men, is carnall: *qua carnes sunt mente volutant*, they doe in their minde thinke of carnall things: they haue *mentem carneam*, a fleshly minde, *Theophyl.* and *Chrysostome*, that a carnall life, *totum bonum carnem fecit*, maketh the whole man flesh: and if we giue our minde to the spirit, *ipsam spiritualem efficiemus*, we shall also make it spirituall: to walke after the spirit is then to be guided by the grace of Gods spirit. *Theodor.*

3. Sometime, to be in the flesh, signifieth to remaine in the bodie: as, 2.Cor.10.3. *though we walke in the flesh, we doe not warre after the flesh:* sometime, euen the regenerate are said to be carnall in respect of that part which is in them carnall, and vnregenerate: but here it is taken in an other sense, for them, which are altogether lead by their carnall affections: *affectus carnis malitiam dixit, affectus spiritus gratiam*, the affections of the flesh he calleth the malice thereof, the affections of the spirit, grace: *Chrysost.*

4. Now carnall things or the things of the flesh are of three sorts: Some are good, as the knowledge of arts: some indifferent, as riches, honour: some euill, as the workes of the flesh, adulterie, drunkennesse: so that two wayes men here may erre, either in the matter: when they follow things in their nature euill, as the sinnefull workes of the flesh: or in the manner, when they follow things of this world in themselues indifferent, but with an euill minde; they doe not referre them to the glorie of God: But they preferre things temporall before eternall: like as *lingua febricitantis infecta cholera, &c.* the tongue of a sicke man infected with choler, taketh sweet things for bitter: *Lyran.* neither yet is it vnlawfull for them which are spiritual to be occupied in the things of this life: but they must referre all to Gods glorie, and preferre things spirituall before externall: like as *lingua bene disposita*, a tongue which is not distempered, doth iudge rightly of euery tast.

9. Quest.

Quest. 9. *How the wisedome of the flesh, is enmitie against God.*

1. *Paraus* well noteth, that the Apostle here vseth not the word φρόνησις, which signifieth prudence it selfe, least he should seeme to haue condemned that naturall gift and faculty: but φρόνημα, which noteth the act rather and execution of that faculty, and he addeth to it σαρκὸς, *of the flesh*, not condemning or reiecting all prudent actions, but such as proceede from the prauitie of the flesh.

2. And the Apostle saith, is *enmitie*, not an enemie, as the Latine readeth, for then it should be ἐχθρὸν, in the neuter, not ἐχθρὰ, in the feminine; and here the word is ἔχθρα, with the accent in the first syllable, which signifieth enmitie, not ἐχθρὰ, accented in the last syllable, which is the adiectiue in the feminine gender, *enemious*: and the Apostle speaketh in the abstract, not by the figure *Metalepsis*, taking it for the concrete, *enmitie* for *enemie*, the substantiue for the adiectiue, as *Paraus*: nor yet doth he so speake, *vt vehementior fit oratio*, to make his speach more vehement and forcible, *Martyr*: but hereby is expressed the irreconciliable enmitie between the flesh and the spirit: for that which is an enemie may bee reconciled, as Esau was to Iacob: but enmitie can neuer be reconciled, *Faius*.

3. Now the Apostle here giueth a reason of the former verse, why the wisedome of the flesh is death, because it is enmitie with God, from whome commeth life: but yet the wisedome of the spirit is not so the cause of life and peace with God, as the wisdome of the flesh is of death: for this is the meritorious cause of the one, so is not the wisdome of the spirit, that is, regeneration of the other: but it is as the meane and way, whereby we are assured of saluation, and to haue peace with God: but that which procureth and worketh it is faith in Christ, Rom. 5. 1. therefore here the Reader must take heed of a corrupt note of *Lyranus*, that the confidence of the spirit, *meretur vitam gratiæ in præsenti, &c.* doth merit the life of grace in this present, and the peace of glorie in the next.

4. And as the wisedome of the flesh is *enmitie with God*, so the wisedome of the spirit is *amitie* and friendship: which is defined to be a mutuall good wil which is declared by friendly parts and offices for vertues sake: thus then *Aristotles* rule is found to be false, *inter valide inæquales non dari amicitiam*, that there cannot he friendship betweene such as are much vnequall: for in the beginning there was friendship between the Creator and his creature: and this auncient amitie is renewed, and restored by Christ; who vouchsafeth to call his Apostles friends, Ioh. 15. 14.

5. But by flesh, 1. Neither with the Manichees must we vnderstand the substance of the flesh: for by flesh he meaneth the prauitie and corruption of the flesh. 2. Nor yet with *Chrysostome*, doe we interpret it to be *carnalem vitam*, onely a carnall life, which onely sheweth the corrupt actions: but it signifieth the prauitie of our nature. 3. Neither doe we with *Ambrose* onely referre it to the vnderstanding, *quæ non potest capere diuina*, which is not capable of diuine things: for here the contumacie rather, and rebellion of the flesh is signified, then the impotencie and weakenes of it. 4. Nor yet by the flesh is vnderstood onely the sensuall part, and by the spirit, *rationabilitas mentis*, the reasonablenes of the soule: but euen the mind also is carnall, as *Theophylact* calleth it, *carneam mentem*, a carnall mind: as v. 9. *If any haue not the spirit of Christ*: but their owne naturall spirit, they alwaies haue.

6. And whereas it is said, *It is not subiect to the law of God, neither can bee*: 1. Neither is it to be restrained to that particular law of the Gospel, of rendring good for euill, which carnall men transgresse, that render euill for euill, as *Haymo*. 2. Nor yet, because they thinke God can doe nothing beside that which is to be seene and found in nature, *glosse. ordinar.* for this is but one particular act of carnalitie. 3. Nor yet is it to be vnderstood with this limitation, *si in eo perseueret*, if a man continue in the flesh he cannot so long be subiect vnto the law of God: *Oecumen.* for the Apostle speaketh of the wisedome of the flesh it selfe, not of those that are in it: which can neuer be changed, to become subiect vnto God: but they which are in the flesh, may cease to be in the flesh, and so please God. 4. And this doth manifestly conuince the Pelagians of error, which hold that a naturall man might fulfill the law of God: and of the Popish Schoolmen, who affirmed, that a man without grace might keep the law, *quoad substantiam operis*, in respect of the substance of the worke, though not, *ad intentionem legis*, after the intention of the law.

Quest. 10. *How they which are in the flesh cannot please God*, v. 8.

1. Not they which follow the law, *secundum literam*, according to the letter, as *Origen*:

the Apoſtle ſpeaketh generally of all, as well Iewes as others that are in the fleſh.

2. Neither as the *Manichees*, by the fleſh is vnderſtood the bodie, for ſo none in this life ſhould pleaſe God.

3. Nor yet as *Hierome*, in his paſſionate and too much loue of virginitie, and partiall and preiudicate opinion of marriage; that they which *inſeruiunt officio coniugali*, ſerue the mariage duties, were in the fleſh: and thus alſo Pope *Syricius* did deſcant vpon theſe words applying them againſt marriage: *Epiſt. ad Himmer. Tarracon.* but they are ſaid to be in the fleſh, *qui poſt concupiſcentias eunt*, which follow the luſt and concupiſcence of the fleſh.

4. But this muſt be vnderſtood with a limitation, *quamdiu tales fuerint*, as long as they are ſuch, as *Theophylact* with other Greek expoſitors: as *Auguſtine* doth ſet it forth by this example; as the ſame water may be both frozen with cold, and be made hote with the fire; ſo the ſame ſoule of man may be firſt ſubiect to the fleſh, then to the ſpirit.

Queſt. 11. *Of the dwelling of the ſpirit of God in vs, v. 9.*

Seeing the ſpirit of God dwelleth, &c. not if the ſpirit, as the vulgar Latine hath it, and ſo the Romaniſts read: and ſo *Lyranus* expoundeth the former words, *yee are not in the fleſh, i. eſſe non debetis*, yee ought not ſo to be: for ſo *Chryſoſtome* and *Oecumenius* well obſerue, *non ita ponit, vt qui dubitet*, hee ſaith not thus as doubting, but certainely beleeuing, that they had the ſpirit.

2. And in that hee ſaith, *the ſpirit dwelleth*, 1. Hee ſheweth that the ſpirit is otherwiſe in them, then in other things: for he is euery where, and in all things *immenſitate eſſentiæ*, in his infinite eſſence, but he is in the faithfull, *præſentia & efficacia gratiæ*, by the preſence, and efficacie of his grace. 2. In that the ſpirit is ſaid to dwell, thereby is ſignified that he is not in vs, *tanquam hoſpes*, as a ſtranger, but *indigena perpetuus*, an indweller for euer: as Ioh. 14. 16. *He ſhall abide with you for euer*, *Pareus*. 3. And as a dweller in an houſe, doth not onely occupie it, but alſo, *in ea imperat*, doth command, and beare rule, and ſway in it: ſo the ſpirit dwelleth in the faithfull, as the ruler and commander in the houſe: the ſpirit and the fleſh may be in the ſame houſe together, if the fleſh be as the ſeruant, and the ſpirit as the maſter; but if the fleſh haue the maſterie, the ſpirit departeth: like as where extreame cold hath taken poſſeſſion, there can be no heate at all, but if the extremitie of cold be abated, then there may be place for heate: *Martyr*. 4. And here we muſt diſtinguiſh, as *Origen* well doth, between the extraordinarie gifts of the ſpirit, ſuch as the Prophets, and Apoſtles had, when the ſpirit came vpon them in the likenes of fierie tongues, and the ordinarie gifts: for where the ſpirit is, thoſe extraordinarie graces alwaies follow not; but thoſe which the Lord ſeeth to be conuenient: for God giueth vnto euery one as he will, 2. Cor. 12. 11.

3. And whereas the Apoſtle ſaith, *He that hath not the ſpirit of Chriſt is not his*: *Origen* well thus expoundeth, *creatura eius eſt, ſed non diſcipulus*, he is his creature ſtill, as all other things are, but he is not his Diſciple, nor a member of his myſticall bodie.

12. Queſt. *Of the meaning of theſe words, v. 10. The bodie is dead becauſe of ſinne, the ſpirit is life, &c.*

1. *Origen* vnderſtandeth the two parts of man, the bodie and the ſoule: and hee giueth this ſenſe; the *bodie is dead becauſe of ſinne: mors imponitur, ne peccet*, death is impoſed vpon the bodie, that it ſhould not ſinne, alwaies remembring the ende: and ſo the ſpirit *viuit ad faciendam iuſtitiam*, liueth to worke righteouſneſſe: but the Apoſtle ſheweth the cauſe of death in the one, namely ſinne, and of life in the other, namely righteouſnes, rather then the ende of both.

2. *Ambroſe* ſeemeth by the bodie to vnderſtand the whole man, that is dead becauſe of ſinne, and by the ſpirit the holy Ghoſt, the author of life, becauſe he is giuen to iuſtifie vs: ſo alſo *Chryſoſtome* will haue the holy Ghoſt to be vnderſtood, which onely is not life in himſelfe, but giueth life vnto others: ſo alſo *Martyr*: but the other oppoſite part of the *body*, ſheweth that the ſpirit hath relation alſo vnto man.

3. Some vnderſtand the firſt clauſe of mortification: as if the Apoſtle ſhould ſay, the body is *dead, quantum attinet ad peccati operationem*, in reſpect of the operation of ſinne: *Oecumen. Piſcat.* but in this ſenſe, the ſame thing ſhould be expreſſed in both clauſes, the mortifying of ſinne, and liuing vnto righteouſnes, which the oppoſition betweene the contrarie parts of the bodie, and ſpirit will not beare.

4. *Caluin*, and ſo *Oſiander*, will haue the bodie to ſignifie the vnregenerate part, the ſpirit, the ſpirituall and regenerate: but in this ſenſe the Apoſtle vſeth to oppoſe the fleſh and

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the ſpirit, not the bodie and the ſpirit.

5. Wherefore by body we may better vnderſtand, that mortall part of man which is ſubiect to death: and by the ſpirit the inward part of man, namely, his ſoule regenerate, which liueth by faith: *Beza* thinketh that the life of the ſoule is here vnderſtood, when it is ſeparate from the bodie: *Chryſoſtome* referreth it to the life of the reſurrection: *Lyranus* to the life of grace now in preſent. But we may better comprehend both, that both now for the preſent, the ſpirit of man liueth by grace, as the iuſt is ſaid to liue by faith, and that alſo is a pledge of life euerlaſting afterward. And this ſenſe is moſt agreeable to the ſcope of the Apoſtle: for hitherto he hath ſhewed how the ſpirit of Chriſt hath freed vs from the law of ſin in the fleſh: now he commeth to ſet forth the other part of our libertie, which is from death; and firſt preſently in the ſpirit we liue by faith, and then afterward the bodie alſo ſhall liue in the reſurrection by the ſpirit of Chriſt, which the Apoſtle ſheweth in the next verſe.

Queſt. 13. *How the quickning of the dead is aſcribed to the ſpirit of Chriſt, ſeeing all both good and bad ſhall riſe.*

1. *M. Caluins* opinion is here refuſed, who thinketh that the Apoſtle doth not here ſpeak of the laſt, and finall reſurrection, *ſed de continua ſpiritus operatione*, but of the continuall working of the ſpirit in vs in mortifying the reliques of ſinne: ſo alſo *Piſcator*, *viuificabit corpora veſtra ad ſanctificationem*, ſhall quicken your bodies vnto ſanctification, &c. But in that ſenſe our bodies are ſaid to be *mortua*, dead, not *mortalia*, mortall: and the Apoſtle ſpeaking of the time to come, pointeth at the reſurrection, which ſhall be, not that which is preſent in riſing vnto newnes of life.

2. There are three argumenrs of the reſurrection here expreſſed by the Apoſtle, the firſt from the power of God: he that raiſed Chriſt from the dead, ſhall alſo raiſe vs vp: ſecondly, from the correſpondencie of Chriſt with his members: as Chriſt was raiſed from the dead, ſo ſhall we that are his members: thirdly, from the office of the ſpirit, who ſhall raiſe vs vp that are his temples wherein he dwelleth, *Pareus*.

3. As God is ſaid to haue raiſed Chriſt vp by his ſpirit, ſo Chriſt raiſed vp himſelfe by his eternall ſpirit, *omnia quippe diuina pater per Filium in Spiritu Sancto operatur*, all diuine things the Father worketh by the Sonne in the holy Ghoſt, *Oecumen.*

4. Although our redemption purchaſed vnto vs by Chriſt, was ſufficient once to haue redeemed both our ſoules and bodies, *tamen ordinate nobis datur*, it is giuen vnto vs in order, and by degrees: that as Chriſt had firſt a paſſible bodie before he had a glorious body, ſo our bodies muſt firſt be mortall, before they can haue immortalitie, *Lyran.*

5. Now although the members of Chriſt ſhall be raiſed vp by his ſpirit, yet the wicked alſo which haue not the ſpirit of Chriſt, ſhall alſo riſe againe, but vnto iudgment: they ſhall be raiſed vp by the omnipotent power of God, but the righteous ſhall be raiſed by the ſpirit of Chriſt, and therefore it is not ſaid he ſhall raiſe, but *viuificabit*, he ſhall quicken your mortall bodie, *quod ipſa reſurrectione maius eſt, &c.* which is a greater worke then the reſurrection, and onely graunted to the righteous: *Chryſoſtome*, whom *Martyr*, *and Pareus* follow.

Queſt. 14. *What it is to bee lead by the ſpirit of God.*

1. There are two kind of actions of the ſpirit, generall, whereby all things moone, liue, and haue their beeing: and ſpeciall, whereby the Lord worketh in the hearts of his children, ſuch is the worke of ſanctification, *Calu.*

2. And in that they are ſaid to be lead, we muſt not thinke, that any are compelled by the ſpirit: but this ſignifieth *vehementem inclinationem, non coactionem*, a vehement inclination, not coaction, *Gorrhan*: God by his ſpirit *ex nolentibus volentes facit*, of vnwilling maketh vs willing: ſo he draweth vs *volentes*, willing, *conſequenter*, not *antecedenter*, we are willing afterward, not before, *Pareus*.

3. And although men are ſo led by the ſpirit, as that they follow his direction willingly, yet they follow alſo neceſſarily: this leading and mouing of the ſpirit is effectuall, and cannot be reſiſted, *Melanct.* yet this taketh not away the libertie of the will in it ſelfe; like as a blind man followeth his leader willingly, though it be not free for him to goe which way he will: the will of man remaineth free in it ſelfe; as when one is ſet in two wayes, he may take which he will, yet by an accident, the will may notwithſtanding it is free in it ſelfe, be

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determined and limited certainely to one thing: as a blind man by his leader is directed to take one certaine way; so the spirit of God directeth and guideth the will vnto that which is good, and the corruption of our nature to that which is euill.

4. *Chrysostome* here further noteth, that it is not said, they which liue by the spirit: and *Theoplylact, they which haue receiued the spirit*, but *they* which are *lead* by the spirit, to shewe that the spirit must be the guide and ruler of our life, *quemadmodum nauigij nauclerus*, as the Pilot is of the ship, and the rider of the horse: hereby then is expressed the continuall actiuitie, and operation of the spirit in vs.

5. And this similitude may be taken, either from those, which are guided and directed, as the blind man in the way: or from them, which wanting strength of their own, are borne and carried of others: and so we are both wayes lead by the spirit: for we can neither see the way vnto that which is good, vnles the spirit direct vs, neither haue we power and strength to follow it, vnlesse the spirit drawe vs.

Quest. 15. *What is vnderstood by the spirit of bondage.*

1. Not the euill spirit, namely Satan, by whom they are lead which walke after the flesh, as *Augustine* vpon this place: for the Apostle speaketh not of two diuerse spirits, but diuers effects of one and the same spirit, working feare and bondage by the law, and freedome by the Gospell.

2. Neither yet is this spirit the soule of man, which sometime is in the seruitude of sinne, sometime it enioyeth the libertie of the spirit: for v. 16. the Apostle maketh a manifest difference between this spirit and our spirit.

3. Nor yet is this spirit the holy Ghost, but the law, so called because it was giuen by the spirit, as *Chrysostome:* for euen the fathers vnder the law had the spirit of God, as shall bee shewed in the next question.

4. But by the spirit the holy Ghost is signified: which by the law worketh feare, by the Gospel confidence and assurance.

Quest. 16. *Whether the Fathers vnder the law had onely the spirit of seruitude.*

1. *Chrysostome* hath here many strange assertions of the people of the Iewes that liued vnder the law: as 1. *Spiritum sanctum non acceperant, &c.* the people of the Iewes had not receiued the holy spirit: the law is called spirituall, so also the Manna which they did eate, and the rocke whereof they dranke, are called spirituall, *quia supra naturam perfecta erant*, they were perfect aboue nature. And to make this his assertion good, he saith, that they *opere tenus continebantur*, were restrained onely by the law from the outward act, we from the verie inward thoughts: they onely vsed corporall purgations, and had a promise onely of temporal blessings, as of a land that flowed with milke and honie.

Contra. 1. The Scripture euidently testifieth, that Moses and the rest of the Prophets were endued with the Spirit of God: and it is said of Saul, the spirit of God departed from him: then he had it before: and seeing they receiued Christ when they did eate Manna, and drinke of the rocke, they had also his spirit: for without Christs spirit, they could not spiritually eate or drinke Christ. 2. And that the law of Moses restrained not the outward act onely, but the heart and affections, our Blessed Sauiour sheweth, Matth. 5. where he deliuereth not a new exposition of the lawe, but he doth cleare it from the corrupt glosses of the Iewes. 3. And though they had many more carnall rites, then we haue, yet euen in those externall ceremonies spirituall graces were represented: as the Apostle saith, that circumcision was the seale of the righteousnes of faith, Rom. 4. 11. 4. Yea, and vnder those temporall promises, they looked for celestiall, as the Apostle sheweth that they sought an heauenly countrey, Heb. 11. 16.

2. Some thinke that here two diuerse states are not compared together of the Fathers that liued vnder the law, and of vs that are vnder the Gospell, but only two diuers degrees of our conuersion: as first by the law we are made to know our selues, and thereby terrified, and afterward we find Euangelicall comfort by faith in Christ, *Mart.* and so *Caluin* thinketh, that the things themselues, the ministerie and operation of the Law and of the Gospel, are here set one against another, rather then the persons.

3. But here is both an opposition of the persons and things together, as *Origen* doth illustrate this place by that, Galat. 4. where they which were vnder the lawe, are likened vnto

children

children, which were vnder tutors and gouernours, and we in the Goſpel are like the heire that is come to age, and hath no more need of tutors; but yet our ſtate is ſet as oppoſite to theirs, as though they had onely the ſpirit of bondage, onely they differ in degrees: for they alſo had the ſpirit of Chriſt, but not in that euident and conſpicuous manner, which wee haue, *Pareus*. And here we may diuide the Iewes into 3. ſorts: ſome were altogether carnall, which had no knowledge of Chriſt, ſuch onely had the ſpirit of bondage: ſome were perfect and ſpirituall, as Moſes and the Prophets, who had the ſpirit of Chriſt, though for the time they ſerued vnder ceremonies: ſome were weake, yet hauing knowledge of the Meſſiah, they receiued alſo of his ſpirit; though not in the ſame degree with the other, *Martyr*.

Queſt. 17. *Of the diuerſe kinds of feare.*

v.15. *Ye haue not receiued the ſpirit of bondage to feare.* 1. There are two kinds of feare, a ſeruile feare, when one is mooued onely by the feare of puniſhment, and ſo kept in awe and obedience; and there is *filialis timor*, a filiall feare, ſuch as in children: when one feareth to offend God, not ſo much becauſe of puniſhment, as becauſe hee findeth the Lord gracious and good vnto him: of this feare the Prophet ſpeaketh, when he ſaith, *The feare of God endureth for euer:* of the other S. Iohn, *perfect loue excelleth feare: Auguſtine* thus reſembleth theſe two kind of feares; the ſeruile feare is like as an adulterous woman is afraid of her husband, leaſt he ſhould come and finde her in her wickednes: the other feare is ſeene in a chaſt wife, who feareth to offend her husband, leaſt he ſhould depart from her.

2. But the Maſter of ſentences, maketh fowre kinds of feare beſide the naturall feare of death. 1. There is *mundanus timor*, a worldly feare, as when a man forſaketh Chriſt for feare he ſhould looſe his life or goods, this is a feare of men, and this is altogether *pernicioſus*, pernicious and dangerous. 2. *Timor ſeruilis*, the ſeruile feare is when men doe well for feare of puniſhment; this feare is good and profitable, *ſed non ſufficiens*, but not ſufficient. 3. There is a feare called *initialis*, a feare in the beginning, when one ſo feareth puniſhment, as yet he is mooued with the loue of God and vertue; this feare is *bonus & ſufficiens*, a good feare and ſufficient. 4. Then is there *timor caſtus & filialis*, the chaſt and filiall feare, which *bonus eſt & perficiens*, is good and perfect, and is nothing elſe but a reuerence of God ioyned with loue.

3. Feare is alſo taken two wayes, either in reſpect of the obiect, for the commotion of the mind expecting ſome imminent or approaching danger; or it ſignifieth only a reuerence and obſeruance, which is the effect of the other; and in this ſenſe the ſpirit of feare is ſaid to haue reſted vpon Chriſt, Iſay 11.2. in whom there was no feare of puniſhment, which is due vnto ſinne, whereof Chriſt was free: there was in him onely a reuerence of God, obſeruance, and obedience: the naturall feare of death alſo he had, but thereof we ſpeake not here, and this kind of feare of God may be ſaid alſo to be in the Angels, and in the elect that are in heauen.

4. But whereas the Apoſtle ſaith, 1.Ioh.4.18. *There is no feare in loue:* 1. Neither doth the Apoſtle ſpeake of humane feare, when one feareth to ſuffer perſecution for Chriſt: but he that loueth God expelleth all ſuch feare: he is readie to ſuffer any thing for Chriſt. 2. Nor yet doth hee referre vs onely to that perfect loue of God, which ſhall bee in the next world, when all feare ſhall be chaſed away. 3. But he meaneth a ſeruile and deſperate feare, which is ſeuered from faith and hope, which driueth to deſpaire: ſuch was the feare that Iudas had.

Queſt. 18. *Why the Apoſtle ioyneth together two words of the ſame ſenſe, Abba, Father.*

1. The firſt of theſe words is an Hebrew or Syriake word, and ſignifieth *Father*, and in three ſeuerall places in the Goſpel, doe we find theſe two words repeated in this manner, Mark.14.36. Gal.4.6. and in this place: *Auguſtine*, if the place be not corrupted, ſaith, that *Abba*, is a Greeke word, and *pater*, a Latine, *Epiſt.*178. but *Auguſtine* could not be ignorant, that S. Paul wrot not in the Latine, and therefore that place in *Auguſtine* is moſt like to haue beene miſtaken by the writers, and ſuch as copied it out: *Thomas* ſaith better, that *Abba* is an Hebrew word, and *pater*, father, is both a Greeke and Latine word.

2. Now why theſe two words of the ſame ſignification ſhould be ioyned together, there are diuers reaſons giuen. 1. *Chryſoſtome* thinketh that the Apoſtle vſeth the word *Abba*, becauſe it is *puerorum legitimorum vocabulum*, that word which legitimate children dee

vſe,

vſe, they firſt of all learne to call *father*. 2. *Auguſtine ſerm.* 13. *de verbis Apoſtol.* whom *Anſelme* followeth, thinketh that the Apoſtle vſeth theſe two words, one for the Iewes, the other for the Gentiles, to ſignifie the calling and adoption of them both to be one people: ſo alſo *Martyr*, and *M. Caluin*, who applyeth here the propheſie of Iſay, cap. 19. 18. that all ſhould ſpeake the language of Canaan, *Non reſpicit linguæ idioma, ſed cordis harmonium*, hee reſpecteth not the proprietie of the tongue, but the harmonie and conſent of the heart, in the worſhipping of God: but *Beza* refuſeth this as too curious. 3. Hee therefore thinketh that the latter word is added as an explication of the former, ſo alſo *Parem*, and *Tolet annot.* 13. who giueth this as a reaſon, becauſe Chriſt in his praier, Mark. 14. 36. vſeth this ingemination, *Abba, father*, and yet it is certaine he vſed onely the Hebrew word. But this here may be anſwered, not as the *ordinar. gloſſ.* that Chriſt vſed both an Hebrew and Greek word before his paſſion, becauſe he ſuffered both for Iewes and Gentiles, for Chriſt ſpake in the Hebrewe, not in the Greeke tongue: rather as the Syrian interpeter tranſlateth, Chriſt did double the word *father, father, Abba, Abba*, which the Euangeliſt retaineth in the firſt place, becauſe it was as familiarly knowne as the other. 4. *Lyranus* thinketh that by the ingemination of the word, is expreſſed *duplex Dei paternitas*, a double kind of fatherhood in God, one by creation, common as well to the bad as good, and a ſpeciall kinde of paternitie, by adoption and grace, peculiar to the righteous: But the Apoſtle here ſpeaketh onely of the inuocation of the faithfull, how they crie Abba, father. 5. Wherefore I reſolue here with *Eraſmus*, that this is ſpoken κατ' ἀναδίπλωσιν, by way of conduplication: this repetition *facit ad πάθος*, is for more vehemencie: it is ἐμφατικώτερον, more forcible and effectuall to double the word, father, *Faius: iſta conduplicatio amplificationem continet*, this doubling of the word ſerueth for amplification, *Caluin*: as it is familiar and vſuall in Scripture, for the Saints in their prayers to ſhewe their vehement affection, to double the word, *Lord, Lord*.

3. *Caluin* here well obſerueth, how the Apoſtle, hauing ſaid before in the ſecond perſon, *yee haue not receiued the ſpirit of bondage*, now changeth the perſon, *whereby we cry*, including himſelfe, *vt ſortem communem omnium ſanctorum exprimeret*, to ſhew the common condition of all the Saints.

Queſt. 19. *Of the teſtimonie of the ſpirit, what it is.*

v. 16. *The ſpirit beareth witneſſe.* 1. *Caietane* here well obſerueth, that this teſtimonie of the ſpirit is internall, for it teſtifieth vnto our ſpirit and conſcience, that we are the ſonnes of God: and beſide it is a teſtimonie, *de facto*, in fact, that we are indeede the ſonnes of God, not *de poſſibili*, of a poſſibilitie onely, that we may be; thus farre *Caietan* well: but he further ſheweth that this teſtimonie of the ſpirit ariſeth partly of our loue toward God, partly of our continuall experience of Gods prouident care in preſeruing of vs: but *Chryſoſtome* well ſaith, that this teſtimonie of the ſpirit is not onely, *vox præſtiti chariſmatis, ſed & præſentis illud paracleti*, the voice of the grace or gift which is conferred vpon vs, but of the comforting ſpirit, the comforter: the teſtimonie then of the ſpirit is vnderſtood to be an other thing beſide the teſtimonie of the graces and effects of the ſpirit in vs.

2. *Origen* interpreteth this teſtimonie, of the affection of the minde, when we are obedient vnto God not for feare, but of loue.

3. *Ambroſe, Anſelme*, referre it to the imitation of God and Chriſt, whereby the ſpirit maketh vs like vnto God.

4. *Haymo* thinketh this inward teſtimonie of the ſpirit riſeth of our good workes; ſo alſo *Gorrhan, cum ſpiritus noſter per ſpiritum ſanctum bona agit*, when our ſpirit by the ſpirit of God doth the things which are good, it beareth witneſſe that we are the ſonnes of God.

5. Moſt vnderſtand this teſtimonie of the crie in our hearts, when wee call God our Father, which the Apoſtle ſpake of before, *Tolet annot.* 14. *Martyr, Oſiander: clamor iſte teſtimonium eſt*, this crying in our hearts is the teſtimonie, *Faius*. But *Chriſoſtomes* reaſon before alleadged reiecteth all theſe: there is difference betweene the teſtimonie of the ſpirit it ſelfe, and the effects and operations thereof: and firſt the ſpirit inwardly perſwadeth vs, that wee are the ſonnes of God, and then it maketh vs alſo in our hearts to crie *Abba*, father.

6. *Theodoret* vnderſtandeth this teſtimonie of the ſpirit, to be *ſacram doctrinam*, the ſacred truth and doctrine, which confirmeth vs to be the ſonnes of God; and ſo *Lyranus* interpre-

terpreteth it, *de veritate catholicæ fidei*, of the veritie of the catholike faith, confirmed by the ſpirit by ſignes and miracles, whereby we are adopted: but the Apoſtle ſpeaketh of an internall teſtimonie, not of externall doctrine: though by the preaching of the truth the teſtimonie of the ſpirit is wrought in vs. 7. *Lyranus* beſide hath an other interpretation, of the ſpeciall reuelations, which S. Paul and ſome other had: But the Apoſtle ſpeaketh of that generall teſtimonie of the ſpirit of God, which is wrought in the hearts of all the faithfull.

8. Therefore this teſtimonie of the ſpirit, is that inward aſſurance of the ſpirit of God in our hearts, whereby we are aſſured, that we are the ſonnes of God: as *Sedulius* vnderſtandeth here the ſpirit it ſelfe, which is giuen as an earneſt pennie in our hearts, 1.Cor.2.22. *perhibet teſtimonium in corde per occultam inſpirationem*, it giueth teſtimonie in our heart by ſecret inſpiration, *Haymo:* and as *Oecumenius, non ſolus chariſmatis vox eſt ſed donantis ſpiritus*, it is not onely the teſtimonie or voice of the graces of the ſpirit, but of the ſpirit the giuer: for firſt our ſpirit is aſſured by our faith, loue, godly life, prayer, inuocation, which are the fruits of the ſpirit, then the ſpirit it ſelfe, concurring with this teſtimonie of our heart, ſealeth it vp, and maketh it ſure: thoſe two teſtimonies muſt not be ſeuered; for he that relieth vpon the immediate teſtimonie, and reuelation of the ſpirit, without this other teſtimonie, deceiueth himſelfe, *Pellican.*

Queſt. 20. *Whether the teſtimonie of the ſpirit, and of our ſpirit be one and the ſame.*

1. Some reading thus, *the ſpirit beareth witnes to our ſpirit*, are of opinion that this teſtimonie is but one, the ſpirit of God teſtifieth, and the ſpirit of man is teſtified vnto: ſo *Ambroſe* expoundeth, that this *teſtimonie of the ſpirit*, is *redditum ſpiritui noſtro*, giuen vnto our ſpirit; but the Greeke word is *συμμαρτυρεῖ*, beareth witnes together, with our ſpirit, rather, then to our ſpirit, as doe reade, *L.G.B.V.* for in this latter ſenſe, the word needed not to be compounded with the prepoſitinn *σὺν*, *together*, or *with*.

2. Some will haue the ſpirit of God, and our ſpirit here both to giue teſtimonie, but in one and the ſame thing: as this *clamor*, crie, which the Apoſtle ſpake before of, whereby we call *Abba*, father, is the teſtimonie of the ſpirit and of our heart together, *Tolet, Faius:* ſo alſo *Chryſoſtome, ipſe nos chariſmate ſuo nos loqui docuit*, he taught vs to ſpeake by his gift in vs: ſo they will haue the meaning to be this, that this calling *Abba*, father, is both the teſtimonie of our heart, and of the ſpirit whence it proceedeth: but the crying Abba, father, is the effect of the teſtimonie of the ſpirit, it is not the teſtimonie it ſelfe, for firſt the ſpirit, *obſignat*, *&c.* ſealeth in our hearts, that we are the ſonnes of God, then *aperit os*, it openeth our mouth, *Beza.*

3. *Pererius* reporteth the opinion of ſome, which make the teſtimonie of the ſpirit to be the generall promiſe ſealed in the Scriptures, that God loueth thoſe which beleeue in him: and the teſtimonie of our ſpirit to be that particular apprehenſion, which euerie one hath, as that he loueth God and beleeueth in him: and ſo the teſtimonie of the ſpirit ſhould frame the propoſition in generall, and the teſtimonie of our ſpirit ſhould inferre the aſſumption: but this teſtimonie of the ſpirit whereof the Apoſtle ſpeaketh, is not the externall and generall promiſe, but the particular euidence, which euerie one hath in himſelfe, that he is the Sonne of God.

4. So then here are two teſtimonies, the one is of our owne ſpirit, which by the peace of conſcience, faith, and other graces of the ſpirit in vs, doth aſſure vs that we are the ſonnes of God, *Mart.* and of this teſtimonie the Apoſtle ſpeaketh, 1.Ioh.3.21. that *if our owne heart condemne vs not, we haue boldnes with God*, but this muſt be the ſpirit of a man regenerate, not the naturall ſoule of man: as *Origen* here well obſerueth a difference betweene the ſoule and the ſpirit, as the Apoſtle doth diſtinguiſh them, 1.Cor.2.11. 2.Theſſ.2.3. *Pareus:* the other teſtimonie is of the ſpirit of God, that confirmeth this teſtimonie of our heart, which of it ſelfe is but weake, if it were not ſupported by the ſpirit: then ſeeing the teſtimonie of our owne ſpirit is weake, it pleaſeth God for our further confirmation to ioyne thereunto the teſtimonie of his ſpirit, *Mart.* like as in battell they are called *ſymmachi*, ſtriuers together, which doe one help the other: ſo the ſpirit of God and our owne ſpirit regenerate by grace doe witneſſe and teſtifie together, that we are the ſonnes of God, *Eraſmus, Beza, Caiet. Mart. Pareus, Faius*, all theſe make here two teſtimonies, of the ſpirit of God, and our owne ſpirit.

Queſt. 21. *How we are ſaid to be heires, and what our inheritance is.*

v.7. *If we be children, then alſo heires:* 1. *Chryſoſtome* here well obſerueth the Apoſtles wiſ-

dome, who while he ſpake of heauie things, as what they ſhould ſuffer, if they liued after the fleſh, v.13. paſſed it ouer quickly, but now treating of the priuiledges of the faithfull, and of the good things, which are giuen vnto them, he amplifieth his ſpeach: that they are Sonnes, and not onely ſo, but heires, and heires of great things euen of God, and ioynt heires with Chriſt.

2. *Origen* alſo here noteth, that the Apoſtle ſtill *ex conſequentibus ſyllogiſmum nectit*, doth frame a ſyllogiſme by the conſequents: as ye haue receiued the ſpirit of adoption, therefore ye are ſonnes: if ſonnes, ye are heires: for the ſeruant expecteth a reward, the ſonne looketh for the inheritance: and if heires then the heires of God, and heires of glorie.

3. But there is great difference betweene this inheritance, and the inheritances of men. 1. *Origen* noteth, that with men all ſonnes are not inheritors, as Abraham gaue gifts vnto his other ſonnes, but left the inheritance to Izaak: but here all the ſonnes of God are heires. 2. *Haymo* obſerueth, that here an inheritance is confirmed in the death of the father, but God dieth not: though now he ſeeme to be abſent from vs, and afterward when we are admitted to our inheritance, we ſhall ſee him as he is: *gloſſ. ordinar.* and yet Chriſt dying, left vs as an inheritance his peace: but this is moſt ſtrange that here the heire muſt firſt die and be mortified, before he can come to the inheritance, whereas in the world, he dieth that leaueth the inheritance. 3. And among men the inheritance muſt be deuided into parts, if all the ſonnes be heires: but here *tota habetur à quolibet bono*, the whole inheritance is enioyed of euery one admitted thereunto, though not alike, but in degrees, *Lyran.*

4. And this our inheritance is not limited: as the Apoſtle ſaith, *all things are yours*, 1. Cor. 3.21. whether things preſent, or to come: for the preſent, Chriſt hath left vs his peace: *my peace I giue vnto you:* and he hath left vs his Teſtament, as his will, that we ſhould beleeue it: *Haymo* who further ſheweth, how we ſhall be heires with Chriſt, both of his glorie, for when he appeareth we ſhall belike him, 1. Ioh. 3.3. and of his dominion and power: as he promiſeth his Apoſtles, that they ſhall ſit vpon twelue ſeates, and iudge the twelue tribes of Iſrael, Matth. 19. And this prerogatiue ſhall not be giuen onely to the Apoſtles, but euen the Saints ſhall iudge the world, as the Apoſtle ſheweth, 1. Cor. 6.3. *Par.* This twofold inheritance of Chriſts glorie, and dominion is well touched by *Origen*, *Chriſtus non ſolum in partem hæreditatis, ſed etiam in conſortium potentiæ adducit*, Chriſt doth bring vs not only into a part of his inheritance, but into the fellowſhip of his power: But whereas Chriſt onely is named to be heire, *I will giue the nations for thine inheritance*, Pſal. 2. we muſt vnderſtand, that he onely is the naturall heire, beeing the onely begotten ſonne of God, but we are heires by adoption and grace, and ſo are to be admitted heires with Chriſt.

5. But here *Chryſoſtome* hath an harſh note, that the Iewes vnder the law were not heires, as our Sauiour ſaith, Matth. 8. that the children of the *kingdome ſhall be caſt out*, whereas our Sauiour there ſpeaketh of the hypocrits, and falſe worſhippers among the Iewes, not generally of all: as there are alſo among Chriſtians many hypocrites, and falſe children, that ſhall neuer be heires: And the Apoſtle in ſaying Galat. 4.1. *The heire as long as he is a child differeth nothing from a ſeruant, &c.* euidently ſheweth, that euen the faithfull vnder the lawe were heires, though kept vnder the ceremonies and rudiments of the law for a time, as children that ſhall be heires, vnder tutors and gouernours.

Queſt. 22. How theſe words are to be vnderſtood, *if ſo be yee ſuffer with him.*

1. They which follow the Latine tranſlation here, *ſi tamen, &c.* yet if, or *if notwithſtanding we ſuffer with him*, doe thinke that *our ſuffrings* are the cauſe of our glorie afterward: ſo *Stapleton* and the *Rhemiſts* inferre, that as Chriſts paſſions were a cauſe of his glory, ſo is it in his members: but the Apoſtle remooueth this conceit, inferring in the next verſe, *That the afflictions of this life are not worthie of the glorie, &c.* but betweene the cauſe and the effect there is a worthineſſe, and a due proportion. See further hereof among the controuerſies following.

2. *Ambroſe*, whom *Caluin* and *Beza* followe, thinke this is required as a condition, that they which looke to be glorified, muſt firſt be partakers of Chriſts ſuffrings: and ſo our ſuffrings are neceſſarie as a condition, and the way wherein we ſhould walke, and as a fruit of our obedience, not as a cauſe: this ſenſe may ſafely be admitted. And here a difference is to be made between the legall conditions, and Euangelicall: for there 1. the condition required was exactly to be performed, and a perfect obedience was required to ſatisfie the lawe: but

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In the Goſpel our willingneſſe and godly endeauour is accepted in Chriſt, though we come ſhort of the precept. 2. There the reward could not be had without the condition performed: here (though if time and place ſerue, we muſt ſhewe our obedience) yet in ſome caſes the promiſe is had without the condition, as the theefe vpon the croſſe was ſaued without any ſuch condition of obedience. 3. The obedience of the law was exacted, as a cauſe of the reward propounded: but in the Goſpell it is neceſſarie onely as a fruit of our obedience: the cauſe is the mercie of God, and his gracious promiſes in Chriſt.

3. *Chryſoſtome* will haue the Apoſtle to reaſon here from the greater to the leſſe, that if God did ſo much for vs, when we had done nothing at all, much more will he reward vs, if we ſuffer for him.

4. But here I ſubſcribe rather to *Pet. Martyr*, who thinketh that the Apoſtle maketh mention here of the ſuffrings of the Saints, becauſe they are *argumenta & indicia*, arguments and tokens, that they are the heires of God: for in their conſtant ſuffrings they haue experience of the power and goodneſſe of God, whereby they are kept and preſerued vnto ſaluation: *Pareus* indifferently followeth this, and the ſecond interpretation.

Queſt. 23. *How we are ſaid to ſuffer together with Chriſt.*

1. Not in compaſſion onely toward the ſufferings of Chriſt, but by imitation, in beeing partakers of the like afflictions, muſt we ſuffer with him, *Eraſmus*.

2. Neither doe the Saints by the merit of their ſuffrings attaine vnto the kingdome of heauen, as Chriſt did by his, as the Rhemiſts here note: but we muſt ſuffer with Chriſt only to ſhewe our obedience and conformitie to our head.

3. Nor yet is it enough to ſuffer, for many are puniſhed for their euill doing, and there are that will endure much in the world vpon vaine-glorie: but our ſuffrings muſt bee for righteouſnes ſake, as Chriſts were.

4. And herein muſt our ſuffrings be like vnto Chriſts: that as he yeelded himſelfe to the death of the croſſe, 1. Both to ſhew his obedience vnto the will of God, 2. And to take away our ſinne: ſo we likewiſe in our afflictions ſhould ſhew our obedience, becauſe ſo is the will of God, and that we thereby ſhould ſeeke to mortifie ſinne in vs, *Mart.*

5. Now the paſſions of the Saints are of two ſorts: they are either internall, in mortifying the luſts of the fleſh, or externall in ſuffring perſecution and trouble for Chriſts ſake.

6. And as we ſuffer with Chriſt, when we beate the like rebukes for the truth as he did, ſo alſo Chriſt ſuffereth in vs and together with vs: the afflictions of his members he taketh to be his owne: as he ſaid to Saul, *why perſecuteſt thou me?*

Queſt. 24. Of the meaning of the 18. verſe, *I count that the afflictions, &c.*

1. *I count*, not *I thinke* as the vulgar Latine, the word is λογίζομαι, which ſignifieth not an opinion, which is vncertaine, but a due value and eſtimation of the thing, as *Eraſmus* well obſerueth here: *quaſi ſubducit rationem*, he doth as it were caſt vp his account that the afflictions of this life, are nothing anſwerable to the glorie to come: ſo alſo *Beza*, by the like vſe of this word elſe where, as c. 3. 28. c. 6. 11. will haue it here to ſignifie *perpendere*, to weigh, conſider, &c.

2. The *afflictions* or *paſſions*: the Apoſtle giueth inſtance rather of the afflictions of the Saints, then of their vertuous workes and actions, becauſe they are more painfull, *Perer.* and the Apoſtle applyeth this comfort in regard of thoſe times, when there were great perſecutions for the name of Chriſt.

3. *Of this preſent time*: if not the afflictions of thoſe times, when the greateſt perſecutions were for Chriſt, were worthie, &c. much more of any other time, *Gorrhan*: and he meaneth all the afflictions of this life preſent, not onely which the Martyrs ſuffered, but if it were poſſible for any to beare all Iobs afflictions, and whatſoeuer torments, *ſi his poſſunt eſſe graniora*, if there could be any greater, they ſhould not be worthie of that glorie, *Origen*, *Haymo*: and hereby is alſo ſignified, *finiri cum vita*, that theſe afflictions are ended with the life, *Perer.*

4. *Are not worthie*: the word is ἄξια. 1. *Beza* here refuſeth the common interpretation, *condigna*, condigne or worthie, and readeth, *non ſunt paria*, are not equall: becauſe the word ſignifieth the equalitie and like weight of ſuch things, as are weighed in a ballance

together: so also *Faius:* likewise *Calvin* thinketh that the Apostle here speaketh not *de dignitate*, of the dignitie, or worthines, or price of our sufferings, but onely of their condition and qualitie, that they are nothing beeing compared to eternall life: But I rather with D. *Fulke* and *Parens* thinke, that this is a pregnant proofe against the Popish opinion of merits: *tollit omne meritum condigni*, it taketh away all merit of condignitie: for if the suffrings of the Saints, neither for qualitie nor quantitie, are proportionable to the glorie of the life to come, it followeth necessarily, that they are not worthie: And the Romanists also conteñ that the Apostle here treateth not *de merito operum*, of the merit of our workes: *Tolet annot.* 17. but onely sheweth that in respect of the lightnesse and shortnesse of our sufferings, there is no comparison betweene them, and the glorie to be reuealed: in this point therefore, it is better to dissent from them. 2. Likewise here we must take heede of a corrupt glosse of *Caietans*, who thus noteth, that the Apostle saith not, *they are worthie*, *ad pœnas temporales pro peccatis remissis luendas*, in respect of the temporall punishment due vnto our sinnes that are remitted: for that is not true: Iob saith the contrarie, that *his calamitie was greater then his sinnes*, Iob.6.1. but he saith onely they were not worthie of the glorie: For 1. the Latine text, which *Caietan* followeth, readeth thus corruptly, *I would my sinnes whereby I haue deserued wrath, and my calamitie which I suffer, were waighed in a ballance, this, as the sand of the sea would appeare heauier:* whereas the true reading is this, *I would my greife (or indignation, that is, perplexitie of minde arising of his troubles) were well waighed, and my miseries were laid together, it would now be heauier then the sand of the sea:* here is no mention made at all of sinne. 2. In this reading there should be little lesse then blasphemie vttered against the iustice of God, that Iobs afflictions exceeded his sinnes. 3. Neither is there any punishment remaining for sinne once remitted.

5. *Of the glorie.* 1. *Chrysostome* here noteth, that the Apostle describeth the ioyes of heauen, by that thing which is most desired here, namely, glorie: he saith, not *of the rest to come*, for there may be rest where there is no glorie: but where glorie is, there is rest: *Origen* also here obserueth, that in this present life consolation is ministred to the Saints, *secundum mensuram passionum*, according to the measure of their suffrings: to which purpose he alleadgeth that place, 2. Cor. 1. 5. *As the suffrings of Christ abound in vs, so our consolation aboundeth thorough Christ*, but the glorie to come is not giuen *secundum mensuram, &c.* according to the measure of our suffrings, but farre beyond: thus *Origen* here.

6. *Which shall be reuealed: Origen* here obserueth well, that there is *gloria reuelata*, glorie alreadie reuealed, *& reuelanda*, and to be reuealed: so *Chrysost.* although this glorie be also at this present, *iam tamen abscondita*, yet it is now as hid: as the Apostle saith, *our life is hid with Christ in God: but when Christ which is our life shall appeare, then shall we appeare with him in glorie.*

7. *In vs* or *toward vs:* 1. They which reade *in vs*, some referre it to the glorie of the bodie, the iust then shall shine as the Sunne, *Haymo:* some to the knowledge of the mind, *Origen:* some to the cleare vision which we shall haue of God, *Perer.* and he saith *in vs*, that is, the righteous: to the wicked this glorie shall not be reuealed, *gloss. interlin.* and hereby he maketh a difference betweene man and other creatures: for man shall first be glorified, and then other creatures, whereof he speaketh immediately after. 2. But the words are in the originall (εἰς ἡμᾶς,) which signifie, *erga nos*, toward vs: *Chrysostome, Mart. Vatab. Gen. B.L.*

Quest. 25. *Wherein the sufferings of this life are not proportionable, and so not worthie of the glorie to come.*

1. *Passiones sunt paruæ*, our suffrings here are but little, 2.Pet.5.10. *After that ye haue suffred a little*: but the glorie of the next life shall be exceeding great, as 2.Cor.4.17. it is called *a most excellent, &c. weight of glorie.*

2. *Paucæ sunt*, they are but few, in respect of the varietie and multitude of ioyes in the kingdome of God, Psal.16.11. *In thy presence is the fulnes of ioy, and at thy right hand there are pleasures.*

3. *Breues*, they are but short: as the Apostle saith, *Affliction is for a moment, but the glorie shall be eternall*, 2.Cor.4.17.

4. They are *mixta gaudio*, mingled here and allayed with comfort: as 2.Cor.1.5. *As our suffrings abound, so our consolation aboundeth, &c.* but there shall be glorie without any mixture of greife, Reuel. 21.4. *God shall wipe all teares from their eyes.*

5. Our

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5. Our ſufferings are *obligata & debita*, are a due debt in reſpect of our ſinnes, there is not any croſſe but it is iuſtly laid vpon vs for ſinne, Pſal. 32. 5. *thou forgaueſt the puniſhment of my ſinne*, but euerlaſting glorie is the free gift of God: it is not otherwiſe due but by the grace and mercie of God; it is the gift of God, Rom. 6. 23.

6. Paſſions here are *communes*, common to good and bad: therefore S. Peter would not haue any ſuffer as an euill doer, 1. Pet. 4. 15. But the glorie to come is onely promiſed to the righteous: it is called the libertie of the ſonnes of God, v. 21.

7. And to conclude, to put all theſe together, the afflictions of this life are nothing comparable to the glorie of the next, neither in qualitie or quantitie: for the qualitie, the ſorrowes of this world, cannot be ſo great as the ioyes of the next; and for the quantitie, they are but ſhort and light.

Queſt. 26. *How the Creatures are ſaid to waite, and to be ſubiect to vanitie, and to be deliuered, &c. and to grone. v. 19. v. 23.*

1. *Chryſoſtome* well obſerueth, that here the Apoſtle throughout faineth a certaine perſon of the creatures, giuing vnto them affections, as will, deſire, hope, ſorrow, greeuing: as the Prophets doe ſometime bring in *viniam lamentantem*, the vineyard wayling, the mountaines howling and lamenting: and here the Apoſtle by this patheticall and emphaticall deſcription of the generall deſire and hope of the creatures to be deliuered from the bondage of corruption, encourageth and heartneth the Saints with patience to endure affliction, vpon hope of their deliuerance.

2. Firſt, he ſaith ἀποκαραδοκία, the earneſt deſire of the creature, *expecteth*, which word *Theophylact* interpreteth *anxiam expectationem*, the carefull expectation: ſo *Caluin*, *Martyr*: *Ambroſe*, *frequentem*, the continuall expectation: *Hilarie*, *longinquam*, a deſire a farre off: the word properly ſignifieth *erecto capite expectare*, to expect with putting forth of the head: the word is compounded of κάρα, an head: *Beza*: and ſo the *Syrian* interpreter, *oculos intendit*, the creature expecteth, and ſetteth the eyes, as earneſtly looking and beholding: and whereas he ſaith, the *expectation* of the creature *expecteth*, that is an *Hebrew pleonaſme*, to expreſſe the continuall deſire and expectation of the creature. Now there is a twofold expectation, or deſire of the creature: one naturall, as for the earth and trees to bring forth fruit; and this propenſion and inclination they haue by nature: there is another ſupernaturall deſire, as when any thing tendeth to an end aboue the naturall conſtitution: as the corruptible bodie, to the ſtate of incorruption in the reſurrection: and ſo the creatures are ſaid to expect when the ſonnes of God ſhall be reuealed: not that they haue any ſenſe or knowledge who are the ſonnes of God, but then they expect their owne libertie from the bondage of corruption, when the glorie of the ſonnes of God ſhall be made manifeſt.

3. The creature is ſaid to be ſubiect to vanitie. 1. Which is not ſimply to be vnderſtood of corruption, as *Chryſoſtome* expoundeth: for neither are the heauens of a corruptible nature, as other things, nor yet ſhould the elements haue beene incorruptible though man had not ſinned, ſeeing they were to ſerue for the generation and procreation of things, which cannot be done without corruption: *Tolet annot.* 15. 2. And *Origens* ſpeculation is vaine, who vnderſtandeth this vanitie to be the bodies, into the which the ſoules, which were before, were detruded, *lib.* 1. *perearch. c.* 7. And *Eraſmus* conceit is ſomewhat too curious, that interpreteth ματαιότης, vanitie, *fruſtrationem*, the deceiuing or diſappointing of the creature, which faileth of that end, at the which it aymeth, namely immortalitie, in multiplying one *individuum*, particular, by another: but it miſſeth of that end. 4. Wherefore by vanitie is vnderſtood the fraile condition of things, which is much degenerated ſince the creation, both in the heauens, and the earth, and in the elements: and they doe looke to be reſtored againe to their perfit eſtate: *Beza*.

4. *Not of it owne will:* 1. Not ſignifying thereby, as *Theophylact*, that all things were made by the prouidence of God, not *virtute ſua*, by their owne power or vertue. 2. Neither is it ſpoken comparatiuely, becauſe they looke for a better eſtate, and ſo are ſaid not to will that which is worſe; *Perer.* 3. But this their vanitie is *contra naturalem propenſionem*, againſt their naturall inclination: for euery thing by nature would decline and ſhunne the corruption thereof: God made all things perfite in the beginning, but by mans ſinnes, euen according to the ordinance of God, all things were ſubdued to vanitie; *Paræus*.

5. *Vnder hope:* not that there is any hope in the creature: but the Apostle ascribeth vnto them figuratiuely humane affections: and here hope is taken for the thing hoped for: as where it is said in the Psalmes, the Lord is my hope: *Tolet annot.* 10. hereby onely is expressed the excellencie of that state to the which the creatures shall be restored.

6. *Into the glorious libertie, &c.* 1. *Theodoret* referreth it to the time, when the sonnes of God shall be glorified: and so *Ambrose* readeth in *libertate*, in the libertie of the sonnes of God: that when the sonnes of God, shall enioy their libertie, then the other creatures shall be freed from their corruptible estate. 2. *Chrysostome* interpreteth *propter libertatem*, they shall be deliuered from the bondage of corruption, because of the libertie of Gods children; as for mans cause they were enthralled, so for mans cause they shall bee enlarged. 3. But here more is signified, that the creatures also, though they shall not be partakers of the glorie, yet they shall haue a more perfect estate, *Caluin.*

7. *Euery creature groaneth, &c.* which neither with *Origen* can bee vnderstood of the Angels, for they are not subiect to greefe or groning: 2. Neither is it to be referred to men, as *Augustine*, whose opinion shall be examined in the next question. 3. But here the Apostle continueth the former figure called (*prosopopeia*) ascribing vnto the vnreasonable and senseless creatures, a kind of sense and feeling of their miserie, and longing desire to be eased from it, as a woman that trauaileth: *Par.*

Quest. 27. *What creatures the Apostle here speaketh of.*

1. *Origen* in one exposition, by the creature vnderstandeth the soule of man, which is subdued to vanitie, by reason that it is enclosed in the bodie, and is constrained to serue vnto the necessities thereof: and elsewhere he hath yet a more straunge conceit, which is mentioned before, qu. 27. 3. that the soules hauing an existance before the bodies, are subdued to vanitie beeing ioyned to the bodies: But the Apostle by the creature vnderstandeth a distinct thing from a man, and therefore not the soule: as he inferreth v. 25. not only the creature, *but we also, &c.*

2. *Origen* hath an other application, by the creature vnderstanding the Angels and Arkangels which are set ouer nations, and are presidents of battels and other affaires: and so are subiect to vanitie, in respect of the temporall affaires of this life, wherein they are employed: and *P. Mar.* sheweth how in a tolerable sense, the angels may be said to be subiect to vanity, in respect of their employments about things of the world: *Theodoret* and *Ambrose*, doe vnderstand part to be spoken of the sensible and visible creatures vnto the 22. v. where because the Apostle addeth a tearme of vniuersalitie, *euery creature groaneth*, here they also include the Angels, who as they are said to reioyce ouer them that repent, so they are greeued at the vngodly: But *Augustine* reiecteth this interpretation, vpon this reason, because the Apostle saith that the creaure is subiect to vanitie, and shall be deliuered from the bondage of corruption, and groneth: which things, *de excellentibus illis virtutibus credere nefas est*, to beleeue of those excellent vertues and powers were a wicked thing: yet *Augustine* endeth with a *quere*, whether these things may in any good sense be vnderstood of the Angels, as they doe help our infirmitie, and so may be said to be like affected with vs: *Augustine in hanc epistol. numer.* 50. But *Thomas* absolutely refuseth this interpretation vpon this reason, because in the next world the Saints shall be like the Angels: and therefore the Angels cannot in any sense be said to be subiect to vanity, or to grone: seeing we, when we shall be like the Angels, shall be exempted and free from all such things.

3. A third exposition there is: by the creature to vnderstand man, and either the righteous and iust man onely, or man in generall both righteous and vnrighteous: the first sense followeth *Gregorie*, *nolens seruit mutabilitati corruptionis*, he against his will is subiect to this mutable, and corruptible estate, waiting with patience vntill the time come, when he shall be deliuered from the bondage of corruption: *Greg. lib. 4. moral.* whome *Caietanus* and *Cartharinus* follow: So also *Hugo Card. Gorrhan:* But the Apostle saying afterward *and not onely the creature, but we also, which haue the first fruits of the spirit, doe sigh in our selues:* so that the Apostle distinguisheth the creature whereof he speaketh from the sonnes of God, which haue the first fruits of the spirit: neither will it satisfie, to say, that the Apostle maketh two degrees of righteous and iust men, one that hath attained a more excellent degree, which haue receiued the first fruits of the spirit, and are called the sonnes of God: such as the Apostles were: the other, which are not so perfect, yet they also shall be deliuered from the

the bondage of corruption, as well as the other, *Haymo:* for the Apoſtle by the Sonnes of God generally vnderſtandeth all the faithfull, ſo many as ſhall be heires of ſaluation, as hee inferreth, v.17. *If children, then alſo heires.*

4. *Auguſtine* vnderſtandeth by euery creature man in generall, that partaketh with the nature of euery creature, he hath vnderſtanding with the Angels, ſenſe with bruit beaſts, and hath a vegetatiue life with plants: and man as he is taken naturally, ſhall be deliuered from the bondage of corruption, that is, ſuch as doe not yet beleeue, ſhall be called to the faith, and they ſhall alſo be the ſonnes of God: to this purpoſe *Auguſtine lib.83.queſt.c.67.* But it cannot be ſaid of a naturall man, not yet called by grace, that he waiteth for the reuealing of the ſonnes of God, as the Apoſtle ſaith here of the creature, v.19.

5. The moſt generall and receiued interpretation is, by the creature to vnderſtand *corporalia & irrationalia*, things corporall and vnreaſonable, comprehending the heauens and ſtars with the earth, together with liuing creatures of all ſorts, trees, and plants: Thus *Ambroſe* vpon this place, *& Epiſt. ad Horontion.* to whom conſent *M. Caluin*, interpreting this place *de pecudibus & plantis*, of beaſts and plants with other creatures, ſo alſo *Pet. Martyr, Faius, Pererius.* But this exception may be taken againſt this ſenſe: becauſe the bruit creatures which now onely ſerue for our neceſſarie vſe, ſhall not be partakers of the glorie of the Sonnes of God; there ſhall then be no vſe of them, *probabile eſt abolendas eſſe*, it is probable, that they ſhall be aboliſhed.

6. Therefore it remaineth that we vnderſtand here by the creature, onely *inanimata inſenſata*, the things without life and ſenſe, as the heauens and elements, and the earth with the things therein: *Chryſoſtome*, ſo *Oecumenius* alſo vnderſtandeth, *ſenſu carentem creaturam*, the creature that wanteth ſenſe: ſo *Beza* ſaith, that by the creature is ſignified *mundi machina cœleſti & elementari regione conſtans*, the frame of the world conſiſting of the celeſtiall and elementarie region: ſo alſo *Rolloch, Bucanus loc. 37. quaſt. 8. Parens* ſeemeth alſo to include the bruit beaſts, yet he thinketh they ſhall be aboliſhed. *Tolet* alſo vnderſtandeth *ſenſibiles vniuerſi partes*, the ſenſible parts of the whole world, the heauens, the ſtarres, the elements, and earth: of the ſame opinion with *Chryſoſtome*, are *Irenaus, lib. 5.c.36.* and *Hilarius, lib.12. de Trinitat.* And in this ſenſe all things will agree: that theſe creatures are ſubiect to vanity, and doe as it were groane vnder the bondage of corruption, and ſhal be reſtored to the glorious libertie of the ſonnes of God: the onely doubt is, becauſe afterward, v.22. the Apoſtle addeth a particle of vniuerſalitie, *euery creature*, and ſo it ſhould ſeeme, that the Apoſtle excludeth no creatures at all. But why the Apoſtle there ſaith, *euery creature*, ſhall be ſhewed, qu.33. following.

Queſt. 28. *Of the ſeruitude of corruption, whereunto the creature is ſubiect, and wherefore.*

1. Their obſeruation is ſomewhat curious: that take this to be the vanitie and mutability to the which the heauens are ſubiect: becauſe whereas in the beginning the Sunne was to keep his courſe in the *equinoctiall* onely, (for then there ſhould haue been a continual ſpring, and indifferent temper without either parching heate or pinching cold) now the Sunne hath changed his courſe, and runneth in the oblique circle of the Zodiake, &c. But this is not ſo, for ſeeing the Sunne and the Moone were appointed in the creation, to diſtinguiſh the ſeaſons and times of the yeare, this could not be, if the Sunne in following the declining circle of the Zodiake by approaching and remooving, did not make ſome inequalitie of daies and difference of ſeaſons, *Faius.*

2. *Chryſoſtome* ſheweth, how the earth is now curſed to bring forth thiſtles, and the heauens alſo ſhall waxe old, as doth a garment, Pſal.102. and ſhall bee changed into a better mould: whereunto further may be added, that the Sunne and Moone haue their eccliſpſes, the skie is caſt ouer with clouds: the ſtarres with euill influences doe infect the ayre: the aire is oftentimes vnholſome and peſtiferous: the earth is ſtricken with barrennes and becommeth vnfruitfull, *Parens.* Adde hereunto that demonſtration of the Preacher, Eccleſ.1. how hee giueth inſtance of the vanitie of all things in the Sunne: that riſeth and ſetteth, and runneth about where he beganne, the winds goe in a circuit from the South to the North, and thither againe, ſo the riuers run into the Sea, and out of the ſea to their ſprings and fountaines againe. And thus the creatures are in continuall labour, as Elihu ſaith to Iob, c.37.11. *Hee maketh the clouds to labour, or he wearieth the clouds to water the earth.*

3. *Pet. Martyr* yet more diſtinctly ſheweth the vanitie of the creatures, whereunto they

are made subiect for our cause, in these fowre things. 1. They are in continuall labour to serue mans necessitie. 2. They are often punished together with man, as is euident in the destruction of the old world, and in the destruction of Sodome. 3. They haue a certaine sympathie and fellow-feeling of mans miserie. 4. And most of all they are constrained to minister their seruice to the wicked desires of the vngodly, as the Sunne to giue his light, and the earth her fruit: as the Lord saith, *Hoshea* 2.8.9. because they bestowed their wine and corne vpon Baal, that he will take away the corne, and the wine, which he lent them.

4. *Chrysostome* here answeareth an obiection, whether any iniurie be offered to the creature, for beeing thus subdued to vanity: *nequaquam, quia propter me facta est*, no, because it was made for me, and therefore suffereth with me, and with me together shall bee restored.

Quest. 29. *Whether the heauens and earth are corruptible, and shall perish in the ende of the world.*

1. We doe first detest the opinion of the heathen Philosophers, which held that the heauens were of an incorruptible nature: such were they whom *Peter* noteth, that obiected thus: *Where is the promise of his comming, for since the Fathers died, all things continue alike from the creation*, 2. Pet. 3. 4. this opinion is contrarie to the Scripture, which euidently testifieth that the heauens shall perish, Psalm. 102. and shall bee consumed with fire, 2. Pet. 3. 7. for there is no visible thing created, which had a beginning, but also shall haue an ende.

2. But yet we refuse their opinion likewise, that held the heauens to be so corruptible, as that they shall vtterly be abolished: which seemeth to be the sentence of *Chrysostome*: for he saith that the inhabitants of the earth, *non eandem cum cœlo & terra patientur internetionem*, shall not haue the same ende and destruction which the heauens and earth shall haue, which he interpreteth *omnimodam perditionem*, a thorough and absolute perdition and destruction, &c. of the same opinion seeme to be most of the Greeke fathers, *Theodoret, Theophylact, Oecumenius* vpon this place: likewise *Basil hom. 1. in Hexemer. Gregor. Nyssen. lib. de creation. homin. c. 4.* And whereas some Scriptures are alleadged, which seeme to fauour this opinion, as Psalm. 102. 27. *They shall perish, but thou shalt endure*, and Luk. 21. *Heauen and earth shall passe.* 2. Pet. 3. 10. *The heauens shall passe away with a noyse, and the elements shall melt with heat:* to these places it may be answered, that the heauens shall not vtterly perish, but shall be changed, as it followeth, Psalm. 102. 27. *As a vesture shalt thou change them:* and they shall passe away, as *Gregorie* saith, *per eam quam nunc habent imaginem*, by that image of corruption which nowe they haue: and to the same purpose he citeth the Apostle, *figura (χῆμα,) huius mundi, &c.* the figure or fashion of this world passeth, 1. Cor. 7. 37. And the fire shall serue onely to purge the elements and earth, not vtterly consume them to nothing.

3. Wherefore the sounder opinion is, as *Gregorie* saith, the heauens both shall passe away, and yet shall remaine: *ab ea, quam nunc habet specie per ignem tergetur*, it shall bee stripped by fire of that fashion, which now it hath, *ea tamen in sua natura seruatur*, it shall be preserued in it owne nature: the substance shall not be abolished: and this hee prooueth by that text, *The earth remaineth for euer:* not as some reade, *The earth remaineth not for euer, Eccles.* 1. 3. *Gregor. lib. 17. moral. c. 5. Hierome* prooueth as much by that place, Isay 30. *The Moon shall shine as the Sunne, &c. non interitum significat pristinorum, sed commutationem in melius*, it signifieth not the destruction of the old, but a change for the better: *Hierome* vpon the 65. chapter of Isay: *Pareus* prooueth the same out of *Peter*, who compareth the destruction of the world by water and by fire together, 2. Pet. 3. 7. as then the world was not destroyed vtterly by water, but changed, so it shall be by fire also: *Pererius numer. 74.* doth collect as much by S. Pauls words here, *That they shall bee deliuered from the seruitude of corruption, into the libertie, &c.* but if the heauens and earth that shall be deliuered be not the same, but new heauens, then not the same but other heauens shall be restored vnto that glorious libertie.

Quest. 30. *How the creature shall be deliuered, &c. into the glorious libertie.*

1. *Theodoret* referreth it to the time when the glorious libertie of the Sonnes of God shall be manifested: and so *Ambrose* readeth *in libertate*, they shall be deliuered into the libertie: that is, when the Sonnes of God shall receiue their libertie: but the Greeke text will

will not beare this ſenſe: the word is not ἐν, in, but εἰς, into.

2. *Chryſoſtome* interpreteth, *propter libertatem*, they ſhall be deliuered becauſe of the liberty of the ſonnes of God, as though it ſhewed the cauſe of this deliuerance.

3. But more is expreſſed, that they ſhall be deliuered *into*, &c. they ſhall not only be freed and exempted from their corruptible ſtate, but they alſo ſhall put on an incorruptible ſtate, and in their kind be partakers of the glorie of the ſonnes of God: as *Chryſoſtome* alſo ſaith, *propter te male habet corruptibilis facta, rurſus propter te incorruptibilis erit*, becauſe of thee it became corruptible, and for thy ſake againe it ſhall be incorruptible.

4. Some thinke, that they ſhall onely be deliuered in beeing exempted from corruption by the vtter aboliſhing of them; when the creature ceaſeth to be any more, it ſhall be deliuered from corruption, *ex Pareo:* but not to be at all, is worſe, then to haue a beeing though in ſome miſerie, therefore this were no deliuerance, but a more corruptible eſtate, ſtill to remaine corrupted, and aboliſhed for euer: and the Apoſtle ſaith not onely that they ſhall be deliuered from, &c. *but into the libertie:* as they ſhall put off the one, ſo they ſhall put on the other.

5. They which here comprehend alſo the bruit beaſts, and other creatures hauing ſenſe and life, doe thus qualifie theſe words, *non conſortes futuros*, &c. that the creatures ſhall not be partakers of the glorie of the ſonnes of God, *ſed ſuo modo*, &c. but in their kind, they ſhall be fellowes with them in that glorious ſtate, *Caluin.* But it is not probable that ſuch kind of creatures beeing now appointed onely for the neceſſities of this life, for the foode, cloathing, and other ſeruices of man, which then ſhall be at ende, ſhall then bee reſtored to any ſuch glorie. Wherefore we inſiſt vpon the 3. interpretation, that theſe creatures which the Apoſtle ſpeaketh of, ſhall alſo be glorified with the Saints: there ſhall be new heauens, and a new earth, Apoc. 21.1. and the heauens ſhall be decked and adorned with ſtarres: the Moone ſhall ſhine as the Sunne, and the light of the Sunne ſhall bee ſeuenfold, Iſay. 30. 26. and the earth with trees and plants, Apoc. 22.3. but to what end and vſe the heauens and earth ſhall then ſerue, it is not reuealed vnto vs in Scripture, and it were curioſitie for vs to determine: yet it ſhall not be amiſſe to adde ſomewhat of this myſterie.

Queſt. 31. *To what end the new heauens and earth ſhall ſerue in the next world.*

1. The Sunne and Moone ſhall not then ſerue either to giue light vnto the world, there ſhall then be no darknes: and the glorie of God, and the Lambe ſhall be the light of the heauenly Ieruſalem, Reuel. 22.23. neither ſhall they ſerue for times and ſeaſons, years, moneths, and dayes, as now: for then there ſhall be no Summer or Winter, nor any darkeneſſe: the Sunne ſhall not then goe forth as a gyant to runne his courſe, as now: Pſal. 19. 6. but then all the creatures ſhall reſt, and their miniſterie and ſeruice, ſuch as is now, ſhall ceaſe: not yet ſhall the earth then yeeld fruite for the vſe of men, as now: it ſhall be a time of reſt, and the great yeare of Iubile to all creatures: they ſhall all be freed, and deliuered from ſeruitude, as the Apoſtle ſaith here, v. 21. the word is δουλεία, ſeruice or ſeruitude.

2. Neither yet ſhall the new earth be without inhabitants, which is *Bellarmines* opinion, becauſe it ſhall remaine *operta aquis*, couered with water, and ſo be vnfit for habitation, *Bel. l. 6. de amiſſ. grat. c. 3. reſp. ad obiect. 7.* for 1. the ſtate of all things ſhall then be moſt perfect, not confuſed and mingled together, as in the beginning the earth was couered with water, before God made a diſtinction, and ſeparation: 2. and then there ſhall be no Sea, Reuel. 22.1. as now: much leſſe ſhall all the earth be a continuall ſea: 3. and the Scripture ſpeaketh euidently, that the meeke ſhall inherite the earth, Matth. 5.5. which promiſe beeing not performed in this world, ſhall be fulfilled then.

Neither yet ſhall the Saints inhabite the earth, to liue in terrene pleaſures in eating and drinking, and ſporting themſelues with terrene delights, as *Cerinthus* the heretike held, and as the Turkes are made to beleeue, by their falſe prophet *Mahomet*, and the carnall Iewes alſo doe dreame of ſuch a terreſtrial Paradiſe: the Turkiſh hiſtories doe to this purpoſe make mention of one *Alahedinus* the founder of the *Aſſaſſines*, who vſed this deuiſe to get many followers: he prouided a place moſt pleaſantly ſituated, abounding with all earthly delicacies and pleaſures, whether he would cauſe ſome to be conueyed, being caſt into a ſound ſleepe, and after they had ſolaced themſelues there a while, by the like intoxicate drinke hee would returne them to their former place: who when they were awaked would report, that they had been in Paradiſe: But the new heauens and earth, ſhall not abound with carnall

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and corruptible pleaſures; there ſhall dwell righteouſneſſe, 2. Pet. 3.13. that is, ſpirituall delight.

4. And the opinion of *Catharinus* a Popiſh writer, that infants dying in their originall ſinne, ſhall be the inhabitants of the earth, is but a meere fanſie: he thinketh that they ſhall not goe to heauen, as beeing impure, neither will he thruſt them downe to hell, becauſe they committed no actuall ſinne. *Bellarmine* confuteth this phantaſticall opinion, by this reaſon, becauſe then there ſhall be but two places, heauen and hell: a place of ioy, or torment, *Bellarm lib.6.de amiſſ. grat. c.3.*

5. Wherefore it is moſt probable that the heauen and earth ſhall both be the ſeate of the bleſſed; that there ſhall be an entercourſe betweene heauen and earth: As the Angels ſometime came from heauen and appeared in humane bodies, and Moſes and Elias talked with Chriſt in the mount: and our Sauiour himſelfe after he was riſen againe was 40. dayes conuerſant with his Apoſtles in the earth: all which are good probabilities, that the Saints ſhall paſſe to and fro, from heauen to earth: and ſhall follow the Lambe, whether ſoeuer hee goeth, as it is, Reu.14.4. But of this great myſterie and ſecret, nothing can certainly bee affirmed: it is enough for vs to beleeue, that there ſhall be new heauens, and a new earth prepared for the righteous: and that God ſhall haue a glorious Church, new Ieruſalem, both in heauen and vpon earth; for in them both the new heauens and earth, ſhall righteouſneſſe dwell, as S. Peter ſaith before alleadged. See more qu.35.2.following.

Queſt. 32. *Why the Apoſtle ſaith, euery creature, v.22. hauing hitherto named the creature without any other addition.*

Here are diuerſe opinions: ſome doe thinke that more is contained here, vnder the name (creature) then before: ſome that as much was ſaid before by the Apoſtle, and that the ſame thing is ſet downe here, but yet more expreſſely. And in each of theſe opinions there are ſome differences.

1. Of the firſt ſort. 1. *Ambroſe* thinketh, that where the Apoſtle ſaid before, *the creature is ſubiect to vanitie*, Angels they are excluded: but here in that he ſaith, *euery creature groaneth*, he vnderſtandeth the Angels, who though they are not ſubiect to vanitie, yet they do grone as it were and grieue for vs, as they doe alſo reioyce for vs; *Ambroſe* to this purpoſe, *Epiſt.* 22. But the ſame creature groneth, which hopeth to be deliuered from the bondage of corruption; for otherwiſe this could not be a reaſon of the former verſe, if the Apoſtle ſpake not of the ſame kind of creatures: if angels then are not the creatures, which ſhall bee deliuered, neither are they the creatures which grone with vs.

Of the ſecond ſort: 1. *Origen* in both places vnderſtandeth Angels, but he maketh the difference to be in the word *συστένει, groaneth together*, euery creature groaneth together in compaſſion both Angels, and others: but euery creature doth not ſimply grone, as beeing ſubiect to miſerie, namely the Angels: and therefore here the Apoſtle ſaith, *euery creature:* But if the Angels be not ſubiect at all to groning, as indeed theſe bleſſed ſpirits are not, then neither can they be ſaid to grone together.

2. *Auguſtine* vnderſtandeth by the creature man, ſaith he, is called euery creature, becauſe he communicateth with the nature of euery creature; both of the intelligent ſpirits, ſenſitiue creatures, and vegetatiue plantes: ſo *gloſſ. interline. quia habet communionem cum omni creatura*, becauſe he hath communion with euery creature: but ſee this refuſed before, qu. 28.4.

3. Our new writers, as *Pet. Martyr*, *Caluin*, with others; both here and before vnderſtand generally all creatures in the world, which doe labour with vs vnder the burthen of corruption: but all creatures in generall ſhall not be partakers of the glorious libertie of the ſonnes of God, as hath beene alſo ſhewed before qu.28.5.

4. The ordinarie *gloſſ.* thus obſerueth; the Apoſtle ſaith, *euery creature*, noting not *ſingula generum, ſed genera ſingulorum*, not the particular of euery kind, but the kinds of the particulars: But if the Apoſtle meane euery particular creature before, and here the kind, then *euery creature* ſhould not be as much, as the creature which was ſpoken of before.

5. Wherefore with *Chryſoſtome* and *Theophylact*, I thinke the Apoſtle ſpeaketh here of creatures without life, as before; but he ſaith *all*, that is, *ſtructura mundi*, the frame of the world; which *Beza* interpreteth, *totum mundum conditum*, the whole created world, to ſhewe the conſent of them together; and he ſaith (*all,*) *ad maiorem expreſſionem ſententiæ,*

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more expreſſely ſignifying his meaning: and becauſe the principall parts of the world, *perpetua ſunt*, are continued and ioyned together, *Tolet*: yet vnder the continent, may be inſinuated the things contained: and ſo all creatures in the continent of the world doe communicate with vs in this groaning.

Queſt. 33. Whom the Apoſtle vnderſtandeth, v. 23. *We which haue the firſt fruits of the ſpirit.*

1. We neither vnderſtand with *Origen*, *primitias ſpiritus*, the firſt fruites of the ſpirit, to be the ſpirit it ſelfe, which is called the *firſt fruites*, that is, the cheiſe and more excellent ſpirit aboue all other: for the ſpirit is one thing, and the fruits, that is, the gifts of the ſpirit an other.

2. Nor yet with *Auguſtine*, by the creature is vnderſtood the ſoule, and the bodie, wherein man communicateth with other creatures, and by the ſpirit, the ſpirituall part of man, which is offered as the firſt fruits vnto God; *Auguſtine lib.* 83. *queſt. c.* 67. for the Apoſtle ſpeaketh here of man ſanctified by the ſpirit, diuerſe from the creatures before mentioned.

3. Nor yet are the Apoſtles here vnderſtood onely, which had receiued the excellent and miraculous gifts of the ſpirit: as *Origen* alſo hath this other expoſition, which *Ambroſe* followeth, *epiſtol.* 22. *Anſelme*, *Lyranus*, *Thomas gloſſ. interlin. Gorrhan*, *Perer. diſput.* 15. *Haymo*, *Gualter.*

4. But the common expoſition is to be preferred, which *Chryſoſtome* and *Theodoret* follow: that the faithfull are here inſinuated which haue receiued the grace of iuſtification: ſo alſo *Caluin*, *Martyr*, *Beza*, *Pareus*, *Oſiander:* for though the Apoſtles had more excellent gifts then others, yet here they are not compared with other faithfull, but the other faithfull are compared with the creatures before ſpoken of: that if they ſigh and grone, then we much more, that haue receiued the firſt fruits of the ſpirit: which doe ſhew that as wee haue but the beginning now, ſo we ſhall haue the perfection and accompliſhment afterward in the kingdome of God, *Gryneus:* as the firſt fruits in the law, *ſpem faciebant futuræ meſſis*, did giue certaine hope of the harueſt to come, *Pareus.*

5. And whereas the Apoſtle addeth, wayting for the *adoption*, euen the *redemption of our bodies*, he muſtbe vnderſtood to ſpeake of the perfection of our adoption, and redemption, now begunne in our ſoules, and bodies in part, but then perfited, when our bodies ſhall be freed from corruption. And *Origen* giueth a good ſatisfaction here, becauſe the Apoſtle ſaith, *we are ſaued by hope:* we are now then adopted, redeemed, in hope: but when theſe things ſhall be perfited and finiſhed, we ſhall haue *rem*, not *ſpem*, the thing, not the hope. And another doubt alſo may be anſwered, that although ſaluation, and ſighing cannot ſtand together: for a man cannot ſigh for that he hath, yet becauſe he ſaith we are *ſaued in hope*, we may ſigh for the accompliſhment of that, which we hope for: *Gryneus:* ſo then the Apoſtle ſpeaketh of our adoption and redemption, as it ſhall be perfited and conſummate in the next life, not as it is inchoate and begunne here in this: for we are now redeemed, and now are we the ſonnes of God by adoption, as the Apoſtle ſaid before, v. 15. But yet we haue not full poſſeſſion of our inheritance, as Saint Iohn ſaith, 1. epiſt. 3. 2. *We are now the ſonnes of God, yet it appeareth not what we ſhall be:* our adoption is taken three waies in Scripture, 1. One is of our election, as the Apoſtle ſaith, Epheſ. 2. 3. *We are predeſtinate to bee adopted in Chriſt.* 2. The ſecond is of our *vocation*, whereof the Apoſtle ſpake before, v. 16. 3. And there is an adoption in our *glorification*, when we ſhall haue a full and perfect fruition of eternall glorie, which the Apoſtle meaneth in this place: *Pareus.*

6. *Origen*, by the bodie here vnderſtandeth the Church: but the Apoſtle, the *redemption of our bodie:* now the Church is not our bodie, but Chriſts: The Apoſtle meaneth then, that when our morall bodie ſhall be deliuered from corruption, then ſhall our adoption be perfect, which now the Saints doe ſigh and long for.

Queſt. 34. *That no liuing creatures ſhall be reſtored in the next world but onely man.*

v. 23. Becauſe the Apoſtle ſaith of the faithfull, *waiting for the adoption, the redemption of the bodie:* here it may be referred, becauſe other creatures are not partakers of adoption therefore neither of the redemption of their bodies to immortalitie: for the more explication hereof, three things ſhall be breefely touched, 1. What creatures ſhall remaine after the reſurrection, 2. To what vſe, 3. What creatures ſhall not be reſtored.

1. Con-

1. Concerning the first, it hath been shewed before, qu. 28. 6. that the creatures which shall be restored into the glorious libertie of the Sonues of God, shall be the heauens and earth, and the elements between them: for so the Lord promiseth by Isaiah, 65. 17. Saint Peter beleeueth the same according to Gods promise, 2. Ep. 3. 13. S. Iohn in vision seeth the same accomplished, Reuel. 21. 1. What shall be the forme and fashion of the newe heauens and earth is not expressed in Scripture, and it were curiositie for vs to enquire: but new heauens and earth we are certaine by the Scriptures that there shall be: which *Chrysostome* well expresseth by this similitude, *quemadmodum nutrix regium puerum educans, &c.* like as a nurse, that bringeth vp a Kings sonne, when he commeth to his kingdome, she also is made partaker of his preferment: so the creatures, as the heauens and earth, which are nowe our preseruers and nourishers, after that man is brought to his glorie, shall be glorified also with him.

2. Concerning the vse: first for the heauens. 1. They shall not then serue for mans necessitie, as now; for he shall not need the Sunne to giue light, nor the clouds to raine. 2. Neither to informe and instruct man touching his creature, for we shall then knowe, as we are knowne. 3. Nor yet shall the Sunne then runne his course as now: for there shal be no time, Reu. 10. 6. which is measured by the course of the Sunne: neither any more generation of things which is now procured by the heat and motion of the Sunne. 4. Yet though it bee probable, that the Sun shall haue neither heat, nor motion, the light thereof shall be increased seuen-fold, Isa. 30. 28. for many things are in this life lightsome, but giue no heat: as the glistring and shining precious starres. 5. And the heauens shall serue then to be an habitation and seate of the blessed: as the Apostle saith, *They shall be caught vp in the clouds, and meete the Lord in the aire*, 1. Thes. 4. 17. and the Saints by the continuall sight of great glorie of the heauens, shall be stirred vp to praise and magnifie their glorious Creator.

Concerning the earth it shall serue also to be the seate and habitation of the blessed: for although now the heauens onely are the seate of the blessed soules, where *Christ setteth at the right hand of the throne of maiestie*, Heb. 8. 1. yet both the new heauens and new earth shall bee then the habitation of the righteous: as S. Peter euidently speaketh, 2. Epist. 10. 13. *We looke for new heauens and a new earth, wherein dwelleth righteousnesse*, that is the righteous, as *Bucanus* well interpreteth, *Bucan. loc. 39. qu. 17.* And *Origen* collecteth as much out of our Sauiours words, Matth. 5. *That the meeke shall inherite the earth: sed & terra speranda est, non haec, quae arida dicitur, sed illa erit mansuetorum terra, &c.* but an earth is to be hoped for, not this, which is called the dry land, and is seene of the eye, but the earth of the meeke, which the eie hath not seene, &c. And this seemeth to be the meaning of Christ, because hee there speaketh of blessednes, which is not to be found in this earth. *Augustine* also seemeth to be of the same opinion, *lib. 20. de ciuitat. Dei. c. 16.* where he affirmeth, that then the elements as they had here corruptible qualities meet for our corruptible bodies; so they shall put on incorruptible qualities agreeable to our incorruptible bodies. But this argument needed not, if the bodies of the Saints should not conuerse where the new earth and new elements are. Reason also giueth as much; that the Saints should there triumph, and praise God, where before they were persecuted and afflicted, and God was dishonoured. But *Pet. Martyr* obiecteth that place, 1. Thes. 4. 17. that the bodies of the Saints shall be caught vp in the clouds, and therefore he thinketh they shall not liue in the earth: to this we answer that not the earth onely, but the heauens and earth shall be the place and seate of the blessed: that the Saints following the Lambe, whethersoeuer he goeth, Reuel. 14. 4. shall visit the earth also, and shall goe and come as it pleaseth God, as before hath been touched, qu. 32. 5. But herein we must not be too bold to wade without ground: how the Saints shall bee disposed of, whether some to heauen, some to the earth, whether the same shall be sometime in heauen, sometime in earth, or how else as it pleaseth God, we leaue these as great mysteries not reuealed: but that the Saints shall then be vpon the earth, we are certaine out of Scripture, as hath been shewed.

3. Now it remaineth to be shewed, what creatures are not like to be restored in the next world: and here we affirme this as most probable, though thereof there be no certainty, that the vnreasonable creatures, as foules, beasts, fishes, shall then cease, and be no more: of which assertion these are the reasons.

1. *Non sunt ad immortalitatem condita*, these creatures were not created for immortalitie: as the rest, which shall then remaine, the heauens, the earth, Sunne and Moone: not that they

they were *ad immortalitatem facta*, made by their conſtitution apt vnto immortalitie, as ſchoolemen giue inſtance of the heauens, which are a ſimple bodie without qualities one repugnant to another: for as *Pet. Martyr* well obſerueth, immortalitie is the franke gift of God, and it dependeth not *à vi naturæ*, from the force of nature: for naturally the heauens and earth, as they had a beginning, ſo they muſt haue an end: But in this purpoſe of God, theſe creatures, which ſhall remaine, were created of God to immortalitie, ſo were not the vnreaſonable creatures: *Bucan. loc. 37. qu. 8.*

2. Thoſe creatures beſide onely man ſhall be glorified, which ſhall immediately paſſe from their corruptible ſtate into the glorious libertie of the ſonnes of God, v. 21. and therefore the creature is likened to a woman trauailing with child, till ſhe be deliuered, v. 22. but the vnreaſonable creatures, after they are diſſolued, do not enter to glorie, they fall vnto corruption, and their life and ſpirit is extinguiſhed with them: but the heauens and earth which continue the ſame, ſhal in the ſame inſtant, when they are deliuered from corruption, receiue a glorious libertie: wherein appeareth the equitie alſo of God, that thoſe creatures which from the beginning of the world vnto the ende thereof, were ſubdued vnto vanitie for mans cauſe, as the heauens and earth, ſhall be reſtored to libertie with man, rather then thoſe creatures which are but a while vnder the ſeruitude of corruption, becauſe their time in the world is but ſhort they being renewed and multiplied by continuall generation.

3. If the vnreaſonable creatures, ſhould be reſtored, then either the ſame that were before, as the ſame bodie of man, ſhall riſe againe, or ſome other of the ſame kind newly created; but not of the firſt, for the parts of thoſe creatures die with them, and therefore their bodies ſhall not be reſtored to life: *Bucan. loc. 37. qu. 8.* nor the ſecond; there ſhall then be no new creation, for it is called the day ἀποκαταστάσεως, of the reſtitution and reſtoring af all things (not of creation,) Act. 3. 21. So *Pet. Martyr* defineth, *ſolos homines excitandos à mortuis*, that men onely ſhall be raiſed from the dead: though he will not determine of the other: whether any of thoſe kinds of creatures ſhall ſtill continue.

4. *Pet. Martyr* hath this ſaying, that no kind of creatures ſhall remaine, *niſi opus aliquod habuterа ſunt*, vnleſſe they ſhall haue ſome ſeruice or worke: for it is againſt nature to conſtitute any thing, *quod omnino ſit otioſum*, which ſhould be altogether idle, &c. then ſeeing there ſhall be no vſe of theſe creatures, which now ſerue for the vſe of man, as for his profite in feeding, clothing, carrying, labouring, or for his pleaſure, it followeth, that they ſhall not be at all.

5. And further, *nulla promiſſio facta eſt, &c.* no promiſe in the Scriptures is made concerning thoſe creatures, as there is of the heauens and earth: therefore it is probable, that they ſhall not then remaine, *Gualter.* But becauſe the Scripture is ſilent herein, certainely as a point of faith it cannot be determined: and we may here ſafely profeſſe with the maſter of ſentences, *ſe nec ſcire, quod in ſcripturis ſacris ſe non meminerit legiſſe*, that he is ignorant of that which he remembreth not to haue read in the ſacred Scripture, &c. yet in this queſtion, what is moſt probable, and commeth neareſt to the truth, the former reaſons may demonſtrate to any of vnderſtanding.

Queſt. 35. *How we are ſaid to be ſaued by hope, v. 24.*

1. For the coherence of theſe words, 1. *Chryſoſtome* thinketh the Apoſtle maketh mention of hope, becauſe he had ſpoken before of the excellent graces of the ſpirit, which he called the firſt fruits, *ne omnia in hoc tempore quæreremus*, leſt we ſhould make account of all things as preſent. 2. Some make this as a reaſon of the ſighing and longing of the faithfull, becauſe they haue onely yet things in hope: *Tolet.* 3. *Martyr* thinketh the Apoſtle anſwereth an obiection, how it may ſtand with the condition of children to ſigh and grone, becauſe yet they haue their ſaluation but in hope. 4. Some make the obiection this: how can it be ſaid that we waite for our adoption, ſeeing we are alreadie the adopted ſonnes of God in Chriſt? and ſo the anſwer ſhall be, that we haue theſe things onely in hope; *Rolloch. Piſcator.* 5. But it is rather an other argument of conſolation, to mooue the faithfull patiently to beare their tribulations from the nature of hope: *Pareus, Grynens.*

2. Hope is taken three waies in Scripture. 1. It ſignifieth generally the doctrine of faith, as 1. Pet. 1. 15. *bee readie to giue an anſwer to euerie man, that asketh a reaſon of that hope, which is in him.* 2. Hope is taken for the obiect of hope, the thing hoped for, as Gal. 5. 5. *we wait for the hope of righteouſneſſe through faith:* and afterward in this place, *hope that is ſeene,*

(that is, the thing hoped for) *is no hope.* 3. It betokeneth that godly affection of the mind, in hoping for that which is promised and beleeued, *Gryneus.*

3. *Saluation* is taken sometime for iustification in this life: Tit.3.5. *Not by the workes of righteousnes, &c. but according to his mercie he saued vs:* But here it signifieth the perfection and happie estate both of soule and bodie in the kingdome of heauen, *Pere.disp.16.*

4. But these words of the Apostle must not be so taken, as though we had onely things in hope, and nothing in possession: for we are now iustified by faith, and sanctified by the spirit: but the perfection and accomplishment of these things we haue onely in hope: *Martyr.*

5. And two conditions are considered in the things hoped for, that it is both difficult, for if it were easie and in our owne power, wee would not hope for it: and beside, though it be hard, and difficult, yet is it not impossible: for then wee should despaire altogether, and neuer hope for it: *Martyr:* and hereunto adde a third qualitie required in hope it selfe, that it is not wauering and doubtfull, for that is contrarie to the nature of hope, but it is certaine and firme, and therefore it is called the ankor of the soule, Heb. 6.19.

6. We are said to be saued by hope, not *efficienter*, not as though it were the cause of saluation, but *consequenter*, in respect of the sequele and consequent: that after we haue patiently waited and expected by hope, that the thing hoped for will certainely follow.

Quest. 36. *Of the difference betweene faith and hope.*

They differ three waies. 1. *Ordine*, in order and prioritie. 2. *Operatione*, in the worke and operation: and *obiecto*, in the obiect.

1. Faith goeth before hope, and begetteth hope: as the Apostle defineth hope, Heb.11. 1. it is the ground, *hypostasis*, or foundation of things hoped for: for first we beleeue the things promised, then we hope for them, and in the third place followeth our loue and delight in them: yet faith is not the efficient cause of hope: the spirit of God is the author, efficient, and working cause of all these graces: but the way and manner of working them is according to this order: that first we haue faith, then by faith the spirit bringeth vs to hope.

2. The operation of them is diuerse: for it is the proper effect of faith to iustifie vs, and assureth vs of remission of sinnes in Christ: but hope doth not iustifie vs: it doth by patience vphold and support the soule in the expectation of the finishing of that, which is begunne in vs by faith.

3. The obiect of them both doth differ 3. waies, *modo, gradu, tempore*, in the manner, the measure or degree, and the time: 1. In the manner, for faith relyeth vpon the promise it selfe, hope resteth in the thing promised. 2. In the measure, *initium salutis fide habetur, complementum spe*, the beginning of saluation is had and obtained by faith, the complement and perfection thereof by hope. 3. *In the time*, for faith apprehendeth the promise of remission of sinnes and iustification as present, hope is exercised in the expectation of eternall life to come.

Quest. 37. *Whether things hoped for cannot be seene.*

It will be here thus obiected, 1. We looke for heauens and earth in the next world, but they are seene: *Origen* answereth, that they are not these heauens and earth which are now visible, which we looke for; but other heauens and earth: as Saint Peter saith, we looke for new heauens and new earth, 2.Pet.3.13. for as touching these visible heauens and earth, they shall passe away, Matth.5.18.

2. *Obiect. Stephen* saw the heauens open, and Iesus sitting at the right hand of God, Act. 7. he saw that which he hoped for: *Gorrhan* answereth, he saw indeed *gloriam Christi non suam*, the glorie of Christ, but not his owne glory: hope is of those things which belong vnto a man himselfe: he saw the glorie of Christ, which shall be communicated to his members: but his participation of that glory he saw not, but hoped for it.

3. *Obiect.* Saint Paul was taken vp into the third heauen, and heard things not possible to be vttered, and beeing there he likewise saw the glorie of Christ. *Ans.* This was not any corporall sight, but a spirituall vision and sight: for Saint Paul determineth not whether his spirit were then in the bodie, or out of the bodie, when he was so taken vp.

4. *Obiect.* A man running in a race, may set his eie vpon the prize which he runneth for, & hopeth to obtaine: *Caietan* answereth: that there are two things considered in that which is

hoped

hoped for: *materiale*, the materiall part, the thing it ſelfe, and *formale* the formall part, which is the poſſeſſion and obtaining of it: the firſt may be ſeene, the ſecond is not ſeene, but only hoped for.

Queſt. 37. *What ſpirit is ſaid to helpe our infirmities, v. 26.*

1. *Chryſoſtome* by the ſpirit vnderſtandeth the ſpirituall gift of prayer, that when as the Church was in heauines, and much perplexed, then he which had the gift of praier did riſe vp, and by framing of a praier ſhewed the people how, and what they ſhould pray for: But thus it may be excepted againſt this ſenſe. 1. The ſpirit is not thus taken throughout this Chapter: and diuerſely in the ſame place to vnderſtand the ſame word is not ſo fit. 2. This ſpirituall gift of prayer, which *Chryſoſtome* vrgeth, was not generall, but giuen vnto few; but here the Apoſtle ſpeaketh of the generall ſupplie and helping of the infirmities of Gods children. 3. And this is a perpetuall conſolation of Chriſts Church, to haue their infirmities ſupported in their praiers: whereas that gift was miraculous, and was to continue but for a time.

2. *Lyranus* expoſition is more vnfit, who vnderſtandeth the ſpirit to be the Angell, which is giuen vnto euery one for his keeper, which directeth him in his praiers; but Angells are not the ſearchers of the hearts, as this ſpirit is.

3. Neither doe we with *Ambroſe* take the ſpirit here *pro gratia ſpirituali*, for the ſpirituall grace: *lib. de ſpirit. ſancti, c.* 12. the ſpirit here mentioned is the author and efficient cauſe of our comfort and help: the ſpirituall grace is onely an effect of the ſpirit.

4. Wherefore by the ſpirit here is better vnderſtood, the holy Ghoſt himſelfe, as *Origen* interpreteth, and *Ambroſe* in an other place, *epiſtol. ad Horontion.* ſo alſo *Martyr, Beza, Pareus, Tolet, Pererius.* And though the ſpirit be ſaid afterward to make requeſt for vs, that muſt not be ſo taken, as though the ſpirit were our mediatour vnto God; but he is ſaid to make requeſt, becauſe he ſtirreth vs vp to make requeſt, as the ſpirit is ſaid to crie *Abba, father*, Gal. 5.6. that is, the ſpirit maketh vs to crie Abba, father, as the Apoſtle ſaid before, v. 15. *whereby we crie abba, father.*

Queſt. 38. *What infirmities the ſpirit helpeth in vs.*

1. The ſpirit helpeth our infirmities of our vnderſtanding: for of our ſelues we know not, what is good for vs, what otherwiſe: what to be followed, what to be auoided. 2. The infirmitie of our will is helped, which is not of it ſelfe ſo ſetled on the deſire of heauenly things, as it ought to be. 3. The infirmitie of our memorie is ſuecoured, to remember Gods benefits receiued, iudgements inflicted, precepts enioyned, and our ſinnes remitted. 4. There is an infirmitie in our concupiſcence in rebelling againſt the ſpirit. 5. An infirmitie of impatience in murmuring againſt God, when affliction is ſent. 6. There is a ſpirituall ſlouthfulneſſe, in beeing vnwilling to take in hand any difficult or laborious worke of vertue. 7. And inconſtancie beſide in beeing wearie of well doing, and in not continuing and perſeuering to the end. 8. A ſpeciall infirmitie in our prayer, is to pray either *ante tempus*, for things before the time, or to aske *contraria*, things contrarie to the will of God, or *modo indebito*, in asking them in vndue manner: all theſe infirmities, and ſpecially the laſt are helped by the ſpirit.

Queſt. 40. *How we are ſaid, not to know how to pray, as we ought. v. 28.*

Auguſtine epiſt. 121. *ad. Probam.* mooueth this queſtion, how the Saints are ſaid to be ignorant how to pray, ſeeing they cannot be ignorant of the Lords prayer, which containeth a perfit rule of all things meete to be praied for.

1. *Auguſtine* anſwereth to this effect, that the Lords prayer indeed preſcribeth in generall what good things are to be deſired, and what euill things to be declined: but the Apoſtle here is to be vnderſtood to ſpeake of temporall things, as the deſire of proſperitie, and the turning aſide of aduerſitie, which are in themſelues indifferent: and herein one may erre in his deſire, as he giueth inſtance in Saint Paul, who deſired the pricke of his fleſh, wherewith he was buffeted to be taken from him, which was not graunted, as not beeing meete for him: and ſome haue their deſire in temporall things to their hurt, as the Iſraelites, when they longed for fleſh: to this purpoſe alſo *Pet. Martyr* and *Pererius*, that the Lords prayer is a rule in generall, but yet in *ſpecialibus erramus*, we may faile and erre in the

particular: and the Lords praier is of things simply good to be praied for, or simply euill to be praied against: but the Apostle speaketh here of things indifferent, as of temporall blessings or temporall afflictions.

2. But more particularly, herein appeareth our ignorance in our praier, 1. When we craue any temporal blessing, which may be to our hurt, as Sathan had his desire in afflicting of Iob, but it was of his further confusion. 2. When we pray against any affliction, which is for the triall of our faith, and so our spirituall good: as Paul would haue been deliuered from that strife and combate, which he had with his flesh, 2. Cor. 12. 3. When a good thing is asked, but of an ambitious mind, as the sonnes of *Zebede* ambitiously desired of Christ the cheifest places in heauen. 4. So some thing may be craued of a preposterous zeale, as Iames and Iohn would haue had fire come downe from heauen vpon the Samaritans, Luk. 9. 15. 5. Some thing may be asked vnseasonably and out of time, as Marie spake to Christ to supply the defect of wine, before his houre was come, Ioh. 2. 6. Yea we may faile in the desire of life eternall, in respect of the manner, though not for the thing; because we know not whether it be better for vs through prosperitie, or aduersitie to enter into Gods kingdome.

Quest. 41. *How the spirit is said to make request with sighes that cannot be expressed.*

1. The spirit is said to make request for vs, but in an other sense then Christ is said to make request for vs, v. 34. for Christ maketh intercession, *vigore meriti*, by the vigor and vertue of his merite; but the spirit is said to make request, *interpellare faciendo*, by causing vs, and stirring vs vp to make request: *Pareus: vnctione docet*, the spirit by the annointing teacheth vs how to frame and direct our praiers, *Grynens.*

2. *With sighes.* 1. *Augustine epistol.* 121. *c.* 23. expoundeth it causally, because the spirit maketh vs to sigh: and he giueth instance of that place, Deu. 13. *the Lord tempteth you*, that he may know whether ye loue him, that is, *vt scire vos faciat*, to make you to know: so also *Gregorie lib.* 2. *moral. c.* 22. 2. *Ambrose epist.* 23. doth not expound it causally but figuratiuely, as God is said in Scripture to be greeued, to be angrie, and such like things are ascribed vnto God, which agree not to the diuine nature. 3. Some adde further that the spirit is said to sigh, not onely causally because he maketh vs sigh, but instrumentally, because the spirit is said to doe that, which he worketh by his instrument, *annot.* 26. but the first sense is most apt, because to sigh and grone, can no wise agree vnto the spirit in his person, but in respect of the worke, which is by the spirit effected in vs.

3. They are called *gemitus inexplicabiles*, sighes which cannot be expressed. 1. *Origen* referreth it to the spirit it selfe: *quomodo enarrari potest, &c.* how can that be vttered, which the spirit speaketh vnto God: so also *Ambros. epist.* 23. saith they cannot be vttered, *quia sunt gemitus spiritus sancti*, because they are the sighes of the spirit. 2. *August. epist.* 121. *c.* 15. saith they cannot be expressed, because we desire that we know not, so also *Anselme*, and the ordinarie *gloss.* that cannot be expressed, which we know not. 3. *Lyranus* referreth it to the vnspeakeable desire of the Angels concerning mans saluation. 4. Some giue this sense, they are vnspeakeable, in respect of the obiect, because they are *de re inenarrabili*, of a thing not to be vttered, that is eternall life, *Gorrhan.* 5. *Pererius* vnderstandeth it of the vnspeakeable worke of the spirit in the heart of man, which is such, as cannot be vttered. 6. *Tolet* thus, *annot.* 27. because the spirit after an vnspeakeable manner praieth for vs with sighes, when we seeme to aske the contrarie: as when Ieremie and Iob complained and were impatient in their praiers, and in their heate and passion seemed to aske one thing, yet the inward intention, meaning, sighing, and groning of the heart obtained an other. 7. But wee neede not goe farre for the meaning of these words: they haue relation to the greatnes of the troubles and afflictions of the Saints, which are such, as cannot be vttered and expressed by words, but onely by inward sighes and grones, *facit gemere plus, quàm dici possit, &c.* the spirit causeth to sigh and grone more then can bee expressed: *gloss. ordinarie:* when as the tongue *verbum proferre nequit*, cannot bring forth a word, but the heart sigheth within. *Pareus.*

Quest. 42. Of these words, v. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.*

1. *Chrysostome* vndertstandeth it as before *de corde spirituali*, of the spirituall heart endued with the gift of praier, not of the holy Ghost; for then the Apostle would haue said, he that knoweth the spirit, not he which searcheth the heart: But if the Apostle should speak here of spiritu-

all man that hauing the gift of prayer, prayeth for the congregation, his ſighs are not ſuch, as cannot be expreſſed, for he vttereth them by prayer. 2. The Apoſtle maketh mention of the heart, becauſe the ſpirit immediatly maketh not requeſt, but by the moouing, and ſtirring of the heart.

2. *Origens* expoſition alſo is ſomewhat ſtrange, who interpreteth theſe words, *he maketh requeſt according to God*, of the diuine nature: that the ſpirit maketh requeſt, not according to the fleſh, but according to God: whereas Chriſt died, not according to God; that is, as hee was God, but according to the fleſh, and he maketh an other difference betweene the interpellation of the ſpirit, and our redemption by Chriſt: for Chriſt died for the vngodly, as S. Paul ſaith, but the ſpirit maketh requeſt onely for the Saints: Theſe are dangerous and violent expoſitions: *according to God*, here ſignifieth nothing elſe, but according to the will of God, as *Haymo* ſaith, *ea facit nos poſtulare, qua Deo placent*, the ſpirit maketh vs to aske thoſe things which are pleaſing vnto God.

3. Here then are three reaſons couched together to aſſure vs of the efficacie and fruit of our prayers: 1. From the nature and propertie of God, who although the inward ſighes of the heart, cannot be expreſſed by vs, nor made knowne vnto man, yet God knoweth the meaning of the ſpirit which mooueth vs to ſigh and make inward requeſts; from the manner and matter of our praiers, that according to the will of God, as the ſpirit teacheth and directeth vs: 3. From the obiect of our prayers, which are made for the Saints, for ſuch as are ſanctified by the ſpirit of God, and ſo acceptable vnto him in Chriſt.

Queſt. 43. *Of the nature, condition, and propertie of a true and liuely prayer, out of v.* 27.

In this one verſe are expreſſed, 1. The efficient cauſe of prayer, which is the ſpirit of God, which is ſaid to make requeſt, that is, to ſtirre vs vp vnto prayer. 2. The obiect of our praiers, to whom they muſt be directed, onely to God the ſearcher of the heart.

3. The forme of our prayer, which muſt be made according to the will of God.

4. The inſtrument and organe of the ſpirit, is the inward meaning, ſighing, and ſobbing of the heart and inward man, although there be no vow at all expreſſed.

5. The helping and vnderworking cauſes, are the Saints: ſo then impious and prophane perſons cannot truly pray: for they are not guided by the ſpirit of grace, who is the author of praier in vs, and the mouuer of vs to euerie good worke: *Gryneus.*

Queſt. 44. *How all things make together for the beſt to thoſe that loue God.*

1. *Caietanus*, becauſe the Greeke word συνεργεῖ, *worketh together*, is in the ſingular number, he referreth it vnto God, and putteth πάντα, all, in the accuſatiue, not in the nominatiue caſe: that it is God, which worketh all things for the beſt vnto his ſeruants: But the vſuall reading is better, *that all things worke together, &c.* for God is not ſo fitly ſaid to worke together with his creatures.

2. And they are ſaid to worke together, 1. Either among themſelues, as *Origen* ſaith, *collaborant*, they labour together. 2. Or in reſpect of the Saints themſelues, which aske theſe things of God, they worke together with them, *Haymo.* 3. Or rather they doe concurre or worke together, *cum cauſa piorum ſalutem operante*, with the cauſe, which worketh their ſaluation, namely God; *Pareus*, and before him *Haymo: cooperatur Deus*, God worketh together in fulfilling all things belonging to their ſaluation. 4. But *Pererius* ſenſe we refuſe; they are ſaid to worke together, *quia concurrere debet bonus vſus liberi arbitrij*, becauſe the good vſe of our freewill muſt concurre, &c. for what is mans freewill without the ſpirit of grace, it is able to doe no good thing of it ſelfe, as the Apoſtle ſaid before, v. 26. *that the ſpirit helpeth our infirmities, for we know not what to pray as we ought.*

3. *All things.* 1. Which is neither to be taken ſo generally, as *Origen* comprehendeth euen the ſpirit alſo that helpeth our infirmities: for the Apoſtle would not ſo ſhuffle together the Creator and the creature. 2. Neither yet is *Auguſtines* expoſition ſo fit, that extendeth it vnto the ſins of the Saints, which alſo profit vnto their ſaluation, *quia inde humiliores rediunt & doctiores*, becauſe after their repentance and riſing againe they returne more humble, and better inſtructed: *lib. de corr. & grat. c. 9.* ſo alſo *Lyran.* who addeth further, that the remembrance of their former ſins maketh for their glory, as the ſcarre of the ſoldiers wound ſetteth forth his valour: But this is not agreable to the Apoſtles mind, who ſpeaketh not here of the ſinnes, but of the ſuffrings of the Saints. 3. As theſe make the Apoſtles words too general, ſo

Haymo doth too much restraine them to the prayers of the Saints, that if they chaunce to aske vnaduisedly, yet God turneth it to their good, either in not granting that they aske, or in chaunging it for some better thing. 4. Wherefore the Apostle specially meaneth, that all things, that is, all afflictions and tribulations shall be turned to the good of the Saints: as *Chrysostome* interpreteth, *omnia, etiam tristia includit*, in saying all, he includeth also, heauie things, &c. so *Caluin*, *Martyr*, *Pareus*, with others: though it be verie true, that not only afflictions, but all things whatsoeuer shall fall out for the best: And here *Bernard* well obserueth, that all things so worke together, *vt inter hac omnia, etiam qua nihil sunt, numerentur, &c.* that among all these things, euen those are numbred, which are indeed nothing, as sicknes, death and such like, which haue no nature of their owne, but are *naturæ corruptiones*, corruptions of nature.

Bernard. ser. de fallac. pref. vitæ

4. *To those which loue God:* 1. the Apostle rather saith, *which loue God*, then which beleeue in God, for these causes. 1. For that the loue of God doth most shew it selfe in affliction, when a faithfull man is willing to endure all things for the exceeding loue of God. 2. And hereby Saint Paul doth distinguish a true faith working by loue, from a fained faith which hath no such loue, *Mar.* 3. And least any should thinke, that by the merite of their loue toward God, this benefit is obtained, for all things to worke for the best, the Apostle addeth, *which are called*, to shew, that God first loueth them in calling of them, before they could loue God, *Caluin:* and so the *ordinarie gloss.* well noteth, because the Apostle addeth, *which are called, non alicunde est, quam à prædestinatione, &c.* it is not from any other cause, that all things worke together to their good, then of predestination, it is not of their merit. 2. *Origen*, whereas *all things are said to worke together, &c.* to them that loue God, inferreth, that to them, which are not yet so perfit to loue God, but receiue still the spirit of feare, some things may fall out for the best, but not all: But though there may be diuerse degrees in the loue of God, and so some more or lesse are made partakers of this benefit, yet not only some things but all to such, as loue God, shall fall out for the best, so long, as they remaine in the loue of God: But if they haue not the loue of God at all, then nothing shall be for the best, but euen the good things shall fall out vnto their hurt: as *Chrysostome* well collecteth, that as to those which loue God, *etiam qua nocitura videntur*, euen those things, which seemed hurtfull, are for their profit; so to them which loue not God, *qua profutura videntur, damna sunt*, things which seemed to profit, are hurtfull.

5. *Called of this purpose:* 1. *Chrysostome*, *Origen*, *Theodoret*, *Oecumenius* doe vnderstand this not of the purpose of God, but of man, that God called those whome he foresaw to haue a purpose to consent vnto their calling: But this is a very erroneous interpretation: God in Scripture is said to call men not according to the purpose of men, but according to his owne purpose, as c. 9. 11. *that the purpose of God might remaine according to election.* 1. Tim. 1. 9. *Who hath saued vs according to his owne purpose and grace.* Ephes. 1. 5. *Who hath predestinate vs according to the good pleasure of his will:* in these and such other places, this purpose is interpreted to bee the purpose of God, not of men: and herein *Tolet annot.* 31. and *Pererius numer.* 107. doe well concurre together in giuing testimonie to the truth, in reiecting the erroneous interpretation of the Greeke expositors. 2. So then here the Apostle insinuateth a distinction of callings: some are onely externall, and not effectuall, some are internall by the efficacie of grace according to the purpose of God: so our Sauiour in the Gospell, *many are called, but few chosen:* he speaketh of the externall calling onely, but the Apostle here mentioneth the other effectuall calling, which alwaies and onely followeth election.

Quest. 45. Of the meaning of these words, v. 29. *Those whom he knew before he, also predestinate, &c.*

1. They are deceiued, which here doe vnderstand this foreknowledge of God, of the foresight of their faith, which should beleeue: as *Haymo*, *quos præscinit credituros, &c.* whom he foresaw should beleeue, them he predestinate: so also *Osiander*, with other Lutherans, who doe hold election to depend *ex præuisa fide*, of the foresight of faith: whereas faith is the fruit and effect of predestination, not the cause thereof: whereof more followeth to be handled among the controuersies.

2. And as we make not Gods prescience here the cause of predestination, so neither with *Caietane* doe we make predestination the cause of Gods prescience: *ratio quod sciat illa fore, est quod volendo decreuit illa fore*, the cause that God knoweth things to come, is because

cauſe he willed and decreed them to be: and *Origen* before had the like conceit, *in eo, quod futurum ſit id, quod nondum eſt, in hac voluntas magis eſt, quàm præſcientia conditoris*, in this, that what yet is not, ſhall be, therein the will rather of the Creator, then his preſcience is ſeene, &c. for in the order of nature, firſt the knowledge of a thing, which is in the vnderſtanding, goeth before the determination and decree which is in the will.

3. Neither here doe we admit their diſtinction, who would haue the foreknowledge of God onely to concerne the reprobate, and predeſtination the elect: and ſo they ſet *præſcitos*, they which are foreſeene or forknowne againſt the predeſtinate: for the Apoſtle here ſaith, that *God predeſtinate whome hee knewe before*, then are not the wicked onely ſaid to be foreſeene of God, but the elect alſo, *Beza*: nay, *Origen* well obſerueth that in the Scripture, the wicked are not ſaid to be foreſeene of God at all, not that any thing can eſcape Gods knowledge, *ſed quia omne quod malum eſt, ſcientia eius & præſcientia habetur indignum*, but becauſe whatſoeuer is euill is counted vnworthy of the knowledge or foreknowledge of God.

4. Some doe take this foreknowledge of God, *pro verbo elegendi*, for the word of electing, as 1.Pet.1.2. *Elect according to the foreknowledge of God*, *Caluin*: but here election and foreknowledge are diſtinguiſhed: foreknowledge goeth before election.

5. Wherefore by *preſcience* here, we vnderſtand not ſimply the foreknowledge of God, but his foreacknowledging, which is a knowledg with approbation: the word is not προέδω, he knew before, but προέγνω, *præcognouit*, he acknowledged before: in this ſenſe it is ſaid, *The Lord knoweth who are his*, 2.Tim.2.19. and Rom.11.2. *Hath God caſt away his people, whom he knew before*, that is, loued, approoued, for they had no good workes which the Lord did foreſee: thus *Martyr*, *Bulling*. *Parèus*, with others: and *Pererius*, *ſignificat ſcientiam approbationis*, it ſignifieth the knowledge of approbation, *diſput.21.numer.100.* wherein he croſſeth the iudgement of his fellow Ieſuite *Tolet*, who denieth, that this word doth belong at all vnto *approbation* and *dilection*, which are the acts of the will, but onely vnto the knowledge in the vnderſtanding.

6. So then here the Apoſtle ſetteth forth theſe three myſticall acts of the Bleſſed Trinitie before the world was created: the purpoſe of God, which is generall to ſaue ſome, and condemne others: then the foreknowledge and approbation of God, in electing of ſome, and refuſing of others: thirdly, predeſtination, in appointing vnto the elect, both the ende of eternall life, to the which he decreed to bring them, and in ordaining the way and means through faith in Chriſt to atcheiue that ende, *Gryneus*.

Queſt. 46. *Wherein our conformitie to the image of Chriſt conſiſteth.*

v.29. *To be made like to the image of his Sonne.* 1. *Caietans* obſeruation is ſomewhat curious, that in the originall, the word image is put in the genitiue, εἰκόνος, *of the image*, not *to the image*, to ſhew that this our conformitie is not mediately referred to Chriſt, immediately to his image, but that we muſt directly imitate Chriſt, in bearing his ſimilitude and image: for the Greeke conſtruction of the word ſignifying *ſimilitude*, requireth a genetiue caſe: and it is all one in effect, to ſay, *conformes imaginis*, as the Latine interpreter readeth, or *conformes imagini*, as *Beza*, *likenes of the image*, *or to the image*.

2. *Athanaſius epiſt. ad Serapion: Baſil.lib.5.contr. Eunom.* doe take the ſpirit of God, to be the image of the Sonne: to the which image we are made conformable in holines and puritie.

3. *Origen* referreth it to the ſoule of Chriſt, which was endued with all graces of the ſpirit, wherein conſiſteth our conformitie: to imitate thoſe vertues and ſpiritual graces which were in Chriſt.

4. *Theodoret* placeth this conformitie in beeing made like vnto the glorious bodie of Chriſt.

5. *Chryſoſtome*, *Theophylact*, herein will haue this conformitie to conſiſt, becauſe that as he is the Sonne of God, ſo we are by grace the adopted ſonnes of God: ſo alſo *Lyranus*, *filiatio adoptiua eſt quædam ſimilitudo filiationis naturalis*, the adoptiue ſonneſhip, is a ſimilitude of the naturall ſonneſhip of Chriſt.

6. But to ſpeake more diſtinctly: this conformitie to the image of Chriſt, is not in the eſſence of the diuine nature, but in diuine qualities and graces, in which ſenſe S.Peter ſaith, *We are partakers of the diuine nature, in fleeing the corruption which is in the world*, 1.Pet.1.4. that

is, in holines and puritie we must be like vnto God. This conformitie is either inchoate and begunne in this life, or perfect in the next: in this life, it is either a principall conformity vnto Christ in holines and righteousnesse, as Ephes.4.23. *We must put on the newe man, which after God is created in righteousnesse*: or it is accidentall in beeing made partakers of Christs sufferings, 1.Pet.4.13. our perfect comformitie in the next life, is to be made like vnto Christ in glorie, 1.Ioh.3.3. *When he shall appeare, we shall be like him, Gryneus.*

Quest. 47. *How Christ is said to be πρωτοτοκος, the first borne among many brethren.*

1. This is added by the Apostle, as a limitation of our conformitie vnto Christ: though there be a likenes in vs and a similitude vnto Christ, yet not an equalitie, hee still retaineth the dignitie of the first borne: so this conformitie vnto Christ is not an arithmeticall proportion, in making vs equall, but in a goemetricall, reseruing the preheminence vnto Christ the naturall Sonne of God.

2. Christ is called the first borne two wayes, first, *equiuoce*, improperly, as he is the Son of God by nature, but we are onely sonnes by grace, and so we are sonnes as he is, not in the same kind: then *vniuoce*, more properly he is called the first borne as he is man, who hath receiued in his humane nature the plenitude and fulnes of grace, and communicated it vnto the faithfull, whom he vouchsafeth to call his brethren, *Dominic.Sotus in hanc epist.*

3. *Haymo* sheweth how Christ may be said to be *vnigenitus*, and *primogenitus*, the *onely begotten, and first begotten Sonne of God*, both in his diuine and humane nature; in the diuine hee is the *onely begotten*, because he is onely the Sonne of God by nature, and so hath no brethren: he is also the first begotten, because he was *ante omnem creaturam non factus sed natus*, he was before euery creature not made, but borne; and so S.Paul calleth him the *first borne of euery creature*, Coloss.1.15. As he is man, he was the onely begotten Sonne of Marie, and the first begotten, because he first arose from the dead, first ascended into heauen: and so he is called the first borne of the dead, Coloss.1.18.

4. Yet to speake more properly and distinctly, he is said to be the onely begotten Sonne as he is God, and the first begotten as he is man, *Chrysost. Theophyl.*

5. Now herein consisted the prerogatiue of the first borne. 1. In the preheminence of birth, they were the first. 2. In their office and authoritie, they were the rulers of the house after the Father, and the Priests of the family before the Leuiticall orders were established. 3. In their inheritance, they had a double part to the rest of their brethren, and they did keepe and nourish the family, as Ioseph did who had Rubens birthright: So Christ is more excellent then his brethren: 1. in his nature, both diuine, wherein none of his brethren can partake with him; and humane, which he onely tooke without sinne. 2. In his offices he exceedeth, beeing anointed both to be our Prophet, to reueale vnto vs his Fathers will; and our Priest, in offering vp himselfe in sacrifice for vs, and now in being the Mediator of our prayers; and our King in gouerning vs by his holy spirit, and by the scepter of his word. 3. He also hath the preheminence in his glorious inheritance, hee is glorified aboue all creatures, and is of all, euen of the Angels adored; which glorie he imparteth vnto his faithfull members in measure.

Quest. 48. Of certaine doubts out of the 30. verse, *Whom he predestinate, them also he called.*

Origen here noteth certaine doubts. 1. *Obiect.* Whereas it is said, *Whom he knewe before he predestinate:* hence it will followe, that God did not foresee or foreknow those whom he did not predestinate. *Answ. Origen* here giueth good satisfaction, shewing that according to the phrase and vse of Scripture, God is said to know or foreknow some, that is, *in affectum recipere, & sibi sociare*, to affect them, and associate them to himselfe: as in this sense Adam is said to haue knowne his wife, that is, ioyned her in societie vnto him. And thus only they are foreseene and foreknowne of God, that is, beloued, approoued, whom he predestinate vnto life.

2. *Obiect.* The Apostle saith, whom *he calleth he iustifieth*, and yet there are many called which are not iustified, nor ordained vnto saluation.

Answ. Origen here propoundeth a good answer, *Videtur mihi vocationis quædam differentia, &c.* there seemeth vnto me to be a certaine difference of callings, &c. but *Origen* proceedeth not well in the explication of this distinction: some (saith he) are called, *secundum propositum boni*, according to their good purpose, but some are called, that haue no such good

good purpoſe at all: whereas the difference of callings is not in the purpoſe of the heart, but in the grace of God, which maketh vnto ſome their calling effectuall, which ſome wanting that grace doe reſiſt and diſobey: ſo *Haymo* interpreteth well, *quos vocauit per gratiam*, whom he called by grace. There is then an externall calling onely, without the inward worke of grace, and with this, election is not alway ioyned, there is beſide an inward effectuall calling by grace, concurring with the outward, and this neceſſarily followeth predeſtination, and this the Apoſtle ſpeaketh of here.

3. *Obiect. Whom he calleth he iuſtifieth, &c.* Hence it will followe, *nihil culpæ habere, &c.* that there is no fault in them which are not iuſtified, becauſe they are not called. *Anſ. Origen* anſweareth, that iuſtification, *non ex ſola vocatione pendet*, doth not depend onely of vocation: but from the deſire which men haue vnto their ſaluation, whereby their vocation is made effectuall: but this is dangerous to make the efficacie of ones calling to depend vpon his owne will and deſire: and it is contrarie to the Apoſtle, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie*, Rom.9.16. The better anſwer is: 1. That no man that is called outwardly by the preaching of the word, and yet thereby is not conuerted vnto God, can excuſe himſelfe, ſeeing he reſiſteth the grace of God offered. 2. In that God giueth more grace vnto ſome, then to others, whereby their calling is effectuall, no other reaſon can be giuen thereof then the good pleaſure of God, and we muſt not diue too deepe into Gods ſecrets, to know a reaſon of his doings.

4. *Obiect.* But why doth the Apoſtle omit *ſanctification*, ioyning vnto iuſtification, glorification: the anſwer is, that ſanctification muſt be vnderſtood, and it is here by a *ſynechdoche* included in iuſtification, as the more principall: yet otherwhere the Apoſtle expreſſeth them both, as 1.Cor.6.11. *But ye are ſanctified, but ye are iuſtified, Pareus.*

5. *Obiect.* But why doth the Apoſtle ſpeake as of a thing alreadie paſt and done, *hee hath glorified:* whereas the glorification of the Saints is yet expected. 1. *Origen* anſwereth that there is a double kind of glorie, one, *quam iuſtificati in vita præſenti, &c.* which the iuſtified doe enioy in this life preſent; an other, *quæ ſperatur in futura*, which is hoped for in time to come. 2. Some anſwer that it is true of many of the Saints, that they are now glorified in heauen: but the Apoſtle ſpeaketh in generall of all that are iuſtified by Chriſt, not of ſome onely. 3. Therefore I preferre *Haymo* his ſolution, who ſaith it is the manner of Scripture, *ſic narrare futura tanquam præterita*, to ſpeake of things to come, as alreadie done and paſt, becauſe of the certaintie of them.

Queſt. 49. *Of the difference between the purpoſe or counſell of God, his preſcience and predeſtination.*

Seeing the Apoſtle here mentioneth theſe three together, v. 29. 30. it ſhall not be amiſſe briefly to ſhew the difference between them.

1. The purpoſe of God, προθεσις, 1. hath other names beſide in Scripture, as his determinate counſell, Act.2.23. the good pleaſure of his will, Epheſ. 1.4. and the counſell of his owne will, Epheſ.1.11. 2. The purpoſe of God and his prouidence differ: for the one is generall concerning the gouernment & diſpoſition of all things in the world, the other ſpecially concerneth the ſtate and condition of men: but more diſtinctly the purpoſe of God is taken three wayes: 1. generally it ſignifieth the counſell of God for the adminiſtration of all things in generall, as Epheſ.1.21. *He maketh all things according to the counſell of his owne will:* and in this ſenſe the prouidence and generall purpoſe of God, are all one. 2. it is taken for the counſell of God in electing of ſome, and reiecting of others: as Rom.9.11. *That the purpoſe of God might remaine*, where the Apoſtle ſpeaketh of the election of Iacob, and the reiection of Eſau. 3. it more ſpecially ſignifieth the counſell of God touching the ſaluation of the elect: as it is taken here, v.28. *called of his purpoſe.*

2. Concerning the preſcience of God, προγνωσις. 1. This difference there is betweene the knowledge of God and his preſcience or foreknowledge: the knowledge of God is not onely extended to the things which are, haue beene, or ſhall be, but euen vnto the things which neuer were, neither ſhall be: but his preſcience is onely of thoſe things which ſhall haue a beeing. 2. Gods preſcience is taken two waies, either for his generall foreſight not onely of thoſe things which the Lord himſelfe intendeth to doe, but euen of the euil, which he decreeth to ſuffer to be done: and thus as well the reprobate are foreſeene of God, as the elect: in this ſenſe the Apoſtle ſaith, Act. 15.18. *From the beginning of the world, to the ende, the Lord knoweth all his workes:* ſecondly, it ſignifieth, not the ſimple and abſolute knowledge

ledge of God, but his liking and approbation of that which he knoweth, as 2. Tim. 2. 19. *The Lord knoweth who are his:* and thus S. Paul vnderstandeth Gods prescience here, *those which he knew before he predestinate, v. 26.* 3. Out of this prescience and approbation of God proceedeth his election: that vpon whom he casteth his loue and affection, hee electeth and selecteth them from the rest, whom he leaueth to themselues, as S. Peter ioyneth them together, 1. Pet. 1. 2. *Elect according to the foreknowledge of God.*

3. Concerning predestination, called προόρισμος. 1. It is taken either generally for the determination of God, touching the saluation of the elect, and the condemnation of the reprobate: as *Fulgentius* defineth predestination, *est præparatio operum dei, &c.* it is a preparation of the workes of God, which in his eternall counsell hee decreed to doe, to shewe his mercy or his iustice in: in this sense it is found in Scripture, *Pareus:* though there bee other words equiualent, as some are said to be προγεγραμμένοι, *foreordained to damnation, Iud. 4.* and the vessels of wrath are said to be *prepared to destruction,* Rom. 9. 22. *Gryneus.* Or predestination is taken more specially for the decree and appointing of such as are elected vnto euerlasting saluation: as *Augustine* defineth it to bee *præparatio beneficiorum Dei, &c. The preparing of the benefits and mercies of God, whereby they are most certainely deliuered, that are deliuered:* and the ordinarie glosse defineth predestination to bee *præparatio gratiæ,* a preparation and appointing of grace. 2. Predestination is not onely of the ende, but of the meanes tending thereunto: as the elect are predestinate to bee called, iustified, adopted in Christ, and to be in the ende glorified: as Ephes. 1. 4. *He hath chosen vs to him, &c. that wee should be holy:* and vers. 5. *He hath predestinate vs to bee adopted thorough Iesus Christ:* but this part of predestination, which decreeth the meanes to bring the elect to saluation, is properly called ordination, as Act. 13. v. 48. as many as were τεταγμένοι, *ordained to euerlasting life, beleeued:* the meanes vnto eternall life, which is faith, falleth vnder the ordinance of God.

4. Concerning election ἐκλογή, 1. Some thinke that it followeth predestination in order, in respect of vs, for with God there is no distinction of time, and order in these things: as *Bucanus, loc. 36. quæst. 3.* but it rather goeth before as the Apostle first saith, Ephes. 4. 1. 4. *Hee chose or elected vs in him, &c. that wee should bee holy,* then he saith, v. 5. *Who predestinate vs, &c.* and v. 11. *In whom also we were elected beeing predestinate:* for first the persons are elected, and then the thing is decreed, which is predestinate vnto the elect, namely, eternall life, with such things as doe accompanie it. By election then such as shall be saued are sorted out: which word the Apostle vseth, Ephes. 1. 11. *We are sorted out,* ἐκληρώθημεν. 2. This then is the order: first, there is the purpose of God in generall to glorifie his name in saueing some. 2. then he foreseeth, liketh, and approoueth a certaine number according to his good pleasure, whom he chooseth out, electeth, and separateth from the rest; then hee doth predestinate them vnto euerlasting life, and ordaineth the way and meanes, whereby they are brought vnto life.

Quest. 50. Of these words, v. 31. *If God be on our side, who can be against vs?*

1. This word *if,* is not *dubitantis,* but *ratiocinantis,* a word of doubting, but of reasoning, inferred out of the premisses: as *August. serm. 16. de verbis Domini,* hath reference here to the next verse before, whom God hath predestinated, called, iustified, glorified, with them hee must needs be: *Origen* whom *Pareus* followeth putteth this backe to all before alleadged in this chapter: as that the spirit of God dwelleth in vs, that we haue the spirit of adoption, and are the heires and sonnes of God, and so rehearseth the rest: if God be thus with vs, how can we miscarrie: so also the *ordinar. gloss.* following *Augustine,* God is with vs, *prædestinando non existentes, vocando auersos, mortificando peccatores, glorificando mortales,* in predestinating vs when as yet we were not, in calling of vs beeing strangers, mortifying vs beeing sinners, in glorifying of vs beeing mortall.

2. *Origen* here also well obserueth, that where the Apostle saith, *Who can be against vs?* he denieth not, but that we haue many aduersaries, but they cannot preuaile against vs: so also *Chrysostome, contra nos est ipse orbis,* the world is against vs, people, tyrants, yea our owne kinred: but they are so farre from hurting vs, that will they, nill they, *causa sint nobis coronarum,* they are vnto vs a cause of a greater crowne.

Chrysostome here further noteth the great priuiledge of the faithfull, *quam non habere poterit, qui diademate conspicuus,* which yet he cannot haue that weareth a crowne of his head:

for

for he hath many that riſe vp againſt him, barbarous and others, yea many of his owne rebellious ſubiects: but againſt the faithfull none can ſtand or preuaile.

Queſt. 51. Of thoſe words, v.32. *Which ſpared not his owne Sonne.*

1. *He ſpared not his owne Sonne.* His onely Sonne by eternall generation, not any of his adoptiue ſonnes: ſuch as the faithfull are, whom the Apoſtle before called the ſonnes of God by adoption, *Origen:* and this ſetteth forth the vnſpeakeable loue of God, in that he ſpared not, the moſt precious and deareſt thing vnto him, as Abrahams obedience was commended, in that he was willing at Gods commandement to haue offered vp in ſacrifice his only ſonne Izaac, *Martyr.*

2. And it is more to ſay, *he ſpared not*, then he gaue, to ſhewe the greatneſſe of the loue of God, that ſpared not his greateſt treaſure for our redemption, *Bucer:* as *Mauritius* the Emperour, would not ſpare his treaſure to redeeme the Chriſtians, captiues with the Perſians, which turned to his ruine.

3. *But gaue or deliuered him:* 1. God gaue his Sonne, and the Sonne alſo gaue himſelfe for vs, and both of loue: Iudas alſo deliuered him vp in betraying him, but of malice: *habebit ille mercedem malitiæ, Chriſtus laudem gratiæ*, he ſhall haue the reward of his malice, & Chriſt the praiſe of mercie, *gloſſ. ordinar.* 2. And this ſetteth forth the loue of God the more, *quod non ſimpliciter, ſed occiſioni tradidit*, that God gaue not his Sonne ſimply, but vnto ſlaughter, *Chryſoſt.* 3. And he gaue him for vs all, *non ſolum pro ſanctis & magnis, ſed & pro minimis, &c.* not onely for the Saints and great ones, but euen for the leaſt, *Origen: etiam pro vilibus, ingratis, & inimicis*, yea for vile perſons, vnthankefull, ye his enemies, *Chryſoſt.* but the Apoſtle putteth in this limitation, *for vs all*, that is, which beleeue: Chriſts redemption is ſufficient *mille mundis redimendis*, to redeeme a thouſand worlds, if they had grace to beleeue, but it is onely auaileable for the faithfull: *Pareus:* as *Origen* ſaith, he was giuen, *pro minimis qui ſunt in eccleſia*, euen for the leaſt that are in the Church.

4. *How ſhall he not with him giue vs all things.* 1. The word is χαρίσεται, *freely giue*, which ſheweth that all things are freely giuen vs of God, without any merit or deſert of ours, *Pareus.* 2. All things are giuen vs with Chriſt, both becauſe in him are all the treaſures of wiſdome and knowledge, ſo that he which hath Chriſt, hath all other ſpirituall graces, he that hath Chriſt hath all things: as alſo becauſe Chriſt is made heire and Lord of all, we together with him are alſo heires of all things, *Origen: quid de opibus dubitas, cum herum habeas*, what needeſt thou doubt of riches hauing the maſter and Lord himſelfe, *Chryſoſtome:* all things *ſuperiora ad fruendum, equalia in futuro ad conviuendum, inferiora ad dominandum*, both things ſuperiour, as the Bleſſed Trinitie to behold, and enioy things equall, as the Angels to liue with, and inferiour to haue rule ouer them, *gloſſ. ordin.* in the preſent righteouſneſſe, and in the time to come life euerlaſting, *gloſſ. interl.* 3. And as Chriſt with all his treaſures and graces, is giuen vnto vs, ſo we are giuen to him: as Apoſtle ſaith, 2. Cor. 3. 22. *Things preſent, things to come, are all yours, and ye Chriſts:* but here is the difference, Chriſt is giuen vnto vs freely, without any merit of ours, but we are not giuen vnto Chriſt freely, he hath purchaſed vs with his blood.

Queſt. 52. *How nothing can be laid to the charge of the elect.*

1. *Lyranus* referreth this to the finall iudgement, when none ſhall dare to lay any thing to the charge of Gods choſen, but the conſolation is more generall, euen in this life is the comfort of Gods children, that no accuſation laid in againſt them, can doe them hurt: though Sathan accuſe them, the law condemne them, yet God is greater, that doth iuſtifie them.

2. *Auguſtine lib. 3. de doctrin. Chriſtian. c. 3.* whom *Haymo* followeth, doth reade all with an interrogation: *Who can lay any thing to the charge, &c. God which iuſtifieth?* and then the anſwer muſt be ſupplyed, *no:* ſo alſo the next clauſe, *who ſhall condemne? ſhall Chriſt?* but the better reading is in both clauſes onely to reade the firſt part interrogatiuely, and then the anſwer followeth containing the reaſon, why none can accuſe the Lords elect, becauſe God doth iuſtifie them, nor any condemne them, becauſe Chriſt died for them: ſo *Chryſoſt.* and *Hilarie lib. 10. de Trinitat.*

3. Two reaſons are giuen why no accuſation can take place againſt the elect: becauſe they are elected, and ſo Gods purpoſe cannot alter, or change toward them: and Chriſts redemption

demption is sufficient to deliuer them: which is set forth in fowre degrees: he died for the expiation of our sinnes, rose againe for our righteousnes, is ascended and sitteth at the right hand of God, from whence he sent his spirit, and he maketh intercession for vs, whereby his merits are effectually applyed vnto vs.

4. But *Origen* giueth here a corrupt glosse vpon this word *elect*, *nisi electus fueris, nisi in omnibus te probabilem exhibueris, &c.* vnlesse thou be an elect and choise one, and approoue thy selfe in all things, thou shalt haue thine accuser: and *Chrysostome* likewise interpreteth this election of the present state of integritie, which euery one is found in; and he vseth this similitude, like as a breaker of horse, *pullos eligit, &c.* maketh choise of the best colts which he seeth to be meetest and fittest to runne, so God maketh choice of soules: true it is, that God electeth none, but holinesse and integritie of life doth followe and accompanie them: yet is it not their owne integritie, but the righteousnesse of Christ, which doth free them from accusation in this world, and from condemnation in the next, as the Apostle sheweth, v. 34. that none can condemne vs, seeing Christ hath died for vs.

Quest. 53. *How Christ is said to make request for vs.*

1. *Chrysostome* vnderstandeth this interpellation and making of request, of the loue of Christ toward vs, and the care of his Church which he still hath, and otherwise he thinketh he maketh not intercession: so also *Theophylact*, the Apostle hereby sheweth nothing else, *quàm summam eius in nos charitatem*, then his exceeding great loue towards vs.

2. *Theodoret* and *Oecumenius* interpret it of the representation of Christs humanitie, and the exhibiting of his glorious bodie in the sight of his Father: so also *gloss. interlin.* he maketh intercession, *representatione humana*, by the representing of his humane nature: the sight whereof is a continuall postulation or request for vs.

3. *Rupertus lib. 9. de diuin. offic. c. 3.* referreth this intercession to the sacrifice of Christ vpon the crosse, the efficacie and vertue whereof still remaineth and cryeth vnto God for mercie for vs: to this purpose also *Haymo: Lyranus* addeth further, yet speaking therein without any good warrant, that Christ doth make request for vs, *ostendendo latus & vulnera*, by shewing his side and wounds: *Caluin* saith, that Christ is not to be imagined to be as a suppliant petitioner for vs, but he appeareth by the vertue of his death and resurrection, *quæ viuæ orationis efficaciam habent*, which haue the efficacie of a liuely prayer.

4. *Ambrose* thinketh that Christ doth still *preces fundere*, powre out prayers vnto God as he is man, euen in the proper signification of the word: so also *Gregor. Nazian. orat. 4. Theolog.* and *Origen* he thinketh further, that Christ still offereth prayers, *cum luctu & lachryma*, with wailing and teares, *hom. 7. in Leu.* which are not seemely for that place of glorie. And that Christ still offereth vp vocall prayers, *Tolet* is of opinion, *annot. 35.* whose reason is, because euen the Saints beeing in glorie doe now offer prayers: *Pet. Martyr* also thinketh that Christ doth now *fundere preces*, powre out his prayers for vs, because he still is our high Priest for euer.

5. *Cyril*, cited by *Oecumenius*, taketh this making of request for vs, to bee that vehement and earnest prayer, which our Blessed Sauiour made in the daies of his flesh, the force, effect, and efficacie whereof remaineth still.

6. Now then out of all these, to take somewhat: this interpellation or request, which our Sauiour maketh, is performed, 1. Both by *appearing now in the sight of God for vs*, Heb. 9. 24. 2. By the euer enduring force and efficacie of his blessed sacrifice once offered vpon the crosse, Heb. 10. 19. *With one offering hath he consecrated for euer, them that are sanctified.* 3. By his will and desire, that the elect should be alwaies acceptable to his Father in him, Heb. 10. 10. *By which will we are sanctified.* 4. By the vnchangeable loue of God toward Christ being well pleased alwaies in his Sonne, and assenting vnto his holy will and desire, *This is my beloued Sonne in whom I am well pleased*, Matth. 3. 17. *Pareus.*

7. But that it is not necessarie, that Christ should make any vocall or formall prayers, it may be thus shewed. 1. *Chrysostome* thus reasoneth, *si eadem cum patre potestate, &c.* if hee by one and the same power with the Father, doth raise and quicken the dead, and doe all other things, *quomodo precatione opus habet, &c.* how hath he need of praying to helpe vs? 2. An other reason he taketh from the greater to the lesse, that seeing Christ hath *propria potestate, &c.* by his owne power deliuered vs from condemnation, made vs the Sonnes of God, and performed all other necessarie things for our redemption, *naturamq; nostram in regali*

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regali throno conſtitutam oſtentat, &c. and now ſheweth in heauen our nature placed in a Princely throne, *ad facilia illa & minuta*, hath he now neede of prayer to finiſh thoſe ſmall things which are behind? 3. As the Sonne is ſaid to make requeſt for vs, ſo God is ſaid to entreate and beſeech vs, 2.Cor.5.10. and the holy Spirit alſo maketh requeſt for the Saints, Rom.8. 27. yet neither God the Father, nor the holy Spirit doe theſe things otherwiſe then by their inſtruments and effects: we muſt not imagine any formall prayers to be made, we muſt not conceiue any thing to bee done, *quod maieſtate illa ſit indignum*, which is vnmeete and not beſeeming the diuine maieſtie: ſo Chriſt is ſaid to make requeſt, by the merit and efficacie of his death, and the continuall demonſtration of his loue: to this purpoſe *Chryſoſtome*: though it muſt be confeſſed, that Chriſt beeing God and man otherwiſe maketh interceſſion for vs, then either God the father, or the holy ſpirit, which tooke not our nature vpon them. 4. That Chriſt vſeth no formall or interſtinct prayers it is euident by that place, Ioh.11.41. *Howbeit thou heareſt me alwaies, but becauſe of the people that ſtood by I ſaid it, that they may beleeue that thou haſt ſent me:* hence two reaſons may be gathered, that if Chriſt pray, he alwaies prayeth, he alwaies is heard: his interceſſion then is his continuall will and deſire which is heard: Chriſt ſpake in his prayer, that others hearing might beleeue, but now there is no ſuch cauſe in heauen, therefore now no ſuch occaſion is of formall and diſtinct prayers. 5. *Tolets* argument is nothing, for the Saints now make no formall prayers in heauen, but by their voices and deſires; Reuel.6.9. the ſoules vnder the altar crie vnto God: and Chriſt is a Prieſt for euer after the order of Milchiſedech, in that the fruits of his paſſion and mediation continue for euer, though ſuch diſtinct and formall prayers bee not powred out.

Queſt. 54. *Whether Chriſts interceſſion and interpellation for vs, doe extennate the merit of his death.*

1. *Obiect.* This doubt may be mooued, becauſe that ſeemeth not to be of ſufficient merit, which needeth a further ſupply: now if Chriſts mediation for vs, be a ſupply vnto his death and paſſion, then was not that alone ſufficient.

Anſw. 1. The interceſſion of Chriſt is not to merit our redemption, which is purchaſed by his death, but to apply vnto vs, ratifie, and confirme our ſaluation merited by Chriſts death: ſo that the worke of our redemption is perfited by Chriſts death, and in reſpect of the work it ſelfe nothing can be added: but on our part, becauſe we are weake and doe often fall into ſinne, our ſaluation had need continually to be confirmed & applyed vnto vs, to which end Chriſts mediation helpeth. 2. Like as other meanes, as the hearing of the word, prayer, the receiuing of the Sacraments doe not argue any imperfection and inſufficiencie in the worke of our redemption, but in vs that haue neede of ſuch helpes and ſupplies, whereby Chriſts death is applyed. 3. And whereas Chriſts mediation is grounded vpon the merit of his death and paſſion, it is ſo farre from detracting to the merit thereof, that it rather amplifieth and ſetteth forth the dignitie of it.

Queſt. 55. *What charitie the Apoſtle ſpeaketh of, from which nothing can ſeparate vs.*

1. *Chryſoſtome, Oecumen. Theophyl. Origen*, and moſt of the Greeke and Latine expoſitors, as *Auguſtine, Amb.* do vnderſtand this of the actiue loue which we beare toward God: but it is better referred vnto the paſſiue loue, wherewith we are beloued of God: for 1. This is more agreeable to the Apoſtles ſcope, who hitherto hath vrged the loue and mercie of God toward vs, in our predeſtination, vocation, iuſtification, in giuing his owne Son for vs, *Mart.* 2. The Apoſtle ſo expoundeth himſelfe, v.39. *the loue of God which is in Chriſt Ieſus, Gryn.* ſo alſo is it taken c.5.5. *the loue of God is ſhed abroad in our hearts, by the Holy Ghoſt. Par.* 3. And our loue toward God, *ſæpenumero fluctuat*, doth oftentimes wauer and fadeth in vs, as in Dauid, 2.Sam.11.4. and ſo it were a verie vnſtable foundation for vs to ſtay vpon, *Pellic.* The Apoſtles meaning then is, that no kind of trouble or affliction which the world taketh to be ſignes of Gods anger, can yet ſeparate vs from the loue of God, and make vs leſſe beloued of him.

2. Then the Apoſtle rehearſeth ſixe ſeuerall kinds of affliction, which are incident to the children of God: the vulgar Latine numbreth ſeuen, adding one more, namely perſecution, which is not in the originall. *Lyranus* ſorteth them into this order: theſe paſſions and ſufferings of the Saints, are either death it ſelfe, ſignified by the ſword: or diſpoſitions to death, either *nearer*, or more *remote*, and further off: the *nearer*, are either in reſpect of the thing, as *danger*, or in the apprehenſion thereof, *anguiſh:* the more remote, are either in *ſubſtractio-*

ne necessarij, in the substracting of necessarie things, as of food in famine, of rayment in nakednes: or *in illatione nocumenti*, in the offring and bringing in of some hurt; as in *tribulation*: But the sorting out of these into their seuerall places doth inuert the order wherein the Apostle hath placed them, which it is safest to follow.

3. The Syrian translator readeth, for *vs*, who shall separate *me*: which reading *Beza* seemeth to approoue, because thereby the Apostle sheweth how euerie one should make particular application of his faith to himselfe, and the Apostle was not so secure of other mens faith, as so to pronounce of them: But the Greeke text is more authenticall, which readeth, *vs*: and *Osiander* verie well obserueth thereupon, that the Apostle speaketh not of his owne person alone, but of all the faithfull in generall, to shewe this certaintie of saluation, to belong vnto all that beleeue.

Quest. 56. Of these word, v.36. *For thy sake are we killed all the day long.*

1. *Caluin* obserueth, and *P. Martyr* noteth the same, that the 44. Psalme from whence this testimonie is alleadged, describeth rather the persecution of the Church of God vnder *Antiochus*, then vnder the Chaldeans: for they were carried into captiuitie, and afflicted by the Chaldeans for their idolatrie: but vnder *Antiochus* they suffred for giuing testimony to the law: and therefore it is said, *for thy sake are we killed, &c.*

2. *For thy sake:* Simply to be killed or put to death is not commendable, but it is the cause, which maketh the suffrings of the Martyrs glorious and honourable: and there are three things requisite in true *Martyrdome:* first the cause, they must suffer for Christs sake, Matth.5.11. then their person, that they be righteous and innocent, men of integritie, not offenders and euill liuers, for then they cannot suffer for righteousnesse sake, Matth. 5.10. lastly the end must be considered, that they do it not for vaine glory, but in loue to God, and his Church: as the Apostle saith, *If I giue my body to be burned, and haue no loue, it profiteth me nothing, Martyr.*

3. *All the day:* 1. *Chrysostome* referreth it to the minde which is alwaies readie and prepared to suffer for Christ. 2. *Origen, omni vitæ tempore*, all the time of the life: so also *Haymo: iugiter*, continually, *Pellican: sine intermissione*, without intermission, *Paræus*. 3. *Pet Martyr* vnderstandeth it of the continuall expectation of death in the time of persecution, so also *M. Caluin*. 4. *Osiander* applieth it to the number of those which are persecuted to death: the tyrants are not content with the death of some fewe, *sed grassantur in quam plurimos*, they rage against many. 5. *Gryneus* vnderstandeth, by all the day, all the time of the world, since the persecution of *Abel:* but the second sense before seemeth to be the fittest.

57. Quest. *Wherein the faithfull are compared vnto sheepe: We are counted as the sheep for the slaughter*, v.36.

1. *Gorrhan* here obserueth eight seuerall points, wherein they are resembled vnto sheep. 1. For their innocencie. 2. Their patience. 3. Their immolation and offering vp in sacrifice. 4. Their doctrine is as the milke. 5. Their godly conuersation as the fleece. 6. The tyrants and persecutors are toward them as wolues. 7. They are fruitfull, in bringing forth many children vnto God, as sheepe that bring out twinnes. 8. They are obedient to Christ our cheife shepheard, as the sheepe heare the voice of the shepheard.

2. But these resemblances are somewhat farre fetched, and concerne not the scope of the Apostle here: herein therefore this similitude consisteth. 1. As *Chrysostome, Theophylact, Haymo, quia occidantur sine reluctatione*, they are slaine without any resistance. 2. *Sunt simplices*, they are simple as beseemeth the flocke of Christ, *Martyr*. 3. Like as butchers draw out the sheepe to be killed at their pleasure, so tyrants vpon euery occasion make slaughter of Gods seruants, euen as butchers slay their sheepe: as it happened in France in the great massaker, at *Paris, Lyons, Orleans*, and other places, *Gryneus*. 4. Like as sheepe are killed for their flesh and fleece, so *tyranni bona martyrum rapiebant*, did ceaze vpon the goods of the Martyrs. 5. Herein appeareth the conformitie betweene Christ and his members, who was as a sheepe lead to the slaughter, Isa.53.7. *Bucer*. 6. Adde hereunto, they are counted *sicut oues morbidæ*, as specked and diseased sheepe, and so killed, *Gorrhan*.

58. Quest. *How the faithfull are said to be more then conquerours.*

1. The vulgar Latine readeth onely *superamus*, *wee ouercome*, so also *Haymo*, and

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the Syrian tranſlator ſo interpreteth; but the word in the original is ὑπερνικῶμεν, we do more then ouercome.

1. Which is diuerſly expounded. 1. *Baſil in Pſal.*114. giueth this ſenſe, he ouercommeth which giueth not place to thoſe troubles which are neceſſarily inflicted vpon him, he doth more thē ouercome, *qui vltro accerſit moleſtias, &c.* which willingly doth offer himſelfe to endure more, then is laid vpon him: as *Origen* giueth inſtance in Iob, who beſide the plagues which were laid vpon him by the malice of Sathan, did of himſelfe adde vnto his ſorrowes, as in renting his garments, and ſcraping his ſore wounds with a potſheard, &c. but this obſeruation ſeemeth ſomewhat curious. 2. *Chryſoſtome* and *Theophylact* better referre it, both vnto the afflictions which they ſuffer, the perſons which doe ſuffer, and the perſecutors which procure their ſuffrings: in the firſt, which are tentations to trie them, they are more then conquerors, triumphing in thoſe things, *in quibus inſidias patimur*, wherein wee are ſought to be ſupplanted, and concerning the perſons of the ſufferers, they ouercome with great facilitie, *ſine ſudore & labore*, without ſweat or labour: and concerning the perſecutors, *flagellati flagellatores vicimus*, we beeing whipped ouercame the whippers: the patience of the Saints, which is inuincible, vanquiſheth and wearieth the tormentors. 3. But the fitteſt ſenſe is, that we are more then conquerours, becauſe the Saints are not onely not broken and terrified with their manifold ſuffrings, but doe alſo glorie and reioyce in their tribulation: *Beza*: and are brought vnto an heauenly kingdome, wherein the excellencie of the victorie appeareth, *Oſiand.*

Queſt. 59. Of the diuerſe interpretations in generall of the 38. 39. verſ. *I am perſwaded that neither life nor death, &c.*

1. *Hugo Card.* here obſerueth that the Apoſtle rehearſeth an eleuen ſeuerall impediments, which might hinder the certaintie of our ſaluation, which is *numerus tranſgreſſionis*, the number of tranſgreſſion, becauſe it exceedeth the number of the commandements by one: and ſo hereby he thinketh whatſoeuer to be meant, whereby a man may be ſeduced or induced to tranſgreſſe: but this obſeruation, beſide that it is curious, is builded vpon a falſe ground, for there are but onely tenne particulars named by the Apoſtle, the eleuenth *neq; fortitudo*, nor ſtrength, is inſerted by the Latine tranſlator, not beeing in the originall: and *Auguſtine* omitteth it, in citing of this text, *lib. de grat. & liber. arb. c.*17. though it be found in the allegation of *Hierome*, *epiſt. ad Algaſ. qu.*9. yet ſeeing neither the Greeke originall, nor the auncient Syriake tranſlation hath it, it is better omitted.

2. *Gorrhan* ſetteth out this enumeration of the Apoſtle in diuerſe heads: as all kind of actions doe either tend *ad eſſe*, or *bene eſſe*, to the beeing of man, or his well beeing: the beeing of man is either preſerued, and that is by *life*, or deſtroied by *death*: that which tendeth vnto mans well beeing, is either by the ſpirituall creature onely, or by the corporall onely, or from the creature partly ſpirituall, partly corporall, which is man: the ſpirituall creature is expreſſed by 3. names, Angels, principalities, powers: the corporall is diſtinguiſhed in reſpect of things preſent or to come: the creature both ſpirituall and temporall, is ſet forth with three diuerſe actions, as of violence, ſignified by *fortitude or ſtrength:* of craft and ſubtiltie, called *depth*, or of proſperitie, called here *height:* But this curious diuiſion agreeth not with the ſimple and plaine enumeration, which the Apoſtle vſeth, and beſide he groundeth this conceit vpon the Latine text, which addeth one word *fortitudo*, more then is in the originall, he fayleth alſo in the particular explication, of things preſent, things to come, *height*, *depth*, as ſhall be ſeene afterward.

3. *Origen* obſerueth well that as the Apoſtle had rehearſed before *omnes humanas tentationes*, all humane tentations, v.35. as famine, nakednes, the ſword, and ſuch like, now he reckoneth vp tentations, *maiores humanis*, greater then humane tentations: as he ſpeaketh of Angells, principalities, powers: But that other note of his is not ſo good: that whereas before the Apoſtle ſpake, *confidenter*, confidently, ſaying, *in all theſe we are more then conquerours:* yet here *valde tenuiter ait*, he ſaith ſomewhat ſlenderly or faintly, not *that we are more then conquerours*, as before, but *nothing can ſeparate vs, &c.* whereas in truth, the Apoſtle ſaying, *I am perſwaded*, ſpeaketh no leſſe confidently then before.

Quest. 60. *Of the diuerse interpretations in particular.*

1. *Death nor life.* 1. *Origen* vndestandeth *by death*, the death of the soule, which is a separation from God, and by life, the life of sinne. 2. *Chrysostome* applyeth it to euerlasting death, and an other immortall life: that though they could promise vnto vs an other immortall life, to separate vs from Christ, we ought not to giue consent. 3. *Osiander* interpreteth *mors horrenda, vita arumnosa*, an horrible death, and a miserable life. 4. *Lyranus* vnderstandeth, *amor vitæ*, the loue of this life, and the feare of death, the one threatned by persecutors, the other promised. 5. But it may be more generally taken, for *omnia discrimina*, all perills which put the life in danger: *Mart. omnia extrema, secunda & aduersa*, and all exceeding great prosperitie or aduersitie.

2. *Angels, principalities, powers.* 1. *Origen* vnderstandeth only the euill Angels, and aduersarie powers, so *Osiander* also. 2. *Chrysostome* onely the good Angels, and *Hierome*, so also *Lyranus*, and they vnderstand it by way of supposition, that if the good Angels should seeke to withdraw vs from Christ, which is impossible, yet we should not giue eare vnto them: so the Apostle hath the like supposition of the good Angels, Galat. 1. 8. *Calv.* 3. But we may better vnderstand the Angells good and bad, *Mart. Gryn. Parens*, who by principalities and powers vnderstandeth the kingdomes and commanders of the world: but they are titles rather giuen to the Angels, as Ephes. 1. 21. *Grynæus* following *Chrysostome*.

3. *Things present, nor things to come.* 1. Not in this world and the next, as *Origen* here hath a speculation of the passage of the soule out of the bodie, which in that instant is many times seduced and deceiued by the euill spirits. 2. But he meaneth the dangers of this life present, or to come, *Mart. Par.* 3. He maketh no mention of the things past, for they are ouercome alreadie, *Lyran.* and as for our sinnes past, they are forgiuen vs in Christ, *Gryn.*

4. *Neither height nor depth.* 1. *Origen* vnderstandeth it of the spirits in the ayre, and in the deepe. 2. *Lyranus* of the depth and profunditie of Sathan. 3. *Gorrhan* of the height and depth of humane wisedome: so also *Mart.* 4. *Osiander* of the diuerse kinds of death, as by hanging aloft, and beeing drowned in the deepe. 5. *Chrysostome* and *Theophylact* better vnderstand things in heauen and earth: the elements aboue and below, *Parens: res supremas & infernas*, things aboue and beneath, *Bulling.* 6. *Theodoret* vnderstandeth heauen and hell. 7. *Oecumenius*, prosperitie and aduersitie.

5. *Or any other creature.* 1. Not beside those which are visible, *Origen*: for he had spoken of inuisible things before. 2. Nor a newe creature beside those which God made, as *Ambrose*, as *equus bipes*, an horse with two legges, and such like, *gloss. ordinar. Hugo. Gorrhan.* 3. But the Apostle, *absoluit inductionem*, doth make an end of his induction: because it had beene infinite to reckon vp all the creatures, *Martyr:* so *Chrysostome*, if there be any other creature of what manner soeuer, how great soeuer.

4. *Places of Doctrine.*

Doct. 1. *How the same worke may be both good and sinnefull as it proceedeth from God, the deuill, and man.*

v. 3. *Sending his Sonne, &c.* God in sending his Soune, and giuing him vp vnto death, only intended his owne glorie, and the saluation of man, but Sathan stirred vp the Iewes of enuie and malice to put that holy and Iust one to death: so the same action, as it proceeded from God was good, as it came from Sathan and man was euill: So that God is no way the author of euill, though he be author of that thing which is abused vnto euill: *Mart.* This further is euident in the affliction of Iob, which, as God was the author and worker of it, tended to Gods glorie, and the triall of Iobs faith, but as Sathan had his finger in it, he would thereby haue supplanted the faith of Iob.

Doct. 2. *Of the causes of saluation.*

v. 3. Here all the causes of our saluation are expressed. 1. The author and efficient cause is God, who sent his Sonne to redeeme vs. 2. The materiall cause is Christ, who came in the similitude of sinful flesh, not that he had not true flesh, as Marciō the heretike said, but it was true flesh yet without sinne, & so in that behalfe like vnto sinfull flesh, as hauing the true nature of our flesh, but not the sinfull qualitie thereof. 3. The forme is also set forth, *he condemned sin in the flesh*, that is, suffred the punishment due vnto our sinne in his flesh. 4. The impulsiue or motiue cause, was the imbecillitie & weaknes of the law: for if the law could haue saued vs, Christ needed not haue died. 5. The finall causes were these two. 1. *for sin*, that is, he came

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came to expiate, purge, and take away sinne. 2. And that the law might be fulfilled, and the righteousnesse of the law fulfilled by Christ imputed to vs by faith, v.4.

Doct. 3. *That the holy Ghost is God.*

v.9. *The spirit of God dwelleth in you:* Hence *Didymus* inferred well, that the holy spirit is God, because he dwelleth in all the faithfull: this infiniteneſſe and impensitie of the spirit sheweth that he is God, for who but God can dwell in so many temples at once: and beside, in that he is called the spirit of God, that also prooueth him to be God: for the spirit of God is of the same nature and substance with God.

Doct. 4. *That the three glorious persons of the Blessed Trinitie are of one efficacie and power.*

v.11. The raising vp of the dead is a worke of Gods omnipotencie: but God the Father, the Sonne, and the holy Ghost, doe all raise vp the dead: as God is said to raise vp our dead bodies, because his spirit dwelleth in vs, God the father then raiseth, and his spirit also raiseth and quickneth the dead, and Christ also raiseth the dead, because the same spirit is here called the spirit of God, and of Christ: so Ioh.6.54. *He that eateth my flesh, &c. I will raise him vp at the last day.*

Doct. 5. *Of euerlasting glorie.*

v.18. *Not worthie of the glorie, which shall be reuealed in vs: Thomas Aquin.* obserueth 4. necessarie points out of these words concerning euerlasting life: 1. It is called glorie, to shew the excellencie of it: for in this life noble wits are desirous of nothing more then glorie: it is set forth by the name of that thing which is most desired. 2. *It shall be*, which sheweth the eternitie of it: for that which is now present, is but short and momentarie. 3. *Reuealed*, the glorie to come then is of it selfe inuisible, but God shall so illuminate our minds, as that he himselfe will be seene of vs. 4. This glorie shall be shewed *in vs*, which signifieth the stabilitie of this glorie, it shall not depend of externall things, as riches, honour, but within vs it shall be, and possesse and repleniſh both our bodies and soules.

Doct. 6. *Of the nature and properties of hope.*

v.24. *Hope that is seene is no hope.* 1. The author and efficient cause of hope, is God, Rom. 15.13. *The God of hope, &c.* 2. The subiect, is the faithfull heart. 3. The obiect, things which are not seene. 4. The forme thereof is with patience to abide. 5. The effect thereof is ioy in the spirit, Rom.12.12. reioycing in hope. 6. The end is our saluation, *we are saued by hope.* 7. The contrarie to all is despaire, and diffidence, *ex Gryneo.*

Doct. 7. *Of true prayer, that consisteth not in the sound of the voice, but in the sighes of the heart.*

v.26. *The spirit maketh requeſt with sighes:* The meaning is this, that many times when the children of God are ouerwhelmed with greife, and knowe not themselues what they pray, but onely sobbe and sigh, that the spirit vnderstandeth their meaning, and euen those sighs and groanes, which come of the spirit doe pray for them. *Augustine* writeth excellently hereof, *epist.*121. that the brethren in Egypt, are said *crebras habere orationes, sed eas breuissimas, & raptim iaculatas*, to make often prayers, but the same verie short, and as it were of a sudden cast out, &c. whereupon he thus inferreth, *hanc intentionem, sicut non est obtrudenda, si perdurare non potest, ita si perdurauerit, non esse cito rumpendam*, the intention of prayer, as it must be forced, if it doth not continue, so if it hold still, it must not suddenly be interrupted and broken off: and so he concludeth, *absit ab oratione multa locutio, sed non desit multa precatio*, in our prayer let there be absent much speach, but let there not be wanting much praying, &c. for as long as the intention and deuotion holdeth, the prayer cannot be too much, but to goe on still in words, the intention beeing slacked, is much babling and talking, not praying.

5. Places of controuersie.

Controv. 1. *That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthie of condemnation.*

v.1. *There is no condemnation: Bellarmine* hence inferreth the contrarie, that in these words the Apostle doth not so much shew that there is no condemnation to those that are iustified, as that there is no matter of condemnation in them, *nihil condemnatione dignum*, nothing worthie of condemnation: *l.5. de amiss. grat. c.7. arg.3.* and consequently concupiscence in them is not sinne.

Contra. 1. The contrarie rather is inferred out of the Apostles words, that concupiscence is in it selfe worthie of condemnation, of the which the Apostle treated before in the former chapter, but it is not vnto damnation, neither it, nor any other sinne vnto those, which are iustified by faith in Christ. 2. And the Apostle expresseth the verie cause, *they are iustified in Christ*, and therefore though sinne remaine in them, yet it is not imputed: therefore it is great bouldnes to denie that which the Apostle in so direct words expresseth, that vnto those which are (iustified) in Christ, there is no condemnation: not for that there is nothing worthie of condemnation in them, for then, they should be altogether without sinne, but because they are iustified. 3. The Apostle saith not, *there is no sinne*, but no condemnation, *Melancth.* not that the same sinnes remaine in those which are iustified, which were in them before, as *Pererius* slaundereth *Calvin* to say, *disput. 1. numer. 5.* but there be still some imperfections and reliques of sinne remaining, but not raigning, which notwithstanding are not imputed vnto the faithfull, neither are able to condemne them: and *Calvin* saith no more, but that the Apostle ioyneth three things together, *imperfectionem*, the imperfections which are alwaies in the Saints, *Dei indulgentiam*, Gods indulgence, whereby their sinnes are forgiuen, and *regenerationem spiritus*, the regeneration of the spirit, for *carni sua indulgens*, he that is giuen to the flesh, doth flatter himselfe in vaine to be freed from his sinne, *Calvin*: then cannot the same sinnes remaine, seeing in the regenerate the flesh is mortified, and sin subdued.

Calvin slandered by Pererius.

Conttov. 2. *That none are perfect in this life.*

Origens ouersight is here to be noted, who thinking that the Apostle spake in the former chapter of those which partly serued the lawe of God in the spirit, and partly the Law of sin in the flesh, saith that now he speaketh of those which *ex integro in Christo sunt*, which wholly are in Christ, not partly of the spirit, partly of the flesh: but are perfect.

Contra. 1. First *Origen* confoundeth iustification and sanctification: for the faithfull are indeed wholly graft into Christ by faith, and yet they may haue some infirmities of the flesh remaining. 2. There neuer liued any of that perfection, neuer to be tempted of the flesh, but onely Christ: but yet they which are in Christ doe not walke after the flesh, that is, *non carnem ducem sequuntur*, they doe not follow the flesh as their guide, though they be sometime tempted of the flesh: but they follow the guiding and direction of the spirit, *Beza in annot.* 3. And it hath been sufficiently shewed before, quest. 36. of the former chapter, that the Apostle there speaketh in his owne person as of a man regenerate: and so in this place he meaneth the same, whom in his owne person he described before.

Controv. 3. *That regeneration is not the cause, that there is no condemnation to the faithfull.*

The Romanists doe make this the cause why there is no condemnation to those which are in Christ, because they walke not after the flesh but after the spirit, *Tolet. annot. 1. Bellar. 5. de amission. grat. c. 10. respons. ad obiect. 7.* so likewise *Stapleton. Antidot. p. 435.* who thus obiecteth.

1. *Ob.* He vrgeth the Apostles words here, *there is no condemnation, &c. which walke not after the flesh*, therefore for that they walke not after the flesh, there is no condemnation to such.

Contra. The Apostle saith not there is no condemnation, because they walke not, but to them that walke not: regeneration is required as a necessary condition annexed to iustification, not as the cause: so that here is an answer to two questions together: how we are iustified, namely, by faith in Christ, and who are iustified, they which bring forth good fruits: the one is internall, their iustification; the other externall, namely sanctification, *Beza.*

2. *Ob.* The Apostle saith that the *law of the spirit*, (which *Beza* interpreteth to be the grace of regeneration) doth free vs from the law of sinne, and death, v. 2. *Ergo*, it is the cause of iustification.

Contra. 1. This interpretation beeing admitted, that followeth not, which is inferred, for the words are not *from sinne*, but from the *law of sinne*, that is, from the dominion of sinne: and so indeed the grace of regeneration freeth vs, that sinne hath no more dominion ouer vs. 2. but it is better with *Ambrose* to vnderstand by the law of the spirit, *legem fidei*, the lawe of faith, whereby we are freed from sinne and death.

3. *Ob.* If righteousnesse beeing present, do not iustifie vs, then beeing absent it condemneth not.

Contra. 1. It followeth not: for a thing may be insufficient to a worke beeing present, and

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and yet if it be remooued it is sufficient to hinder the worke: as good diet in a sicke man may hinder his recouerie, and yet if he vse it, it is not alwaies sufficient to helpe him. 2. And yet here is a difference in this example: for good diet is an helping cause vnto health, but good workes are no cause of saluation, but onely a condition necessarily required and annexed.

4. *Obiect.* The Apostle saith, vers. 15. *If yee liue after the flesh, yee shall die, but if yee mortifie the deedes of the bodie, yee shall liue:* therefore mortification is the cause of life and saluation.

Contr. 1. Hence followeth that mortification is necessarie vnto saluation, yet not as a cause, but as a necessarie condition, without the which there is no faith, and consequently no saluation. 2. Eternall life is the gift of God, c. 6. 23. therefore not due vnto our merits; euill works are the cause of damnation, because they iustly deserue it: but it followeth not, that good workes are the cause of saluation: for they are both imperfect, and so vnproportionable to the reward, and they are due otherwise to be done, and therefore merit not.

Controv. 4. *Against the Arrians and Eunomians, concerning the dietie of the holy Ghost.*

v. 2. *The lawe of the spirit of life, &c. hath freedome: Chrysostome homil. de adorand. spirit.* from this place prooueth the diety of the Spirit, against the Arrian and Eunomian heretikes, who made difference in the persons of the Trinitie: the Sonne they affirmed to be a creature and much inferiour to the Father, and the holy Ghost they made *seruum & ministrum filij*, a seruant and minister of the Sonne: *Chrysostome* confuteth them by this place: for if the spirit be the author of libertie and freedome to others, then is he most free himselfe, and not a minister or seruant: as the Apostle saith, 2. Cor. 2. 17. where the spirit of the Lord is, there is libertie.

Controv. 5. *Against the Pelagians, that a man by nature cannot keepe and fulfill the law.*

This error is confuted by the expresse words of the Apostle: who saith that the law was weake by reason of the flesh, and so not able to iustifie vs: by the flesh the Apostle vnderstandeth not, *substantiam carnis*, the substance of the flesh, as the Manichees were readie to catch at these and the like places, to confirme their wicked opinion, who held the flesh of man to be euill by nature: nor yet the carnall rites and obseruations of the law, which were not able to cleanse the obseruers of them, as *Origen* here interpreteth, and *Lyranus* following him. But by the flesh we vnderstand with *Chrysostome*, *carnales sensus*, the carnall affections: *carnalitatem quæ rebellabat*, the carnalitie of man which rebelled against the spirit: *gloss. ordinar. concupiscentias carnis*, the concupiscence of the flesh, *Haymo: pranitatem naturæ*, the prauitie of nature, *Martyr:* which hindereth, that none can keepe the law to be iustified by it. This then manifestly conuinceth the *Pelagians:* for if the flesh make the lawe weake and vnable to be kept, then none by the strength of their nature and flesh can fulfil the law.

Controv. 6. *The fulfilling of the law is not possible in this life, no not to them which are in the state of grace.*

1. The Romanists, out of these words of the Apostle, v. 4. *That the righteousnesse of the law may be fulfilled in vs, which walke not after the flesh*, doe inferre that they which walke not after the flesh may fulfill the law: so that either it must be denied, that none in this life, walke after the spirit, or it must be graunted, that by such the law may be fulfilled, *Perer. disput.* 5. *Bellarmine* addeth, that if the law cannot be fulfilled, *Christus non obtinuit quod voluit*, Christ hath not compassed or obtained that which he intended, for therefore he died, that the iustice of the law might be fulfilled.

Contra. 1. Indeed *Origen*, whose errors, and erroneous interpretations our aduersaries themselues will be ashamed of, sauing where they serue their turne, first deuised this interpretation: who by the law here vnderstandeth the law of the minde, which is fulfilled, *quando lex peccati in membris, &c.* when the law of sinne in the members resisteth it not: and *Haymo* hath this glosse, that we beeing redeemed by Christ, might spiritually fulfill the workes of the law, *per cuius impletionem possumus iustificari*, by the fulfilling whereof we may be iustified. But this place is better vnderstood of the obedience of Christ who fulfilled the law, which is imputed vnto vs by faith: and thus doe not onely expound our new writers, *Melanct. Bucer, Hyper. Calv. Beza*, with others; but some of the auncient expositors, as *Theophylact, quæ lex facere nitebatur, ea Christus nostri gratia executus est*, those things, which

the law endeauoured Christ hath performed for vs; *Oecumenius, scopus & finis legis per Christum partus est & exhibitus*, the scope and end of the law is obtained and exhibited by Christ: yet we must endeauour to keep those things, which are deliuered, *per conuersationem bonam & fidem*, by a good conuersation and faith.

2. And that this is the meaning of the Apostle, 1. the phrase sheweth, *that the lawe might be fulfilled in vs*, he saith not, *by vs, Beza.* 2. because there is none so perfect in this life, that neither in thought, word, nor deed transgresseth not the law.

3. The law was weake through the infirmitie of the flesh: but the infirmitie and weakenes of the flesh remaineth still euen in the regenerate: therefore neither in them the righteousnesse of the law can be fulfilled.

4. To the contrarie arguments thus we answer. 1. The Apostle saith not that they which walke after the spirit fulfill the law, but the lawe is fulfilled in them, that is, imputed vnto them by faith in Christ. 2. Though the faithfull cannot fulfill the law, yet Christ performed what he intended, that he might keepe the law for them, and they bee iustified by faith in him. 3. This clause then, *which walke not after the flesh*, is added to shewe who they are, for whom Christ hath fulfilled the law, and to what ende, namely to such as walke in newnesse of life.

5. Some doe thinke that the Apostle speaketh here of two kinds of fulfilling the law, one *imputatione*, by impuration of Christs obedience, which is our iustification: the other *inchoatione*, by a beginning onely, which is our sanctification, begunne in this life, and perfected in the next, when it shall be fulfilled: *Martyr, Pareus:* But the other sense is better: for the Apostle speaketh of a present fulfilling of the law in them which walke according to the spirit, not of a fulfilling respited, and perfected in the next life: which is most true, but not agreeable to the Apostles meaning here.

6. So the Apostle in this place setteth forth three benefits purchased vnto vs by Christ, 1. Remission of our sinnes, in that Christ bare in himselfe the punishment due vnto our sins. 2. Then the imputation of Christs obedience and performing of the lawe. 3. Our sanctification, that we by the spirit of Christ doe die vnto sinne, and rise vnto newnesse of life: which our sanctification is necessarily ioyned with our iustification, but no part thereof: 1. because it is imperfect in this life; it is perfect after a sort *perfectione partium*, by the perfection of the parts, because regeneration is both in the bodie and soule, but not *perfectione graduum*, by the perfection of degree; for so it is onely begunne here, and shall bee perfited in the next life: 2. and sanctification followeth after iustification, and so is no part of it; for first we are iustified, then sanctified.

Controv. 7. *That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall, v. 11.*

1. The Apostle sheweth the cause of the resurrection of the Saints, to be the inhabiting and dwelling of the spirit of God in them; so that the spirituall communicating with the flesh and blood of Christ by faith is that, by the vertue and power whereof our bodies shall be raised againe at the last day, it is not the carnall eating of Christs flesh in the Sacrament, as the Romanists hold (wherewith to the same end they nouzle the sicke) that is in our bodies the seed of the resurrection; for there may be a spirituall eating and drinking of Christs flesh and blood euen without the sacrament, which is both necessarie and sufficient vnto life; whereof our Blessed Sauiour treateth, Ioh. 5. 4. *Whosoeuer eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day:* Christ speaketh not here of the Sacramentall eating and drinking, but of his spirituall; for the Sacrament was not yet instituted.

2. And that the carnall and corporall receiuing of Christs flesh is not possible, neither yet requisite or necessarie to the resurrection of our bodies, doth euidently appeare by these two reasons. 1. because the Fathers that died before Christ was incarnate, could not in that manner eate and drinke Christ, and yet they died in the hope of the resurrection. 2. infants are not admitted to the sacramentall eating, and yet they shall rise againe at the latter day: *Martyr.*

Controv. 8. *Against merits.*

v. 12. *We are debters not to the flesh, &c.* Hence it followeth, that we are debters to the spirit, which part the Apostle suppresseth, as beeing euident enough of it selfe out of the other. 1. It is manifest then, that whatsoeuer seruice we doe performe vnto God, it is *ex debito*

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bito, a due debt: we are endebted to God. 1. By reaſon of our creation, that he hath giuen vs theſe bodies and ſoules, to the end that we ſhould ſet forth his praiſe in the world. 2. We are bound vnto God, for our redemption by Chriſt, our regeneration and ſanctification by his ſpirit: all which the Lord hath wrought for vs, that we ſhould performe him faithfull ſeruice. 3. And likewiſe we are bound vnto God for the hope of our reſurrection, and glorification promiſed in his kingdome, which the Apoſtle touched in the former verſe.

2. If then, whatſoeuer ſeruice we doe vnto God, wee doe but our bounden dutie: then there is no place for merits for our ſelues, much leſſe for workes and merits of *ſupererrogation* for others, as the Romaniſts hold, and teach: for *debitum & meritum*, debt and merit doe one take away another, as the Apoſtle ſheweth, Rom.4.5. And whatſoeuer workes we do, they are either accoſding to the fleſh or the ſpirit, if after the fleſh, they are ſinfull, if according to the ſpirit, they are of duty.

3. But they will thinke here to helpe themſelues by a diſtinction, that though our works merit not in the rigour of Gods iuſtice, yet they merit *ex acceptatione diuina*, through the diuine acceptance, &c. God indeed accepteth of our good workes in Chriſt, yet not as merits, but of grece, and ſo in mercie rewardeth them.

Controv. 9. *Whether in this life one by faith may be ſure of ſaluation.*

v. 16. *The ſame ſpirit beareth witneſſe with our ſpirit, that we are the children of God:* Though this be an euident place to prooue the certaintie of ſaluation in the perſwaſion of the faithfull, becauſe the teſtimonie of the ſpirit is vnfallible: yet the Romaniſts are not aſhamed to denie, that any ſuch certaintie may be gathered from hence: they ſay this teſtimonie of the ſpirit is nothing elſe, *but the inward good motions, comfort, and contentment of ſpirit, which the children of God doe daily feele more and more, &c. Rhemiſt. annot.* And *Pererius*, it is but *guſtus quidam ſpiritualis preſentiæ*, a kind of taſt of the ſpirituall preſence of grace: and he conſenteth vnto *Thomas*, who thus interpreteth this teſtimonie of the ſpirit to be *coniecturalem perſuaſionem*, a coniecturall perſwaſion: but *infallibilis certitudo*, an infallible certaintie cannot bee had, *citra ſpecialem Dei reuelationem*, without the ſpeciall reuelation of God: their reaſons are theſe.

1. *Thomas* thus argueth: a thing may be knowne either by ſpeciall reuelation from God, and ſo it may be reuealed vnto ſome, that they are ſaued: or a man may know ſomewhat in himſelfe, and that two wayes, *certainely* or *coniecturally*: a thing is certainely knowne by the principles thereof: as God is the beginning of grace: but becauſe God cannot perfectly be knowne, none can attaine vnto this certainty: the coniecturall knowledge is by ſignes and effects; as when a man doth perſwade himſelfe, that becauſe he feareth God, and contemneth the world, he is in Gods fauour, but this knowledge is imperfect, as S. Paul ſaith, *I know nothing by my ſelfe, yet am I not thereby iuſtified.*

2. *Pererius* addeth this reaſon: fowre wayes may a thing certainely be known, *per lumen naturale, &c.* by the naturall light of the vnderſtanding: by the light of the Catholike faith, by ſpeciall reuelation: *per lumen fidei infuſæ*, by the light of faith infuſed: but by none of theſe can one be aſſured of his ſaluation: not by the firſt, for it is a ſupernaturall light: not by the ſecond, for then all that beleeue the Catholike faith ſhould haue this aſſurance: neither hath euery Chriſtian the third, which is by ſpeciall reuelation: neither by the fourth can it be attained vnto: for that perſwaſion riſeth out of two propoſitions, the one apprehended by faith, the other collected out of that by ſome naturall euidence and experience: as faith teacheth vs, that all which are truely contrite and penitent, ſhal be ſaued: then one out of his owne experience inferreth: but I am contrite and penitent. *Ergo*: But this experience is vncertaine, becauſe that many actions proceeding from a man himſelfe may carrie ſome ſemblance of thoſe, which are wrought by the ſpirit: and a man may haue many ſinnes, which he knoweth not, and ſo cannot repent him of them.

Contra. 1. To *Thomas* argument we anſwer, 1. That two waies is a faithfull man perſwaded, and made certaine of his ſaluation: both by the efficient cauſe the ſpirit of God, which giueth ſuch teſtimonie and aſſurance vnto them, and by the ſignes and effects, which are wrought in them. 2. Though God cannot here be perfectly knowne, yet ſo much is knowne of God, as may make a man ſure of his ſaluation: as we know by the Scriptures the great loue and mercie of God towards vs in Chriſt, and his conſtancie and immutabilitie, that whom he loueth, he loueth to the end: all which tend to make vs ſure of our election

and

and saluation in Christ. 3. Saint Paul did not thinke himselfe to be iustified by the peace of his conscience: for that is a fruit of iustification, not the cause thereof: But S. Paul knewe himselfe to be iustified by faith, and thereof was assured: the testimonie of the conscience, which ariseth of our good fruits, is an argument of our liuely faith, whereby we are iustified. 4. Wee confesse, that none in this life can attaine to a perfect assurance without some doubting: but there is difference betweene an infallible and certaine assurance, and a perfect assurance: this sheweth the degree, the other the kind and manner.

2. To *Pererius* we answer, that we are assured by the light of faith infused, that we are saued, and his exceptions we except against. 1. It is not naturall sense and experience, that assumeth, *I am saued*, but this is the particular act or sense of faith relying vpon Gods promises: there is a generall assent vnto, and apprehension of Gods promises, which maketh the proposition: *Hee that beleeueth in Christ, shall be saued:* then is there a particular application, which is the speciall act of faith: *but I beleeue*, which a man is assured of by his workes: then the conclusion followeth, *I shall be saued:* the *proposition* beeing grounded vpon the promise of God is, the obiect of faith: the *assumption* inferred out of the proposition, is the act of faith. Therefore that is a friuolous obiection, that the assumption, *I do beleeue*, is not *de fide*, of faith, and it hath not the expresse word of God: for *fides non creditur, sed sentitur*, faith is not beleeued, but is felt and perceiued: it apprehendeth the generall promises of God, and particularly applyeth them. 2. It is vntrue, that the actions proceeding of the spirit, and such as come from man himselfe, are alike: for there is no good thing in vs, which the spirit worketh not: naturall ciuill workes haue a semblance indeed and shewe of goodnes, but there is not any true goodnesse in them. 3. But this is not to the purpose, for though a man haue many sinnes, which he knoweth not, and his workes be imperfect, this in a faithfull man hindereth not the assurance of his saluation, which is not grounded vpon his workes, but vpon his faith: indeed if a man were iustified by workes, hee could neuer attaine vnto any securitie or certaintie of saluation: but it is faith that layeth hold on the perfect obedience, and righteousnesse of Christ that bringeth vs to this assurance. 4. And as for their speciall reuelation, whereby they pretend, that Saint Paul and other holy men were made sure of their saluation, the Apostle taketh away this pretext, in making his case common herein with other faithfull men, saying that there was not a crowne of righteousnesse laid vp onely for him, but for all them that *loue his appearing*, 2. Tim. 4. 8. a more excellent degree of assurance the Apostle had, but the diuersitie of degree taketh not away the truenes of the thing: a true assurance of saluation all the faithfull haue, though not in the like degree and measure. Now on the contrarie side, that it is possible for a Christian by faith to assure himselfe of his euerlasting saluation, and that *de facto*, in very deed euery faithfull man is so assured, wee prooue it by these testimonies of Scripture: As, Rom. 7. 16. *The spirit beareth witnesse with our spirit, that we are the children of God*: 1. Cor. 2. 12. *We haue receiued the spirit of God, that we may knowe the things, that are giuen vs of God.* 2. Cor. 13. 5. *Know yee not your owne selues, that Iesus Christ is in you vnlesse ye bee reprobates:* and such other places many might be produced, which shew, that we haue a certaine knowledge and assurance by faith of heauenly things.

Pererius answereth, 1. That either these places must be vnderstood of a morall, coniecturall, and humane kind of certitude & assurance, not diuine and infallible, as in the first place, though the testimonie of the spirit be most certaine in it selfe, yet we onely by coniectures gather, that it is the testimonie of the spirit. 2. Or the Apostle speaketh of that speciall assurance by reuelation, which the Apostles had in those dayes, as in the second place. 2. Or he meaneth the knowledge onely of the doctrine and principles of faith, not of beeing in the state of grace, as in the third: *Perer. disp.* 8.

Contra. 1. The Apostle speaketh not simply of the testimonie of the spirit, as it is in it selfe, but as it is to vs, *it beareth witnesse with our spirit*, that we are the children of God, and thereby we crie *Abba, father:* like as then children doe call vnto their fathers, with a confident assurance, not a coniecturall opinion, the like certaintie haue the faithfull, that they are the sonnes of God, and that he is their father. 2. The Apostle speaketh not of the Apostles and teachers onely of those times, but generally of all the faithfull, which haue not receiued the spirit of the world, but the spirit of God. 3. And the Apostle in the third place expressely mentioneth such a knowledge, which the reprobates haue not, and they which haue it, are not reprobates; but the knowledge of the doctrine of faith, euen the reprobates haue,

haue, but it is not sanctified vnto them.

4. Now then to conclude this point: there is a threefold kind of certitude, there is one in opinion onely, when a man deceiueth himselfe in his perswasion, and thinketh that to bee, which is not; there is an other certaintie in the truth of the thing, as the Deuils knowe the truth of the articles of faith, though they haue no comfort in them: and there is an assurance as well of the truth of the thing, as in perswasion and assent of him, which beleeueth; such is the assurance of faith; the first is onely in the will and affection without any ground, the second in the intellectuall part onely, the third is in both: So then in a faithfull man both his vnderstanding is illuminate to perceiue celestiall things, and his heart and affection is inclined, firmely to beleeue, and apply them to himselfe.

5. Some of the Romanists doe not much differ from vs in this point of the certaintie of saluation: as *Perer. disput. 9.* alleadgeth *Vega*, and *Riccardus Tapperus*, who affirme, that a man may be so certaine of grace, *vt omni careat formidine & hesitatione*, that he may be without all feare and doubting. See further of this Controv. *Synops. Centur. 4. err. 20.*

Controv. 10. *Against the inuocation of Saints.*

v. 15. *Whereby we crie Abba father.* Hence *Bucer* well obserueth, that the spirit of God teacheth vs to call vnto God, and crie in our hearts *Abba, father*: the spirit sendeth vs not vnto Saints: the prodigall child comming home to his father, went not to any of his fathers seruants, to make them his Mediators, but he came to his Father, and humbled himselfe vnto him, Luk. 12. and so our Blessed Sauiour teacheth vs to pray; *Our Father, &c.* and here the Apostle saith, that by the spirit we cry *Abba Father*. See further of this matter, *Synops. Centur. 2. err. 30.*

Controv. 11. *That a strange tongue is not to be vsed in the seruice of God.*

v. 15. *Abba father.* It followeth not, because that certaine strange words are retained in the Scriptures, as *Messias, Cephas, Maranatha, Rabbi, Osanna, Alleluia, Abba*, which words were naturally knowne vnto the Iewes: that hence it followeth, that the Scriptures and prayers may be read, and rehearsed in a strange language: for these words, by reason of the neere coniunction betweene the Gentiles and Iewes conuerted to the faith, were well knowne, and vnderstood of the Gentiles: euen as the word Amen, is now vsed and vnderstood of all: from the vse of one or two words which are strange, and yet vnderstood, the argument followeth not for the vsing generally of a strange language, and the same vnknowne. See further also hereof, *Synops.*

Controv. 12. *That eternall glorie cannot be merited.*

v. 18. *The afflictions of this present time are not worthy of the glorie, &c.* notwithstanding the euidence of this place, which ouerthroweth the Popish doctrine of the meriting of heauen: yet our aduersaries with tooth and naile, as they say will hold their owne: and thus take vpon them to proone the merit of the actions and sufferings of the Saints:

1. *Stapleton* thus reasoneth, it is required as a condition of vs, that if we suffer with Christ, we shall be glorified with him: but the condition performed, the reward of necessitie followeth.

2. The sufferings of Christ did merit vnto him heauen, Phil. 2. 7. therefore our sufferings also do merit heauen for vs: *Staplet.*

3. The *Rhemists* here vrge that place, 2. Cor. 4. 17. *Our light affliction worketh for vs an exceeding weight of glorie:* whence they inferre, that our tribulations are meritorious.

4. And whereas the Scripture setteth forth the mercie of God in the saluation of man, which excludeth merit; *Stapleton* answereth that the free mercie of God is seene in the remission of sinnes, and about the first iustification, not in giuing the reward of glorie: *Stapleton. ibid.*

5. And to this place of the Apostle they make this answer; 1. *Lyranus* saith, that as our works proceede from our free will, they merit not, but as they are wrought in vs by the spirit, so they merit of condignitie. 2. To the same purpose *Bellarmine* saith, that they are not meritorious of themselues, *ex natura sua*, of their owne nature, *sed ex dignitate principij*, of the worthines of the cause, that is the grace of Christ, which worketh them; *lib. 5. de iustif. c. 14. ration. 1.* And the Rhemists are bold to adde further, that the sufferings of Christ in themselues, in respect of their greatnes, were not meritorious, but in respect of the worthinesse of his person. 3. *Thomas* saith, that although there can be no merit in men toward God,

God, *secundum absolutam æqualitatem*, in absolute equalitie: yet there may be *secundum præsuppositionem diuinæ ordinationis*, the diuine ordinance beeing presupposed. 4. *Tolet. annot.* and *Perer. disput.* 10. answer that the Apostle here speaketh not of the dignitie and merit of the sufferings of the Saints, but sheweth that they being in themselues compared with the celestiall glorie, are not proportionable, either for the continuance, or in the sense of sorrow now, and of ioy afterward.

Contra. 1. The condition performed assureth vs of a reward, but of grace, not of merit: for like as adoptiue sonnes among men, are admitted to the inheritance by grace and fauour of the adoptor, not by their merit, so much is the euerlasting inheritance giuen by the grace of adoption.

2. Concerning Christs meritorious sufferings. 1. He merited not for himselfe, but for vs: for as he was not borne for himselfe, so neither died he for himselfe, as he did not rise for himselfe, as *Ambrose* well saith, *Si nobis non resurrexit, vtiq; non resurrexit, &c.* if he rose not for vs, he rose not at all; for he had no reason to rise for himselfe: *de fide resurrect. cap.* 24. And the Apostle Phil. 2. sheweth not the merit, but the order and way how Christ after he had suffered, was to enter into glorie: as our Sauiour saith, Luk. 24. 26. *Ought not Christ to haue suffered those things, and enter into his glorie?* 2. Christs sufferings were vnlike ours: for they were perfect, and the redemption for sinne: ours are either chastisements for our sinne, or trialls of our faith, and so part of our obedience: and therfore they cannot merit, as Christs did.

3. Our light and momentanie afflictions are said to worke our glory, not as meritorious causes, but as preparatiues, and as the way which God hath appointed vs to walke in. And so *Origen* rehearsing here that place of the Apostle, expoundeth it: *ex momentaneo & leui tribulationum nostrarum labore semina quædam collecta, immensum nobis gloriæ pondus præparabunt:* certaine seeds gathered by the light and momentarie labour of our tribulations, doe prepare for vs an exceeding weight of glorie, &c. but *Origen* in the same place vtterly reiecteth all meriting, *nihil dignum inueniri vel comparari ad futuram gloriam potest*, there can bee nothing found worthy, or to be compared vnto the glorie to come.

4. The Scripture includeth merit not only from the beginning, but from the whole work of our saluation: as Tit. 3. 4. *Not by the workes which we had done, but by his mercie hee saued vs:* and seeing the reward and inheritance dependeth of our adoption, and adoption of our election, both which are of grace; how is not the inheritance also of grace?

5. None of these answers are sufficient to obscure the euidence of this place; 1. Seeing good workes proceed not of free will, but are wrought by the spirit, they therefore merit not: for he that meriteth, must merit of his owne. 2. Neither can good works merit of grace: for these are opposite one to the other, that which is by workes cannot be by grace: for then worke were no more worke: neither that which is by grace, can be by work, for then grace were no more grace: as the Apostle reasoneth, Rom. 11. 6. therefore they vnskilfully confound them together, grace and workes, which the Apostle distinguisheth. And to say that Christs passion were not meritorious in themselues, is a blasphemous speach: for his actions could not be seuered from his person: for otherwise they were not Christs actions, therefore they were in themselues as they proceeded from Christ, meritorious. 3. It is Gods ordinance indeed, that man should doe workes, and suffer with Christ to shew their conformitie and obedience, but not that they should merit thereby: for as the same *Thomas* saith, *compensatio meriti est actus iustitiæ, &c.* the rewarding and compensation of merit is an act of iustice: and iustice is a kind of equalitie: where there is no equalitie, there is no iustice, and so no merit, *Thom. in* 1. *secund. qu.* 114. *ad.* 1.

4. If the sufferings of this life are neither in quantitie nor qualitie proportionable to the glorie, which shall be reuealed, then can they not be meritorious; for betweene the merit and reward there must be a proportionable equalitie, and an equall proportion: Notwithstanding then all these cauillous answers, this place of the Apostle, *That the sufferings of this time present are not worthy of the glorie*, is verie pregnant to ouerthrowe the merit of the sufferings and other works whatsoeuer of the Saints, in respect of the reward of euerlasting life.

Controv. 13. *That hope iustifieth not.*

v. 24. *Wee are saued by hope:* by this place both the Rhemists here in their annotations, and *Pererius numer.* 82. doe inferre, that faith doth not onely iustifie, but that hope and chari-

charitie doe iuſtifie, as well as faith, as here the Apoſtle ſaith, we are ſaued by hope.

Contra. This cauill may diuerſely be remooued. 1. By beeing ſaued, the Apoſtle vnderſtandeth not to be iuſtified, for our iuſtification is preſently had and poſſeſſed: but by ſaluation, he ſignifieth the perfection and accompliſhment of our redemption and adoption in Chriſt: therefore they would deceiue vs by the *homonymie*, and diuerſe takings of the word: to be ſaued ſometime ſignifieth to be iuſtified, Tit. 3. 5. but ſo it is not here.

2. We muſt vnderſtand the Apoſtle to ſpeake of hope, as ioyned with faith, *hope hath relation to faith, by the which we are iuſtified freely, D. Fulk.* And when as theſe things, as our iuſtification, ſaluation, are aſcribed to hope or charitie, we muſt ſo take it, that the manner of our iuſtification is ſhewed, not by the cauſes, but by the effects: like as then in the wall, we looke to the foundation, in a tree to the roote: ſo when the Scripture ſetteth forth any commendation of hope and loue, we muſt looke vnto faith, from whence they ſpring, and without the which they cannot ſtand, *Mar.*

3. The Apoſtle doth not here treat of the cauſe of iuſtification, *ſed quo fultro in ea iuſtitia ſuſtentemur, quæ nobis per fidem obtingit*, but by what prop we are ſuſtained and vpheld in that righteouſneſſe, which happeneth vnto vs by faith: *Gualter:* ſo that hope is not the cauſe of ſaluation, but it is as the way and meanes, whereby ſaluation begunne in vs by faith, is brought vnto perfection.

Controv. 14. *Whether hope doth relie vpon the merite of our workes.*

The Maſter of the ſentences affirmeth *lib. 3. ſperare ſine meritis, non ſpem eſſe, ſed præſumptionem*, that to hope without merits, is not hope, but preſumption: ſo alſo *Gorrhan, illud quod ex meritis patienter expectatur, &c.* that which is patiently expected by merits, is moſt certainly had and obtained of God: they reaſon thus.

Argum. 1. S. Paul affirmeth, that patience bringeth forth experience or triall of probation, and experience hope, Rom. 5. 4. if hope then ariſe of our patience and experience, it hath dependance of our workes.

Anſ. 1. It is euident, that Saint Paul doth not in that place make his gradation by the cauſes: for tribulation is not the cauſe of patience, ſeeing many by tribulation are driuen to deſpaire: but the Apoſtle onely ſetteth downe the order of thoſe inſtruments, which the ſpirit of God vſeth, to worke hope in vs thereby. 2. And properly hope cauſeth patience, not patience hope: for the Martyrs, if they were not thereto enduced by hope, could neuer endure ſuch vnſpeakeable torments: like as the Marchant would neuer put himſelfe into ſuch daungers by Sea, if the hope of gaine mooued him not thereunto: and ſo S. Iames ſheweth, that the probation and triall of our faith bringeth forth patience. c. 3 faith beeing tried and prooued by affliction worketh patience, and faith bringeth forth hope. 3. Yet we denie not, but that as hope originally cauſeth patience, ſo by our patience and experience our hope is alſo the more ſtrengthened and confirmed.

Now on the contrarie, that it is but a weake, and indeed a falſe hope, which dependeth vpon workes, it is thus euident: 1. Becauſe by this meanes hope ſhall be contrarie to faith, which iuſtifieth a man freely without relation to his workes: if hope then ſhould be tied to the condition of works, it ſhould be oppoſite to faith. 2. Our workes are imperfect, if hope be built vpon an imperfect and vncertaine ground, it can haue no certaintie in it ſelfe. 3. Some are conuerted to God, hauing no good workes, as the theefe vpon the croſſe, yet hee had hope in Chriſt, praying vnto him to be remembred in his kingdome.

Controv. 15. *Againſt the naturall power and integritie of mans will.*

v. 26. *We know not what to pray, as we ought:* this ouerthroweth that error of the Pelagians, who aſcribed vnto man power by nature to keepe the law of God: but how can this be, ſeeing a man cannot tell how to pray as he ſhould, if he be not ayded by the grace of Gods ſpirit: he muſt needes come ſhort of keeping the law, that faileth in this principall part of Gods ſeruice, namely prayer: for if a man know not of himſelfe how to pray, and ſo cannot ſerue God, as he ought, he faileth in a cheif part of the law of God: And wheras there are three degrees in the proceeding of euery action; the thought conceiueth, the wil conſenteth, the act & work perfiteth, none of all theſe are in mãs power: not the firſt: we are not able of our ſelues to thinke any thing: and it is God which worketh both the other, namely the will and the deed, Phil. 1. 13. And as theſe places doe exclude this hereſie of the Pelagi-

ans, who extoll the power of nature altogether; so also they ouerthrow the error of the *Semipelagians* the Papists, who ioyne freewill and grace as workes together.

Controv. 16. *That predestination dependeth not vpon the foresight of faith or good workes.*

v. 16. *Those whome he knewe before he also predestinate: Chrysostome*, and other Greeke expositors following him, as *Theophylact*, *Theodoret*, *Oecumenius*, hence inferre, that Gods prescience is the cause of predestination: *prauidet Deus, &c.* God first foreseeth who are meete and worthy to be called, and then he doth predestinate them: so also *Ambrose* and *Hierome* in their Commentaries vpon this place, doe interpret that to bee the purpose of God, whereby he decreed to call vnto the faith those whom he foresaw would beleeue: *Lyranus* saith, that Gods prescience is *praambulum ad predestinationem*, a preamble, and as an inducement to predestination: The Lutherans doe somewhat incline vnto this opinion; as *Osiander* in his annotation here, *quos antequam nascerentur, &c. praenidit, &c.* whom in his infinite wisedome he foresaw, such as should please God, &c. The moderne Papists are not here all of one opinion: The most learned among them doe affirme election by grace, *ante omnium operum prouisionem*, before the foresight of any workes: *Bellar. lib. 2. de grat. c.* 10, and *Pererius* is of the same iudgement, *disput.* 22. 23. vpon this chapter: but our Rhemists are more grosse in this point: they say that Christ hath not *appointed men by his absolute election, &c. without any condition or respect of their workes:* Heb. c. 5. sect. 7. Now this opinion, that predestination is grounded vpon the foresight of faith or good workes, is thus euidently confuted.

Argum. 1. That which is Gods worke in man, is no cause in mans behalfe why he should be elected: but faith and to beleeue is the worke of God. Ioh. 6. 29. *This is the worke of God, that yee beleeue, &c.* Ephes. 2, 8. *By grace are yee saued through faith, not of your selues, it is the gift of God:* therefore the foresight of faith is not the cause of election.

2. *Argum.* That which is the effect of predestination, is not the cause: but faith and good workes are the fruit and effect, as Act. 13. 48. *As many as were ordained to eternall life, beleeued:* he saith not as many as were foreseene to beleeue, were ordained, &c. Eph. 2. 4. *He hath chosen vs, that we should be holy:* it is the end and fruit of our election our holines, therefore not the procuring or inducing cause.

3. *Argum.* There is one and the same reason and manner and cause of election vnto all: but some are saued without prouision or foresight of their workes, as infants, which die in their infancie: for their good workes, which are not, could not be foreseene: it cannot be here answered, that their good workes are foreseene, which they would haue done, if they had liued: for if one may be elected for the foresight of good workes which he might haue done, by the same reason one might be condemned vpon the foresight of euill works, which he might haue committed: but this standeth not with the iustice of God.

4. *Argum.* First the end is propounded, then the meanes are thought of, as tending to that end: the meanes are no inducement to decree or set downe the end of a thing: life eternall is the end, the meanes and way thereunto are faith and vertuous workes: these then foreseene of God could not be a motiue to decree the end.

5. *Augustine* was sometime of opinion, that although God hath not chosen the good workes of men in his prescience, *elegit tamen fidem in praescientia*, yet in his prescience he made choice of faith: *in expositione huius epistol.* But afterward *Augustine* retracteth this opinion, *lib. 1. Retract. c.* 23. ingeniously confessing, *nondum diligenter quaesieram, &c. quanam sit electio gratiae*, I had not diligently enquired, nor found out, what is the election of grace, which is no grace, *si vlla merita praecedant*, if any merits goe before.

6. Some Popish writers haue deuised how to reconcile *Augustine* with the rest of the fathers: and they haue found out this distinction, that there are two kinds of predestination, one *ad gratiam*, to receiue grace, and this they say is without any foresight of faith or works; and the other is *ad gloriam*, vnto glorie and life eternall, which proceedeth from the foresight of faith and workes: of this kind of predestination speake the Greeke fathers, and *Augustine* of the other: Thus *Ruard. Tapper. Dryedon, Gabriel Vasquez*, as they are cited and approoued by *Pererius disput.* 24.

Contra. 1. *Augustine* euidently speaketh of predestination to eternall life, where he deliuereth his first opinion of the foresight of faith: for these are his words, *Quid elegit Deus in eo*, what did God elect in him, whom he did predestinate vnto life eternall? 2. That is

a vaine

a vaine and idle diſtinction: for predeſtination comprehendeth both the end and the meanes thereunto: as the Apoſtle ſaith, Epheſ.1.11. *In whom we are choſen when we were predeſtinate, &c.* that we which firſt truſted in Chriſt, ſhould be to the praiſe of his glorie: here both the meanes, to beleeue or truſt in Chriſt, and the end, euerlaſting glorie, are both comprehended vnder predeſtination. 3. In this diſtinction there is a vaine and abſurd *tautologie*, for who would aske this queſtion, whether the foreſight of grace and faith in a man, were the cauſe that God ordained him to haue grace and faith.

7. *Tolet* to helpe out this matter ſaith, that the foreſight of faith as a motiue vnto election, and the election by grace may well ſtand together: for here faith foreſeene, is not conſidered as a merit, but as *cauſa ſine qua non*, a cauſe without the which God hath purpoſed not to call thoſe, which ſhall be ſaued: but notwithſtanding, it is *bene placitum*, the good pleaſure of God, not the merit of man. *annot.* 31.

Contra. In this queſtion of predeſtination, we muſt diſtinguiſh betweene the decree it ſelfe, and the execution of the decree: in the execution, good workes are required, not as a meritorious cauſe of life eternall, but onely as ſuch a cauſe, without the which life eternall cannot be had: and this we graunt: but if Gods decree ſhould ariſe of any ſuch foreſight, it is now an inducement and motiue, not a cauſe onely, *ſine qua non*, without the which not: and ſo Gods good pleaſure ſhould not be the firſt cauſe, (higher then the which the Apoſtle goeth not, Epheſ. 1. 5.) if the foreſight of faith or good workes ſhould induce the Lord to elect: for now election ſhould not ſtand vpon the will and pleaſure of God, but vpon the will and inclination of man.

Controv. 17. *Againſt the opinion of Ambroſius Catharinus concerning predeſtination.*

This Popiſh writers opinion is, that God hath ordained all men vnto eternall life; yet with this difference: Some he hath abſolutely appointed vnto ſaluation without any condition, whoſe head is Chriſt, and then the bleſſed Virgin Marie: the number of thoſe thus predeſtinate is certaine, and none of them can periſh: there is another ſort of men which are ordained vnto ſaluation, not abſolutely, but vnder condition of their obedience, & vpon the foreſight of their merits: and ſome of thoſe come vnto eternall life, ſome doe not: of this opinion *Sixtus Senenſis, Catharinus* ſcholler profeſſeth himſelfe to haue beene, *Biblioth. lib. 6. annot.* 248. and that he preached it for tenne yeares together, and in diuerſe cheife cities of Italie, till he ſaw the inconuenience and manifold difficultie s, that would follow vpon that doctrine, and then he gaue ouer.

Contra. This opinion hath diuerſe abſurdities. 1. It alloweth ſome to be ſaued, which are not predeſtinate vnto life, contrarie to the Scripture, which onely promiſeth euerlaſting deliuerance and ſaluation vnto them which are written in the booke of life: Dan. 12.1. Reu. 17.8. c. 20.12. 2. It maketh Gods ordinance and decree to be vncertaine, that many whom he appointeth to ſaluation, yet are not ſaued. 3. It maketh a diuerſitie in the ordinance of God to ſaluation, that ſome are abſolutely elected, ſome vpon condition onely, whereas there is one end, and the ſame way for all vnto eternall life.

Controv. 18. *That election is certaine and infallible, of grace without merit, and of ſome ſelected, not generally of all.*

1. The Apoſtle ioyning all theſe together, predeſtination, vocation, iuſtification, glorification, ſheweth the inſeparable coherence of them: that they which are called by grace and iuſtified, cannot miſſe of their glorification, becauſe the Lord cannot be deceiued, neither is he mutable.

2. Neither is there here any place for merit: for after iuſtification followeth glorification: if man were to merit his ſaluation, the Apoſtle would not here haue omitted it: and if any inferre, that merites are comprehended in iuſtification: we anſwer, that God is here ſaid to iuſtifie, it is his act: but if mans merits iuſtifie, then man iuſtifieth himſelfe.

3. And further this place maketh againſt vniuerſall election: for ſeeing men are predeſtinate, but they are afterward called and iuſtified: it followeth, becauſe all are not called, nor iuſtified by Chriſt, that therefore all were not elected vnto ſaluation.

Controv. 19. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto ſinne.*

V.35. *What ſhall ſeparate vs from the loue of Chriſt? &c.* Notwithſtanding this euident teſtimonie

monie of the Apostle, *Pererius* affirmeth, that one which is predestinate, may be *sine gratia Dei*, without the grace of God, and in deadly sinne: his reasons are these.

1. It was *Iouinians* heresie, that he which was once iustified could not fall from the grace of God into deadly sinne: *Hierom. lib. 2. aduers. Iouinian.* 2. He vrgeth the examples of Adam, Aaron, Dauid, the Apostles, which fled from Christ, who all lost the grace they had, and fell into grieuous sinnes. 3. If grace could not be lost, then these exhortations of Scripture should be superfluous, *Let him that thinketh he standeth, take heede lest he fall*, 1. Cor. 10. 12. *And worke out your saluation with feare and trembling*, Phil. 2. 13. and such like.

Contra. 1. The error of *Iouinian* was, that one being in the state of grace, could not fall into sinne: which opinion the Protestants abhorre: for though we say that the elect cannot fall away from the grace and fauour of God, yet they fall into sinne, and the works of grace may be intermitted in them: yet wholly giuen ouer vnto sinne, they cannot be, which *Pererius* vnderstandeth by falling into deadly sinne: so then *Iouinian* is in one extreame, as also are the Anabaptists, Libertines, family of loue, which hold that a man regenerate cannot sinne at all; and the Papists are in an other, that the elect may be wholly giuen ouer vnto sin: the Protestants hold the meane betweene both, that as they are not free from sinne altogether, so they are not giuen ouer vnto sinne altogether.

2. These examples do not shew, that they were wholly giuen ouer to sinne, or that when they were in sinne, they were excluded from the fauour of God: though they were for the time depriued of the sense and feeling thereof.

3. And these exhortations are meanes to keepe the elect from falling away from God, and a Christian hauing a sollicitous care to please God is a fruit of election; it is an argument of their standing, where such care is, not of their falling.

4. But both these positions are warranted by the Scripture. 1. That they whom God loueth, cannot loose the grace and fauour of God; for whom he loueth he loueth to the end, Ioh. 13. 1. *and the gifts and calling of God are without repentance*, Rom. 11. 29. 2. Neither can sinne raigne in the elect of God: though they may fall into some sinnes, yet the Lord raiseth them vp againe by repentance; so the Apostle saith, *he that is borne of God sinneth not*, 1. Ioh. 3. 9. which *Augustine* interpreteth, *non debet peccare*, he ought not sinne, *Oecumen. non vult*, he will not sinne: *Caietane* following an other interpretation of *Augustines*, *non ex ea parte*, they sinne not as they are regenerate: *Hierome*, they cannot sinne, as long as they remaine the sonnes of God. But the meaning is, he cannot be giuen ouer vnto the study, and dominion of sinne, but though he sinne, yet it is not either *totally* or *finally*.

August. de nat. & grat. 14 Hierom. lib. 1. contr. Iouin.

20. Controv. *Whether a reprobate may haue the grace of God, and true iustice?*

Pererius, as he denieth constancie and continuance in grace to the elect, so he affirmeth, that some which are ordained vnto euerlasting cõdemnation, may be for a while right good men, *& Dei gratia praditos*, and endued with the grace of God: which he would proue, 1. By the fall of the Angels, who were created with grace. 2. By the example of Saul, and Iudas, who were at the first good men, and had the grace of God. 3. So Salomon had the spirit of God, and yet in the ende was a reprobate and cast-away, *Perer. 27. disput.*

Contr. 1. We must distinguish of grace: there are common graces and gifts of the spirit, which may be conferred vpon the reprobate: as the Apostle sheweth, that *they may be lightened, bee partakers of the holy Ghost, and taste of the good word of God, &c.* Heb. 6. 4. 5. and yet fall away: that is, may haue these things in some measure: but there is the liuely sanctifying grace of Gods spirit, whereby we are truly inlightened, which is not giuen to any, but vnto the elect: which grace was promised vnto S. Paul, 2. Cor. 12. 9. *My grace is sufficient for thee*: so then we answer, that the Angels which fell, receiued in their creation an excellent portion and measure of grace, but not the like powerfull and effectuall grace which the elect Angels had.

2. Saul king of Israel, and Iudas one of the Apostles, had many godly gifts and graces of the first sort, but true iustice, pietie, and grace they never had.

3. But concerning Salomon, he is much deceiued, in holding him to be damned: which though some haue affirmed, as *Gregor. lib. 2. Moral. c. 3. Salomon sapientiam non perseueraturus accepit, &c.* Salomon receiued wisedome, but not to perseuere: so also *Rabanus in 2. Reg. c. 2.* and *Lyranus 1. King. c. 7.* who vrgeth this reason, that Salomon neuer repented of his idolatrie; because his Idols remained still vnto *Iosias* time, 2. King. 23. 13. which sheweth

Whether Salomon was a reprobate.

that

that he continued in his idolatrie; and *Pererius* concurring doth preſſe this reaſon, becauſe no mention is made of Salomons repentance in the Scripture. *diſput.* 27.

Contra. 1. As theſe authors hold Salomon a reprobate, ſo as graue authors hold the contrarie: *Hierome* vpon the 43. of Ezekiel ſaith it was the opinion of the Hebrewes, that Salomon made the booke of the preacher, as a teſtimonie of his repentance: *Hilarie* in Pſal. 52. agreeth, that Salomon was elected: and *Paul. Burgenſ. addition. ſup. c.* 2. 2. *Reg.*

2. The text ſaith not that Ioſias put downe the idols, which Salomon had made, but he defiled the high places, which hee had built: now the high places are mentioned in the raigne of diuers good kings: as it is ſaid of Aſa, *that they put not downe the high places, yet his heart was vpright with the Lord all his daies*: yet was he an enemie to idolatrie: ſo might Salomon be, after his repentance: idolatrie could not be purged out all at one time.

3. For matters of fact the argument followeth not negatiuely, it is not in the Scripture mentioned, therefore it was not done, though in matters of doctrine, it concludeth well: for no mention is made of Daniels refuſall of Nabuchadnezzers odors and ſacrifices, Dan. 2. 46. and yet it is certaine he did refuſe them: And yet notwithſtanding Salomons repentance may be found in Scripture: the booke of *Eccleſiaſtes* was made after his fall, as a monument of his repentance. See more hereof, *Synopſ. Papiſ. p.* 3.

Controu. 21. *That the elect by faith may be aſſured of euerlaſting ſaluation.*

v. 38. *I am perſwaded, &c.* The Romaniſts to elude this ſo euident a place for the certaine and ſure perſwaſion, which the elect haue by faith of their ſaluation, doe frame vs diuers anſwers: 1. That S. Paul had this by ſpeciall reuelation, it is not generally giuen to all beleeuers. 2. In generall we are certaine, that all the elect ſhall be ſaued, but in particular, it is not knowne. 3. The word πέπεισμαι, *I am perſwaded*, ſignifieth a *morall* kind of aſſurance, not *certitudinem fidei*, a certaintie or aſſurance of faith: as the Apoſtle vſeth the ſame word, Heb. 6. 9. *wee are perſwaded better things of you.* Rom. 15. 14. *I am perſwaded of you that you are full of goodneſſe:* but Paul could not beleeue theſe things of others, by a certaintie of faith: to this purpoſe *Bellarmine lib. de. iuſtificat. c.* 9. *Pererius diſput.* 28. 4. For Paul himſelfe was not certaine of his election, thus writing, 1. Cor. 9. 27. *I doe beate downe my bodie, &c. leaſt when I haue preached to others, I my ſelfe ſhould bee a reprobate. Staplet. Antidot. p.* 503.

Contra. 1. The Apoſtle, ſuch things as he had by reuelation, ſaith could not be vttered, 2. Cor. 12. 4. they were ἄρρητα, things not to be ſpoken: but this thing touching the certainty of ſaluation he vttered: it was not therefore any of thoſe ſecrets which were reuealed: and 2. Tim. 4. 8. the Apoſtle ſheweth how he came to be aſſured of a crowne of righteouſnes, euen by keeping the faith: and ſaith it was not laid vp onely for him, but for all other, *that loued the appearing of Chriſt.*

2. This aſſurance was not in generall, but in particular: *Chriſt gaue himſelfe for me*, Gal. 2. 10. *and a crowne of righteouſneſſe is laid vp for me*, 2. Tim. 4. 8.

3. There is a double kind of perſwaſion: *perſuaſio fidei*, the perſwaſion of faith, ſuch as this of the Apoſtles was grounded vpon Gods promiſes, which was moſt certaine: there was *perſuaſio charitatis*, a perſwaſion of charitie, which S. Paul had of others: this was not ſo certaine as the other, yet neither of them was coniecturall: for S. Paul, who had the gift of diſcerning of ſpirits, and could pronounce of the election of others, that their names were written in the booke of life, Philip. 4. 4. had more then a coniecturall geſſe of their eſtate: and yet it followeth not, one can not be certainely perſwaded of an others ſaluation, therefore not of his owne.

4. To that place we anſwer: 1. That S. Paul ſpeaketh not there of his eternall election, or reprobation, but ſaith in effect, that if his life and doctrine agreed not, which he preached to others, he might be worthily reprooued of men. 2. And yet if it were admitted, that Saint Paul ſhould meane his reprobation with God, it followeth not by this ſpeach, that he doubted of his ſaluation, but was ſollicitous and careſull to doe nothing, which might hinder it: a godly care bringeth them to a greater certentie: for it is a liuely and proper fruit of their election. 3. *Origen* vpon this place expoundeth it of S. Pauls ſtate in time paſt, *aliquando metuit, &c.* he ſometime feared his fleſh: but the former anſwers are better. 4. Howſoeuer, the Apoſtle doth not there doubt of his ſaluation, beeing moſt certainely perſwaded here. See more *Synopſ. Centur.* 4. *err.* 21.

6. Morall obseruations.

Observ. 1. *Sanctification must not be seuered from iustification.*

v. 1. *There is no condemnation, &c. which walke not after the flesh, &c.* The Apostle here euidently sheweth, that they which walke after the flesh, are not in Christ Iesus, nor iustified by him, and freed from condemnation: although our sanctification be not any meritorious or efficient cause of saluation, yet it is such a cause as *sine qua non*, without the which there is no saluation: 1. Because regeneration is inseperably ioyned with iustification. 2. Sanctification is a testimonie and euidence of our faith, without the which it is dead. 3. It is a fruit of the spirit. 4. And it doth necessarily follow true repentance.

Observ. 2. *Sinne maketh vs enemies to God.*

v. 7. *The wisedome of the flesh is enmitie:* We see how Sathan hath poisoned the whole nature of man by sinne, not onely the sensuall and carnall parts, but euen the mind, wisdome, and vnderstanding, that euery part of man by nature is rebellious vnto God; so that iustly by nature we are the children of wrath: for how can the Lord else doe, but shew his anger and indignation vpon his enemies: the consideration therefore hereof, should worke in vs a detestation of sinne.

Observ. 3. *The sonnes of God must be like their heauenly father.*

v. 14. *As many as are led by the spirit, are the sonnes of God:* the Apostle vseth this as a forceable motiue to perswade vs to holinesse and pietie, because we are the sonnes of God: as children doe beare the image of their parents, so the sonnes of God must expresse the image of their heauenly father in holines and righteousnesse: their children men are, whose workes they doe: if they doe not the workes of God, but of Sathan, Gods children they are not, but Sathans. Ioh. 8. 44.

Observ. 4. *Of the contempt of all worldly things.*

v. 17. *If children, then also heires, &c.* If we then doe hope for such a glorious inheritance in the kingdome of life, we should contemne, and trample vnder our feete the glorie and pompe of the world, vnlesse onely vsing them as transitorie things for our necessarie vse: as S. Paul counted all things as dung in comparison of Christ, Phil. 4. 8.

Observ. 5. *No suffering in this world can be answerable to the glorie to be reuealed.*

v. 18. *I count that the afflictions, &c.* This difference there is, betweene the sufferings of Christians, and the labours which the heathen endured for their countrie: their labours were greater, then the ende, which they propounded: *Brutus* killed his owne sonnes for the libertie of his countrie: *Torquatus* put his owne sonne to death, for transgressing militarie discipline: *Curtius* cast himselfe into the pit for the safetie of his countrie: these by their vtmost daungers onely sought the praise of men, and a terrene libertie of their countrie: much more ought we to endure the like for our euerlasting libertie, which farre exceedeth the weight and measure of all afflictions in this life; yea *Augustine* doubteth not to say, *ipsam Gehennam paruo tempore tolerare oportet*, we should for a short time endure hell it selfe, to see Christ in the land of the liuing.

homil. 1. de fest omnium sanct.

Observ. 6. *Predestination excludeth and remooueth all presumption.*

v. 30. *Whom he iustified, he glorified, &c.* Glorification followeth not immediately vpon predestination, but vocation, faith, iustification, sanctification, must come between: he that without these presumeth of election, peruerteth the reuealed counsell of God to his destruction.

CHAP. IX.

1. The text with the diuerse readings.

v. 1 I say the truth in Christ (*Iesu. L. ad.*) I lie not, my conscience bearing me witnesse by the holy Ghost, *Be. B. V. (in the holy Ghost. Gr. G. L.)*.

2 That I haue great heauinesse, and continuall sorrow in mine heart.

3 For I my selfe would wish to be seperated (*to be an anathema. V. L. S. cursed. B.*) from Christ, for my brethren, that are my kinsmen according to the flesh.

4 Which

4 Which are the Iſraelites, whoſe is (*to whome pertaineth, B. G.*) the adoption, and the glorie, and the Couenants, (*teſtament, L.*) and the giuing of the lawe, (*the law that was giuen, B.*) and the worſhippe, (*or ſeruice of God, G. B. inſerted for explanation*) and the promiſes.

5 Of whom are the Fathers, and of whom concerning the fleſh, Chriſt *came*, who is God ouer all (*in all, V.*) bleſſed for euer, Amen.

6 Notwithſtanding it cannot be, that the word ſhould be of none effect: (*fall away, Gr.*) for all, which are of Iſrael (*of the circumciſion of Iſrael, L. of the Father Iſrael, Be. ad.*) are not Iſrael. (*Iſraelites, B.*)

7 Neither, becauſe they are the ſeed of Abraham, *are* all children: but in Izaak ſhall thy ſeed be called.

8 That is, not they which are the children of the fleſh, are the children of God; but the children of the promiſe are counted for the ſeed.

9 For this is a word of promiſe; In this ſame time will I come, and Sarah ſhall haue a ſonne, (*to Sarah a Sonne, Gr.*)

10 And not onely *ſhee, L.* (*that is, Sarah, hee, that is, Abraham, Be. G. thus V. S. B. but it is better referred to Sarah immediately before ſpoken of, and Rebekah an other mother of Iſrael is brought in,*) but alſo Rebekah (*felt this, G. receiued this promiſe.*) when ſhee had conceiued by one, Izaak our father.

11 For the children not yet beeing borne, neither hauing done good or euill, that the purpoſe of God might remaine according to election; not of works, but of him that calleth: (*of the caller, Gr.*)

12 It was ſaid vnto her, The elder ſhall ſerue the younger. (*the greater the leſſe. Gr.*)

13 As it is written, Iacob haue I loued, and Eſau haue I hated.

14 What ſhall we ſay then, Is there (*any, B.*) vnrighteouſneſſe with God? God forbid. (*let it not be, Gr.*)

15 For he ſaith to Moſes, I ſhall haue mercie, on whomſoeuer I will ſhew mercie; and I ſhall haue compaſſion, on whomſoeuer I will haue compaſſion.

16 So then it is not of him that willeth, (*in him, G.*) or of him that runneth, (*of the willer, of the runner, Gr.*) but of God that ſheweth mercie.

17 For the Scripture ſaith vnto Pharaoh, For this purpoſe haue I ſtirred thee vp, that I might ſhewe my power in thee, and that my name might be declared thoroughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 Thou wilt ſay then vnto me, Why doth hee (*not of whom or what, S.*) yet complaine? (*blame, B. is angry, Be. μέμφεται, complaine.*) for who hath reſiſted his will?

20 But who art thou, O man, that pleadeſt againſt God? (*diſputeſt with God, G. anſwereſt God, L. V.*) ſhall the thing formed (*the maſſe or lumpe, S. the worke, B.*) ſay to him that formed it, Why haſt thou made me thus?

21 Hath not the potter power of the clay, *Be. S. B. G.* (not *the potter of the clay power, L. V.*) of the ſame lumpe to make one veſſell vnto honour, and another to diſhonour?

22 What if God to ſhew his wrath (*would to ſhew his wrath, G.*) and to make his power knowne, ſuffered (*or ſuſtained, L.*) with much lenitie, *B.* (*patience, L. B. G. longanimitie, V. Gr. μακροθυμία,*) the veſſels of wrath fitted *L.* (*perfited, S. ordained, B. prepared, G. compounded, Be. Gr. ſo the word καταρτισμένα ſignifieth*) to deſtruction.

23 And that he might make knowne (*declare, B. G. ſhewe, L.*) the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glorie.

24 Whom he hath alſo called, *euen* vs, *B. Gr.* (euen vs, *whom he hath called, G. which are we that are called, S. but here the order of the words is inuerted*) not onely of the Iewes, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, I will call *them* which are not my people, my people: and her, which was not beloued, beloued. (*and ſhe which hath not obtained mercie, as obtayning mercie, L. ad.*)

26 And it ſhall be (*it ſhall come to paſſe, B.*) in the place, where it was ſaid vnto them, Ye are not my people, that there they ſhall be called the children of the liuing God.

27 Alſo Eſaias cryeth ouer Iſrael, *V. Be.* (*concerning Iſrael. B. G. for Iſrael, L. of Iſrael, S. but the word is ὑπὲρ, ouer*) If the number *Gr.* (*though, Be. G. B.*) of the children of Iſrael,

were as the ſand of the ſea, yet ſhall but a remnant bee ſaued.

28 For the Lord will finiſh and cut ſhort the count (*or ſumme*) in righteouſneſſe. *G. (will finiſh the word. B. V. L. will finiſh the thing, and cut off, Be. but he ſpake of a ſmall ſumme and remainder before, and therefore λόγον, may be here interpreted, the count,*) for the Lord will make a ſhort count (*a ſhort word. Be. L. V. a conciſe matter. Be.*) in the earth.

29 And as Eſaias ſaid before, Except the Lord of hoſts had left vs a ſeede, (*a remnant. S.*) we had been as Sodome, and had been like vnto Gomorrha.

30 What ſhall we ſay then? That the Gentiles, which followed not righteouſneſſe, haue apprehended *V. Be. L.* (*attained vnto. G. obtained. B. S. κατέλαβε, apprehended*) righteouſnes, euen the righteouſneſſe (*which is*) of faith.

31 But Iſrael, which followed the law of righteouſneſſe, hath not attained (*or come, Be. V. L.*) vnto the law of righteouſneſſe.

32 Wherefore, becauſe *they ſought it not* by faith, but by the workes of the law (*by the workes, L. det.*) for they haue ſtumbled at the ſtumbling ſtone.

33 As it is written, Behold, I lay in Sion a ſtumbling ſtone, and a rocke of offence, and euery one that beleeueth on him, *Gr.* (*in him, G.*) ſhall not be aſhamed, (*confounded. L.*)

2. *The Argument, Methode, and Parts.*

WHereas the Apoſtle had made mention before of predeſtination, c. 8. 30. whereupon iuſtification by faith is grounded, he in this Chapter doth handle at large this myſterie of Gods free and gracious election: and the Chapter conſiſteth of three parts. 1. Becauſe he was to treat of the reiection of the Iewes, and calling of the Gentiles, hee doth firſt vſe a patheticall inſinuation, proteſting his deſire toward the ſaluation of the Iewes, to v. 6. 2. Then he handleth the myſticall doctrine of election, remouing diuerſe obiections, to v. 24. 3. Then he declareth the vſe of this doctrine in the vocation of the Gentiles, and the reiection of the Iewes.

1. In the inſinuation. 1. The Apoſtle ſetteth forth his griefe, the truth of it, verſ. 1. the greatneſſe, v. 2. 2. then his deſire, v. 3. euen to be ſeparated from Chriſt, for the ſaluation of the Iewes: with the reaſons thereof. 1. becauſe they were his kinſmen after the fleſh, v. 3. 2. they were the people of God, which he prooueth by fiue priuiledges and immunities, v. 4. 3. of them were the fathers, of whom Chriſt deſcended.

2. The myſterie of the doctrine of predeſtination is handled by remouing certaine obiections, which are three.

1. *Obiect.* Is propounded, v. 6. If the Iewes be reiected, and become an *anathema*, to whom Gods promiſes were made, it would follow, that God ſhould bee mutable, and inconſtant in his promiſes.

Anſw. 1. He denieth the conſequent: it followeth not, if many of the Iſraelites be reiected, that therefore God ſhould faile in his word, v. 6. 2. He ſheweth the reaſon, the promiſe was made onely vnto the true ſeed of Abraham, but all which are carnally deſcended of Abraham are not his ſeed, but the elect onely, *Ergo:* this is affirmed, ver. 6. 7. then it is prooued, firſt by the example of Izaac, that he onely was the true ſeede of Abraham, and not Iſmael: which is prooued, 1. by a direct teſtimonie of Scripture, v. 7. 2. by this argument, the children of the promiſe are the true ſeede, v. 8. but Izaak onely was the promiſed ſeede, v. 9. *Ergo:* Secondly, the ſame is confirmed by the example of Iacob and Eſau: Iacob onely was the true ſeede: this is amplified, 1. by remouing the ſuppoſed cauſes of this difference betweene Iacob and Eſau, which was neither their carnall generation, becauſe they were conceiued by one, and at the ſame time: nor yet their workes: for when as yet they were vnborne, and had done neither good nor bad, ſentence was giuen of them, which hee ſheweth by two teſtimonies of Scripture, v. 12. 13. 2. he ſetteth downe the true cauſes; the efficient, the election, and vocation of God; the finall, that the purpoſe of God might remaine firme, v. 11.

2. *Obiection* is propounded, v. 14. and it riſeth out of the former: for if God elect ſome, and reiect others, before they haue done either good or euill, he ſhould ſeeme to be vniuſt.

Anſw.

Anſw. 1. He anſwereth negatiuely, it followeth not that God ſhould be vnrighteous. 2. Then he giueth a reaſon of his anſwer, taken from Gods abſolute power, and right in the creature, he ſheweth mercie and hardeneth whom he pleaſeth: this is propouuded, v. 18. and it is handled before by parts: firſt that he hath mercie on whom he will, v. 15. which is amplified by the contrarie, it is not in the willer or runner, but in God that ſheweth mercie, v. 16. ſecondly, the other part is prooued by the particular example of Pharaoh, which is amplyfied by ſhewing the end of his reiection, the ſetting forth of Gods glorie, v. 17.

3. *Obiect.* v. 19. If God doth according to his owne will elect ſome, and reiect others, and his will cannot be reſiſted, nor hindered, it would ſeeme a cruell and vniuſt part to condemne thoſe which cannot helpe it.

Anſw. The Apoſtle anſwereth negatiuely, not denying that it is Gods will, that ſome ſhould be elected, ſome reiected, but that it followeth not hereupon, that God ſhould bee cruell or vniuſt; which he ſheweth, 1. by the vnſearchable wiſedome and iuſtice of God, which man is no more to finde fault with, then the clay with the potter. 2. by Gods abſolute power which he hath ouer his workemanſhip, as the potter ouer the clay, v. 21. 3. by the effects, that howſoeuer Gods decree ſtandeth concerning the reprobate, yet they worthily deſerue to be caſt off, becauſe of their ſinne, wherein God vſeth longſuffering toward them, v. 22. 4. by the ende of the reiection of the one, to ſhew Gods iuſtice and power, v. 22. and of the election of the other, to declare the riches of his mercie, v. 23.

3. The third part containeth an application of this generall doctrine of Gods election to the preſent ſtate of the Gentiles and Iewes: wherein 1. he ſheweth how the elect and called both among the Gentiles ſhall be ſaued, which he prooueth by two teſtimonies out of the Prophet Oſee, v. 25. 26. and among the Iewes, which ſhould not be ſaued, but onely a ſelected remnant, which he prooueth by 3. teſtimonies out of the Prophet Eſaias, v. 27. 28. 29. 2. He inferreth hereupon the vocation of the Gentiles, ſhewing the cauſe thereof, the embracing of the righteouſneſſe of faith, v. 30. and the reiection of the Iewes, v. 31. which hee amplifieth by ſhewing two cauſes thereof, the following of the workes of the lawe, and the ſtumbling at Chriſt, v. 32. which he confirmeth by a teſtimonie of the Prophet, which concludeth the cauſe both of the reiection of the Iewes, and the taking offence at Chriſt, and of the vocation of the Gentiles, namely their faith and beleefe, v. 33.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. Why the Apoſtle beginneth this treatiſe with an oath; *I ſpeake the truth in Chriſt, &c.*

1. *Hugo Cardinal.* referreth it to the former doctrine of the certaintie of predeſtination, becauſe he had ſaid, nothing could ſeparate him from the loue of God in Chriſt. 2. *Origen* and *Chryſoſtome* haue relation to the Apoſtles extraordinarie wiſh, v. 3. that he wiſheth to be ſeparated from Chriſt for his brethrens ſake; which becauſe it might ſeeme ſtrange and incredible, and contrarie to the Apoſtles confidence vttered before, that nothing could ſeparate him from Chriſt, he therefore vſeth this vehement aſſeueration, to ſhew, that hee ſpake from his heart. 3. *Gryneus* thinketh, that the Apoſtle by this vehement ſpeach doth purge himſelfe from thoſe cauills and ſuſpitions, which were taken vp of him, as that hee was an innouator of the lawe, a peſtilent and ſeditious fellow. 4. *Haymo* thinketh, that the Apoſtle hereby doth confirme his loue toward his nation, & ſheweth his griefe & ſorrow for them, as it followeth in the next verſe. 5. But the very occaſion indeed, why the Apoſtle breaketh out into this ſpeach is, becauſe he was to entreate of the reiection of the Iewes, and vocation of the Gentiles; which leaſt it might ſeeme to proceed from the hatred of his nation, he proteſteth his loue toward them, both by ſhewing his ſorrow for their hardnes of heart, c. 9. and by his prayer for their conuerſion, c. 10. and in ſtaying the inſulting of the Gentiles ouer them, c. 11. *Lyran*, and ſo he proteſteth that he ſpeaketh the truth from his heart as hee was bound in conſcience, otherwiſe bearing a moſt louing affection toward his nation: to this purpoſe, *Caluin*, *Mart.* *Parem*, *Tolet annot.* 2.

Queſt. 2. *Of the forme and words of the Apoſtles oath.*

1. *I ſpeake the truth in Chriſt, &c.* *Origen* is here ſomewhat curious, that there is ſome truth in Chriſt, ſome not in Chriſt, as the *Pythoniſſe* that cryed after the Apoſtles, that they were the ſeruants of the moſt high God, Act. 16. and *Caiphas* that ignorantly ſpake the truth,

truth, yet he did not ſpeake the truth in Chriſt. 2. But S. Paul here doth nothing elſe, but call Chriſt to witneſſe, that he ſpeaketh the truth, and ſo hee appealeth to three witneſſes, Chriſt, his owne conſcience, and the Holy Spirit, *Theophyl. Parens.*

2. *My conſcience bearing me witneſſe, &c.* *Origen* againe here doth diſtinguiſh of the conſcience; for the Gentiles alſo had a conſcience, which did accuſe or excuſe them, Rom. 2. 15. but ſuch a conſcience, that is a witneſſe both of good and euill; cannot be ſaid to beare witneſſe in the holy Ghoſt: onely the Apoſtles conſcience *vbi cogitatio non habet quod accuſet*, where the thoughts haue nothing to accuſe of, is ſaid to beare witneſſe in the holy Ghoſt: as *Lyranus* interpreteth, a conſcience *bene ordinata*, rectified and well ſetled.

3. *I lie not.* 1. Here are theſe two things ſeene in Paul, which Ariſtotle requireth in a wiſe man, which are *non mentiri*, not to lie, and the other, *mentientem manifeſtare*, to be able to detect a lyar, and to manifeſt the truth: as here S. Paul toucheth both, *Grynens.* 2. And this is added, becauſe one may lie in telling the truth, ſuppoſing it to be falſe: ſo the Apoſtle ioyneth both together, veritie in his words, and ſinceritie in his minde, *Parens.* 3. And further: it is the manner of the Hebrew ſpeach, for more certaintie, to denie the contrarie to that which is affirmed, as 1. Sam. 3. 18. *Samuel told him euerie whit, and hidde nothing from him:* and Ioh. 1. 20. *Hee confeſſed, and denied not:* and ſo is it here: *Tolet in Commentar.*

Queſt. 3. *Whether it were lawfull for Paul to grieue for the Iewes, whoſe reiection was according to Gods appointment.*

v. 2. *I haue great heauineſſe, &c.* 1. That it is lawfull to mourne for the calamities, that fall vpon thoſe, whom we wiſh well vnto, appeareth 1. By the example of holy men, that haue ſo mourned: as *Samuel* for *Saul*, *Dauid* for *Abſalom*, *Ieremy* for the captiuitie of his people, our Bleſſed Sauiour for Ieruſalem. 2. Chriſtians are not without naturall affection, as to reioyce for proſperous things, ſo to mourne for the contrarie: and griefe ariſeth *a laſione rei amatæ*, from the hurt of the thing beloued.

2. But for the ſolution of this doubt, two things are to be conſidered in reſpect whereof the minde is diuerſly carried: for in our griefe, as we reſpect the calamitie which is befallen, we doe mourne, but looking vnto Gods prouidence wee are well apayed, and do moderate our paſſions, ſubmitting them to the will of God: like as naturall men among the heathen, did preferre the publike ſtate of the commonwealth before their priuate calamities: as *Craſſus* when his ſonne was ſlaine, encouraged the ſouldiers to fight manfully, for that chance onely concerned him. And as a Iudge, in the execution of offenders, though as a man he grieueth that they ſhould be put to death, yet he is well reſolued and contented in the contemplation of iuſtice, that the equitie of the lawe for the example of others ſhould take place: yea as God himſelfe delighteth not in the death of any, yet is well pleaſed in the puniſhment of the wicked, according to the rule and courſe of his iuſtice. So S. Paul here doth put on as it were two affections, one was naturall of humanitie, in pittying the fall of his nation; the other was ſupernaturall, in ſubmitting himſelfe and his will to the will and purpoſe of God.

Queſt. 4. *Of the meaning of the word ἀνάθεμα, which the Apoſtle vſeth*, v. 3.

1. Concerning the two Greeke words ἀνάθημα, with the Greeke letter η, and ἀνάθεμα, with ε, *Budæus* maketh this difference betweene them: he would haue the firſt to ſignifie the things themſelues, which are dedicated to ſacred vſes, the other the perſons, that were deuoted to deſtruction: and he deriueth them both from the word ἀνατιθέναι, of hanging or ſetting vp: that as the one were ſet vp in the temples, ſo the others names were ſet vp in places of execution, in hatred and deteſtation of them. But *Beza* very well obſerueth, that in the Scriptures they are both vſed in the ſame ſenſe: ſo alſo *Tolet annot.* 3.

2. *Chryſoſtome* interpreteth *anathema*, *ſeparatum*, *ſeparated*, from the common vſe: and it was firſt vſed of ſuch things, as for honour ſake were ſeparated, and not to bee touched: then ſecondarily of ſuch things as were ſeparated and accurſed, and worthie to be deteſted of all: and this ſenſe of the word is agreeable to the words of the Apoſtle, as the prepoſition ἀπὸ, ſignifieth, *from Chriſt:* as *Beza* well noteth here: ſo then, that was *anathema*, which was ſo ſeparate from common vſe, as it was not lawfull to be redeemed, but it muſt bee killed: and ſome things were ſo ſeparated for honour ſake, as the ſacrifices: ſome for horror and dete-

deteſtation, as the leprous perſons, which were ſeparated from the congregation, *Parens:* and in this ſenſe doth the Apoſtle vſe the word *anathema* here, which anſwereth to the Hebrew word *cherem*, which ſignifieth to bequeath to deſtruction.

3. Whereupon *Hierome* will haue this word to ſignifie to kill: and ſo he thinketh the Apoſtle ſpeaketh of the killing of his bodie: but *cherem* ſimply ſignified not killing, but with horror and deteſtation, as of a thing accurſed.

4. Some take the better ſenſe of the word, as it ſignifieth ſome precious thing and treaſure: whoſe opinion *Chryſoſtome* maketh mention of with ſome deriſion: but that it cannot be ſo taken here, it ſhall be ſhewed in the next queſtion.

Queſt. 5. *Whether the Apoſtle did well in deſiring to be ſeparated from Chriſt, from whome he knew he could not be ſeparated*

1. *Hierome* to auoid the difficulties, that might be here obiected, thinketh that the Apoſtle ſpeaketh onely of a temporall ſeparation by death, *voluit perire in carne, &c.* he would die in the fleſh, that others might be ſaued in the ſpirit: *Epiſt. ad Algaſ. quæſt. 9 epiſt. ad Hedib. quæſt. 10.* ſo alſo *Haymo*. But *Chryſoſtome* miſliketh this ſenſe, vpon theſe reaſons, 1. Both becauſe S. Paul had made mention twice before of death, that it could not ſeparate him from Chriſt, it had beene therefore ſuperfluous, and beſide no great matter to ſpeake of the ſame here againe. 2. The death of the bodie for Chriſt, doth not ſeparate from Chriſt, but ioyneth more ſurely vnto Chriſt.

2. Likewiſe *Chryſoſtome* derideth their conceit which take here *anathema*, in the better part, and interpret it, to be κειμήλιον, a treaſure laid vp: for this had been no great matter for the Apoſtle to haue ſo wiſhed, *quis delicatulorum hominum ſic non optaret*, the moſt nice and daintie man might haue ſo wiſhed: *Chryſoſt.* and againe in this ſenſe the Apoſtle would not haue ſaid, *à Chriſto*, from Chriſt, but *coram Chriſto*, before Chriſt, *Mart.*

3. Some referre this wiſh of the Apoſtle vnto the time before his conuerſion, and here are three opinions; 1. Some giue this ſenſe, that for the zeale of the Iudaicall law, he wiſhed then to be ſeparate from Chriſt, and choſe to be a perſecutor of his diſciples, *Lyran.* and the *ordinar. gloſſ.* following *Ambroſe*. 2. The Commentarie going vnder the name of *Hierome*, ſaith, that the Apoſtle doth now lament and bewaile his ſinne, for that before his conuerſion he wiſhed to be ſeparate from Chriſt for his brethren ſake, *ex Pareo*. 3. *Tolet* preferreth this ſenſe, I wiſhed to be an *anathema*, from Chriſt, that is, to be a knowne perſecutor of the Chriſtians, and to be held of them accurſed for my brethrens ſake, *Tolet in Commentar.*

But theſe interpretations faile diuerſly. 1. This had been no great matter for Paul, yet being an enemie to Chriſt, to haue wiſhed for the loue vnto his brethren ſo to continue ſtil, *Perer. diſput. 3.* 2. Neither had this beene to the Apoſtles purpoſe, who intendeth by this his wiſh to ſhew his loue vnto his brethren: but if he had onely ſpoken of his deſire before his conuerſion, it might haue beene anſwered, that howſoeuer he might ſtand well affected to his brethren then, his mind was altered now, *Mart. Perer.* 3. The Apoſtle had taken a vaine oath herein, for there was none which doubted of his hatred to the name of Chriſt, before his calling, that he needed not to haue confirmed it by an oath, *Parens.* 4. Neither doth he lament here for his owne ſinne, but for the preſent condition and ſtate of his brethren, as is euident v. 4. where he reckoneth vp the auncient priuiledges of his nation, which they had now depriued themſelues of, *Mart. Parens.*

4. Some thinke that the Apoſtles meaning is, that he could haue wiſhed his calling had been deferred yet, and that he for a time had been ſeparated from Chriſt, and not to haue bin yet called, but that his brethren might haue come to Chriſt before him: but the ſame difficultie remaineth ſtill, for if S. Paul might haue wiſhed before to be an *anathema* from Chriſt, for the glorie of God, why not alſo now? *ex Mart.*

5. Some thinke that by an *anathema*, is vnderſtood only, *dilatio viſionis & fruitionis Chriſti*, a deferring of the viſion, and enioying of Chriſt: that S. Paul to conuert his brethren to the faith, wiſhed ſtill to remaine in the fleſh, and to bee abſent from Chriſt: as ſee the like, Philip. 2. 23. ſo *Oecumenius, Lyranus*. But this is not to be an *anathema*, from Chriſt, onely to haue the fruition of glory deferred, *Perer. numer. 12.*

6. Some vnderſtand this ſeparation from Chriſt, to be indeed depriued of the glorious viſion of Chriſt: but they will haue it limited for a time, *volebat ad tempus priuari fruitione Chriſti*,

Christi, he would for a time be depriued of the fruition of Christ, for the good of his brethren, *Thom. in Comment.* But he that is once separated, and standeth as accursed from Christ, cannot but alwaies so remaine.

7. Some thinke that S. Paul spake thus, *impetu quodam charitatis*, wishing himselfe to be damned for his brethren, by a violent passion of charitie, and not well considering what he wished. But then S. Paul had sinned, if he made such a vow or wish, *quadam incogitantia*, without any considering or bethinking himselfe: it had shewed great rashnesse, *ex Mart. Pareo.*

8. Some thinke that the Apostle vseth an hyperbolicall speach, when one speaketh more then he intendeth, as the Prophet Dauid saith, *They that hate me are more then the haires of my head*, Psalm. 69. 4. so here the Apostle, the more to expresse his loue toward his brethren, doth vse this hyperbolicall speach, as though euen for their sakes he wished to bee a cast away, *Dyonis. Carthusianus* But thus they will onely make this a colourable and flourishing speach of the Apostle, which was no doubt a zealous and serious wish and desire in him.

9. *Pareus* maketh mention of an odde interpretation, which he heard deliuered by one *ann.* 1568. that afterward played the Apostata from Christ: who by Christ in this place vnderstood the anointed Priests, alleadging for his authoritie *Eusebius*, who in that prophesie Dan. 9. so vnderstandeth the word Messiah, Christ. But beside that the word Christ, beeing absolutely put without any addition, is not so taken in Scripture, and *Eusebius* interpretation is therein distasted and misliked of the best interpreters: this had beene a vaine and superfluous wish in S. Paul, for in the beginning of his conuersion hee was odious to the high Priests, and euen then they tooke counsell to kill him, Act. 9. 23.

10. There remaine then two expositions, which may bee ioyned both together in one: *Chrysostome* saith, that S. Paul desired, *priuari fruitione & gloria Christi*, to be depriued of the glory and fruition of Christ: *Oecumenius* goeth yet further, that he wisheth, *vt per meam perditionem glorificaretur Christus*, that Christ by my vtter perishing may be glorified in the saluation of the Iewes: and *Cassianus c. 6. collat.* 23. interpreteth, to be an *anathema* from Christ, *eternis addici supplicijs*, to be addicted vnto euerlasting punishment: Both these doe hang one vpon another: for he that is depriued of euerlasting ioy, is cast downe to euerlasting punishment. This then is the Apostles desire, *eterni boni fruitione priuari*, to be depriued of euerlasting happinesse, *Martyr: excludi ab omni salutis expectatione*, to bee excluded from all hope and expectation of saluation, *Caluin:* he wisheth *aternam abiectionem à Christo*, to bee cast off for euer from Christ, *Pareus: abijci in aternos cruciatus*, to bee cast into euerlasting torment, *Osiander.* And that this was the Apostles meaning, appeareth by the like zealous desire in Moses, who also wished to be blotted out of the booke of life, rather then God should haue been dishonoured in the destruction of Israel: both of these were readie, *suo exitio aliorum saluti subuenire*, by their destruction to haue helped forward the saluation of others, *Gryneus, Mart.*

But against this interpretation it is diuersly obiected. 1. *Obiect.* S. Paul could not wish to be separated from Christ, but he must desire also to be alienated from his loue and fauour which thing to desire it had beene sinne.

Answ. Chrysostome answereth that the Apostle would not by any meanes be separated from the loue of Christ, *nam propter Christi amorem tantopere hoc ardet desiderio*, for the loue of Christ he is so much inflamed with this desire: it followeth not therefore, he desireth to bee separated from Christ, therefore from his loue: he wisheth not to be depriued *amicitia Christi, sed fructu amicitiæ*, of the friendship of Christ, but onely of the fruit of his friendshippe, which was euerlasting felicitie, *Pareus.*

2. *Obiect.* If S. Paul herein respected the glorie of God in the saluation of the Iewes, why did he not likewise wish to be separated for the saluation of the Gentiles? *Answ.* S. Paul no doubt was readie to doe the like for them: but there was not the like occasion, for the Gentiles flocked to Christ, and receiued the Gospell, but the Iewes were stubborne, and euerie where resisted their calling: and therefore for them he maketh this vow, *Mart.*

3. *Obiect.* But S. Paul knewe, that he could not indeed be separated from Christ, as hee professed before, cap. 8. 38. that nothing could separate him from the loue of God in Christ. *Answ.* 1. *Lyranus* thinketh that this vowe of Paul, as likewise that of Moses was *secundum dispositionem inferioris partis animæ*, according to the disposition of the inferiour part of the

the mind, where the affections are: for loue *nec menſuram ſcit nec modum*, knoweth neither meaſure nor manner, not in the deliberate and reaſonable part of the minde. 2. But the better anſwer is: that it was *votum conditionale*, a conditionall, not an abſolute vowe, if it were the will of God; as Chriſt's petition was for the paſſing away of the cuppe of his death, if it were his fathers will, *Pareus*: ſo the Apoſtle ſpeaketh κατὰ τι, after a ſort, and with condition, *if it might be*, *Gryneus*: And to the ſame purpoſe before them, *Oecumenius*, *non abſolute hæc dixit tanquam poſſibilia, ſed ſub conditione*, he ſpake not theſe things abſolutely, as if they were poſſible, but with a condition: for if Paul for the loue of Chriſt could haue beene ſeparated from Chriſt, he ſhould againe haue beene ſo much the more firmely ioyned vnto Chriſt: for if loue be the cauſe of vnion, then ſo great loue of the Apoſtle would haue cauſed ſo much nearer coniunction.

4. *Obiect.* Though a man be bound by the rule of charitie to giue his temporall life for an others ſpirituall life, yet he is not bound to giue his ſoule euerlaſtingly to periſh, if it were in his choice, that others ſhould not ſo periſh: like as one is not bound to redeeme an others bodily life by the loſſe of his, ſo neither the ſpirituall life of the ſoule, by the loſſe of his owne: *Tolet* thus obiecteth *annot.* 4. and therefore he inferreth that in this ſenſe, it had been an inordinate and vaine deſire in the Apoſtle.

Anſw. 1. Some thinke, that euery man is bound to redeeme the ſaluation of others, by the loſſe of his owne, ſaying that a fewe can attaine vnto ſuch perfection of charitie: for the rule of charitie is this, that we ſhould doe that for others, which we would haue done for our ſelues: now a man had rather, that an other ſhould giue himſelfe to ranſome him, then he ſhould periſh: and Chriſt was enflamed with ſuch charitie, that he became a curſe for vs: and the like minde ſhould be in Chriſts members to wiſh to be accurſed for their brethren: as *Origen* inferreth, *Quid mirum, ſi cum Dominus pro ſeruis ſit factus maledictum, ſeruus pro fratribus anathema fiat?* what maruell is it, when the Lord was made a curſe for the ſeruants, if a ſeruant become an *anathema* for his brethren? *Pareus* alſo giueth inſtance in Chriſt, who was made a curſe for vs, *dub.* 1. *Contra.* 1. That ſaying of our Sauiour, *whatſoeuer you would that one ſhould doe vnto you, doe vnto them: Auguſtine* well vnderſtandeth, *de recta & iuſta voluntate*, of a right and iuſt minde, not otherwiſe: for if a man could be content vpon a lewde mind, that his wife ſhould commit adulterie with an other, it followeth not, that the other ſhould yeeld his wife to his wicked deſire: ſo for a man to wiſh, that an other would giue his ſoule for his, were no iuſt or equall deſire. 2. Chriſt, though he did beare the puniſhment due to vs, and did beare the curſe of the lawe, yet he was neuer *auulſus à Deo*, ſeparated or pulled away from God, *Mart.* and there is great difference betweene the perſon of the Redeemer, and his exceeding loue, and thoſe which are redeemed, who herein cannot be imitators of Chriſt.

2. As theſe doe iuſtifie Pauls deſire, hauing relation onely to the loue of his brethren: ſo *Chryſoſtome* aymeth onely at the glorie of God, that in reſpect thereof, Paul made no account of his ſaluation: but he expreſſely maketh not mention thereof, for modeſtie ſake, leſt he ſhould ſeeme to boaſt too much of his loue toward Chriſt: But *Tolet* ſheweth the inſufficiencie of this reaſon, becauſe Paul had profeſſed before that nothing could ſeparate him from the loue of Chriſt: he might alſo as modeſtly haue wiſhed here to be an *anathema* for Chriſt.

3. I preferre therefore *Caluins* ſolution, that neither Saint Paul had here reſpect vnto the glorie of God alone, or vnto the ſaluation of his brethren alone, *ſed charitatem hominum in ſtudio gloriæ Dei coniungimus*, but we ioyne the loue of men with a deſire of the glorie of God, &c. he wiſheth the ſaluation of his brethren, with reſpect vnto the glorie of God: as Moſes in the like caſe in making requeſt for his people, therein deſired the promoting of Gods glorie: Now the Apoſtle ſaith, for his brethren, *vt inſeruiret cauſæ*, to apply himſelfe to the cauſe in hand, which was to teſtifie the great deſire that he had to their ſaluation, yet as ioyned with the glorie of Chriſt: as is euident v. 5. where hee addeth, *who is God ouer all, Bleſſed for euer, Mart.*

So then notwithſtanding theſe or any other ſuch like obiections, I preferre *Chryſoſtomes* interpretation of theſe words of the Apoſtle, who in the zeale to Gods glorie, & loue to his brethren, wiſheth that he were cut off from Chriſt, ſo they might be ſaued: according to that ſaying in the Goſpell, *that it were better that one of the members ſhould periſh, then that the whole bodie ſhould be caſt into hell*: for the Apoſtle had herein reſpect vnto the glorie of God, Matth 5.29.

should haue more appeared, in the sauing of the multitude of that nation, as the whole bodie, he beeing cut off but as one member; then that he should be saued, and the whole bodie perish: to this purpose *Chrysost.* vpon that place in the Gospel.

Anselme likewise vpon this place saith, that Paul *optabat perire*, desired to perish, so the rest might be saued: and this sense he confirmeth by the like desire of two great Prophets Moses and Micah: this latter, c. 2. 11. wisheth thus, *I would I were a man not hauing the spirit, and that I did speake lies, voluit se alienum esse à spiritu, &c.* he wisheth to be a stranger from the spirit, and to be a false Prophet, so that his people might escape all those plagues which were foretold, as S. Paul here wisheth to be estraunged and separated from Christ: In like manner, *Moses obiecit se exitio*, Moses did offer himselfe to destruction for the people sake: thus *Anselme.*

But 1. though we allow *Anselmes* interpretation, he is deceiued in his first proose: for though the vulgar Latine doth so read that place of Micah, yet it is truely according to the originall translated thus, *If a man walking after the wind, and lying falsly, &c.* that is, if there were one, that were giuen vnto lies, which propheste of prosperous things vnto the people, he should be a meete Prophet for them: And the Prophet was not to wish vpon any occasion, to commit sinne, in telling of lies. 2. Concerning the other example of Moses, it is rightly alleadged, but because there is some question abont Moses manner of wish, how it is to be taken, though elsewhere it be handled at large, it shall not be amisse breefely to touch it here: for it is a great hinderance to the studious reader, in a point wherein he expecteth present satisfaction, to make reference to another booke, which it may be is not so readie at hand.

Hexapl in Exod. in c. 32. v. 32.

Quest. 6. *How Moses wished to be blotted out of the booke of life for Israels sake.*

Moses words are these, Exod. 32. 31. *If thou wilt not (pardon their sinne,) blot me out of the booke which thou hast written:* Because that desire of Moses, and this of Paul here are verie like, as *Hierome* saith, *If we consider Moses voice making request for his people, we shall see, eundem fuisse Mosi & Paulo erga creditum gregem affectum, &c.* that both Moses and Paul had the same affection toward the flocke committed to them: it shall not be amisse to insert somewhat here touching Moses wish. Two things doe here breed question, the manner of Moses wish, and the matter, and sense thereof. 1. For the manner, Moses vseth that bouldnes of speach that a subiect will scarcely vse speaking to his Prince, *non solum clamat apud Deum, sed reclamat*, he doth not onely crie vnto God, but he reclaimeth and crieth as it were against his minde: But *Philo* remooueth this doubt, because the Scripture saith that God talked with Moses as with his freind: he speaketh therefore freely and boldly as to his friend: this libertie then and freedome of his speach is not to be attributed vnto his arrogancie, but vnto his freindship and familiaritie: *arrogantis est audacia, amici est fiducia*, boldnes and rashnes sheweth arrogancie, but confidence is in friendship. 2. But there remaineth a greater doubt as touching the matter and meaning of Moses vowe and desire: for whereas Gods booke of life signifieth his ordaining of some vnto eternall life; which is of two sorts, either *secundum praedestinationem*, according to the decree of the predestination which cannot be altered: or *secundum praesentem iustitiam*, according to mens present iustice: in the first sense it would seeme to be *stulta petitio*, a foolish request, to desire that which was impossible to be blotted out of Gods decree of predestination, and in the other it would be thought to be *impia*, an vngodly desire, to wish to fall from the present state of iustice: now for the solution of this doubt there are diuerse answers framed.

Ib quis rerum diuinarum sit haeres

1. *Rabbi Salomon* taketh this to be the booke of Moses law, that it should haue no denomination from him, but that his name might be taken out thence: but it appeareth in the Lords answer, *I will blot out of that booke him that sinneth*, that this booke belonged vnto more then Moses onely.

2. *Rab. Moses Gerundens.* thinketh, *Moses extra se raptum*, to haue beene as it were beside himselfe, and in his great zeale to his people to haue spoken he knew not what. But seeing Moses prayer was so well accepted of God, it is not to be thought that he offended in making so rash and inconsiderate a prayer.

3. *Paulus Burgensis* varieth not much from the first interpretation: hee taketh the booke here, for the historicall narration in Scripture of the acts and doings of the Saints: and so he thinketh, that Moses onely desired, that the great workes, which God had wrought by his

his hand, ſhould not be written of him. But this had beene to pray againſt the ſetting forth of Gods glorie, which was manifeſted in thoſe great workes.

4. *Caietan* vnderſtandeth it, *de libro principatus*, of the booke of *principalities*: that whereas God had appointed Moſes to be gouernour of a greater nation and people, if he ſhould deſtroy Iſrael, Moſes deſireth rather to be no gouernour at all, then that Iſrael ſhould periſh: But the words of the Lord, *I will blot out him that ſinneth*, ſhew that Moſes ſpeaketh not of a perſonall writing in any ſuch book, which concerned him alone, but of ſuch a booke, wherein others were written as well as himſelfe.

5. *Auguſtine* maketh this ſenſe, *qu.*147. *in Exod.* as thou haſt made it certaine, that I can not be raced out of the booke which thou haſt written, ſo let me be as ſure and certaine, that thou wilt remit ths ſinne of this people: But Gods anſwer, *I will blot out, &c.* ouerthroweth this ſenſe, for there the Lord anſwereth negatiuely, vnto Moſes, that he ſhould not be blotted out: then Moſes wiſh was to be blotted out.

6. *Lyranus* ſaith, that Moſes did thus wiſh *ſecundum deſiderium partis inferioris animæ*, according to the deſire of the inferiour part of his minde, not in the ſuperiour part, which was his iudgement and vnderſtanding: as Chriſt praied that the cup might paſſe from him: but yet there is a more ſufficient anſwer then this, ſee *anſw.6.* following.

7. *Thoſtatus* qu.44. in 32. Exod. thinketh, that it is an *hyperboricall* ſpeach, as that of Rachel, *giue me children or elſe I die*, and yet ſhe had rather haue no children, then to haue died: yet in ſuch paſſionate ſpeeches, they ſhew their feruent and exceeding great deſire: But in this ſenſe Moſes ſhould haue had no ſuch meaning to be blotted out of Gods book: the contrarie whereof appeareth in the Lords anſwer.

8. *Oleaſter* will haue this to be the meaning: *blot me out of thy booke*, that is, *obliniſcere mei perpetuo*, forget me for euer: for as we vſe to commit thoſe things to writing, which wee would remember, ſo the things which we deſire to forget we blot out: But it is more then a metaphoricall ſpeach, as is euident by the Lords anſwer by Moſes.

9. *Hierome epiſt.* 151. *ad Algaſ.* and *Grego. lib.*10. *Moral. c.*7. *Euthym. in Pſal.*68. vpon theſe words, *let them be blotted out of the booke of the liuing*, doe take this booke to be the decree onely of this temporall life, and thoſe to be blotted out, which are depriued of life: ſo Moſes in their opinion wiſheth onely to be depriued of this mortall life: ſo alſo *Pererius*. But this cannot be ſo, for the Lord ſaith, *he will blot out him which ſinneth*; now not onely ſinners, but righteous men are taken away out of this life.

10. But *Chryſoſtomes* expoſition is beſt, who *lib.*3. *de prouident.* doth interpret theſe words of Moſes, as the other of Paul, of the finall ſeparation from Chriſt, and of beeing depriued of the viſion of God, and fruition of Chriſt: ſo alſo *Bernard*, *Moſes noluit introduci in gaudium Domini, &c.* Moſes would not be brought into the ioy of the Lord, the people remaining without. *Bernar. in ſerm.*12. *in Cantic.* the reaſons for the confirmation of this, ſee in the end of the former queſtion: and the ſolution of this doubt, how Moſes could deſire an impoſſible thing of God, ſee alſo there in the anſwer to the 3. obiection.

Queſt. 7. *Whether in matters of ſaluation, one kindred after the fleſh ought to haue any prioritie before others.*

*v.*3. *My kinſmen according to the fleſh.* 1. *Baſil regal. brev. reſp.*190. deliuereth this doctrine, that in ſpirituall matters none ought to haue more reſpect vnto their kindred after the fleſh, then vnto others, that are not neere in blood: And that ſaying of Paul, may ſeeme to confirme this opinion, 2. Cor. 5. 16. *Hence forth know we no man after the fleſh, yea though wee had knowne Chriſt after the fleſh, yet henceforth know we him no more. Contra.* In this place the Apoſtle oppoſeth himſelfe againſt theſe falſe teachers, which ſtood vpon carnall prerogatiues, and the legall and carnall ceremonies, and the generation of Chriſt only after the fleſh: theſe things Saint Paul would no longer know, that is, truſt vnto: before his calling he ſtood vpon ſuch outward priuiledges, as that he was circumciſed, an Hebrew, of the tribe of Beniamin, and ſuch like, Phil. 3. 5. But he counted all theſe things as droſſe and dung in compariſon of Chriſt: and he will not know Chriſt onely according to the fleſh, in reſpect of his outward ſtate in the world: for our Sauiour himſelfe ſaith, Ioh. *6.* 13. *It is the ſpirit that quickneth, the fleſh profiteth nothing. Mar.*

2. But that euen ſpirituall things may by the rule of charitie be firſt wiſhed vnto our kinred, it may thus appeare. 1. Becauſe our naturall affection is not deſtroyed by religion, but perfected; piety doth qualifie and moderate naturall compaſſion, it doth not extinguiſh

it. 2. Charitie must be *ordinata*, ordered: it proceedeth in degrees: first a man may expresse his loue toward his owne, 1. Tim. 5.4. *Let them first learne to shew godlinesse toward their owne house.* 3. S. Paul giueth this as a reason of his heauinesse and greife for the Israelites, because they were his kindred after the flesh: where though he vseth a limitation, that after the flesh they were onely his brethren, but otherwise they were not, beeing vnbeleeuers and contemners of the Gospell, yet it much mooued him for them, because they were his kinred after the flesh.

Quest. 8. *The causes which made the Apostle to be so much greined for the Iewes, v.4.5.*

He recounteth diuerse priuiledges and immunities of the Iewes, which made him the more to desire their conuersion. 1. In respect of himselfe, they were his *brethren*, not so properly called, but they were his kinsmen after the flesh: though in other respects they were not his brethren: this phrase after the flesh, is afterward, v.5. beeing spoken of Christ taken in an other sense: it sheweth him to be of an other nature, then that which he had after the flesh: here it sheweth not a diuersitie of nature, but a differēce of brotherhood in Paul & thē.

2. Then he reckoneth vp their priuiledges with relation vnto God. 1. They are the Israelites: they are rather called by that name of Iacob, then by the name of Abraham and Izaac: for that these had sonnes, which belonged not to the people of God, but all Iacobs sonnes were the fathers of the Lords people, and they are named of Israel rather then Iacob, because it was the more worthie name, both for that the Lord imposed it, and for the more excellent signification: *Israel* signifieth one preuailing with God. 2. *Theirs was the adoption*, that is, they were adopted to be a peculiar people vnto God, selected from all the world: and therefore they are called, Exod. 4.22. *the Lords first borne:* there is an other adoption, when we are adopted to be the sonnes of God by grace, Rom. 5.15. but the Apostle speaketh here of the outward adoption and calling to be the people of God. 3. The *glorie* which *Chrysostome* vnderstandeth, in that they were the peculiar people of God, so also *Haym. Gor. gloss. interlin. Theodoret*, of the miracles and great works whereby they became famous and glorious: *Lyranus* of the diuine visions and apparitions: but it is better referred vnto the Ark of the couenant, which is called the glorie of God, 1. Sam. 4. 21. 22. *Gryn. Calv. Mart. Tol. Paraus.* 4. *The couenants, giuing of the law, the seruice of God*: *Origen* by the couenants or testaments vnderstandeth the diuerse renewing of Gods couenant with his people, so *Mar. Osian. Hier. in epist. ad Algas. qu.9.* of the old and newe Testament, so *Haymo*, but the new testament is afterward expressed in the word *promises:* the couenants were rather the two tables of couenant, as the Apostle calleth them, Heb. 9.4. and so here the Apostle reckoneth vp three kind of lawes which Israel had, the *morall*, contained in the tables of the lawe, the *iudiciall*, called here νομοθεσία, the giuing of the law, and the *ceremoniall*, which consisted of the Priesthood and sacrifices, called here *the seruice*. 5. The *promises:* which were of two sorts, either temporall, as touching the inheriting of the land of Canaan, or spirituall of the Messiah, *Gryn.* both legall promises and Euangelicall, *Mart.* both of this life and the next, *Pellic.* these promises first belonged vnto them, and vpon their reiecting, they were fulfilled vpon the Gentiles, *Osiander.*

3. The third sort of priuiledges are with relation vnto the *fathers, thence were the fathers*, that is, of that nation were the honourable Patriarkes, of whom they are descended: and God promised to be their God, and of their seede, Gen. 7.4. yea to a thousand generations, Exod. 20.6. though they were degenerate children, yet vnto them belonged the promise made vnto their fathers.

4. The fourth kind of priuiledge is with relation to Christ; *and of whom Christ came:* some leaue out the coniunction *and*, and vnderstand the fathers of whom Christ came; so *Orig. Haymo, Lyran.* following the vulgar Latine: But the better reading is with the coniunction, *and of whom*, that is, of the Israelites came Christ: so *Chrysost. Theophyl. Tertul. l. de Trinit. Iren. l.3.c.8. Hilarie lib. 8. Trinit.* with others: according to the Greeke originall: for it is a commendation of the whole nation of Israel, and an excellent prerogatiue that Christ came of them according to the flesh.

Quest. 9. *Of the excellencie of the Israelites, and of true nobilitie.*

1. The nobilitie of the Israelites diuersly appeareth. 1. One thing that maketh a nation noble, is to haue *genus purum & impermixtum*, to come of a pure and vnmingled stocke: as the *Athenians* boasted that they came of themselues, without the mixture of any other nati-

nation, but it was moſt true of the Hebrewes, they were deſcended of Abraham, and ioyned not in marriage but with themſelues. 2. That is counted a noble nation, which hath a perfect gouernement within it ſelfe, and liue by their owne lawes, as the Hebrewes did, who had their lawes giuen them of God. 3. They were alſo of great antiquitie. 4. And many excellent and worthie men came of that nation.

2. Some make ſmall account of nobilitie, and vrge much that ſaying of *Iphicrates*, who beeing but a coblers ſonne, grew to be a famous captaine, which beeing obiected vnto him, anſwered, *meum genus à me incipit, tuum in te deſinit*, my nobilitie beginneth in me, and thine endeth in thee: and nobilitie they ſay is but an outward thing, euen as the garments and robes of honour, which make not a man honourable.

Contra. 1. True it is that vertue without nobilitie is more commendable, then nobility without vertue; but when vertue is incident to them, that are deſcended of a noble race, it is ſo much the more glorious. 2. Some may much degenerte from their noble anceſtours, as corne and ſtockes tranſplanted may growe wild: as of ſuch as haue beene ingenuous and valorous, may deſcend cruell and ſauage impes, as the poſteritie of *Alcibiades*, ſo degenerated: and of ſuch as were gentle and affable may ſome come, that are dull and blockiſh, as the offspring of *Cymon* and *Socrates*. 3. Yet there is a threefold priuiledge to bee deſcended of noble and worthie parents. 1. There doe remaine ſome ſeedes of generous mindes, which one way or other will in time ſhewe themſelues in the poſteritie. 2. The example of the vertues of the anceſtours is much to mooue and encline the poſteritie. 3. And beyond all this, the Lord hath promiſed to be the God of the faithfull, and of their ſeede to a thouſand generations: ſo that they which are deſcended, though diuerſe degrees off from true noble progenitors, are beloued of God for their fathers ſakes.

Queſt. 10. Of the meaning of theſe words, v. 5. *Who is God ouer all, bleſſed for euer.*

1. *Eraſmus* is blamed both by Proteſtants, as *Beza*, and Papiſts, as *Tolet annot.* 9. for altering and changing the reading of this verſe, making this the ſenſe, *God who is ouer all, be bleſſed for euer:* and will not haue this clauſe referred to Chriſt: but that the Apoſtle doth conclude generally with a *doxologie*, giuing praiſe vnto God: likewiſe he thinketh that this word (*God*) is inſerted, vrging that neither *Hillarie* hath it in Pſal. 122. nor *Cyprian lib. 6. cont. Iudeos:* whereas notwithſtanding, *Origen, Chryſoſt. Theophyl.* and generally all expoſitors do ſo read, and many of them vſe this place to prooue the diuinitie of Chriſt.

2. S. Paul concludeth with this doxologie for two reaſons: 1. both as *Chryſoſtome* ſaith to ſet forth the praiſe of Chriſt; whom the Iewes blaſphemed: 2. and as *Haymo*, to ſhewe, that although he was ſorrie for the reiection of the Iewes, yet he gaue thankes to God for all, and reſted in his good pleaſure.

Queſt. 11. Of the meaning of theſe words, v. 6. *All they are not Iſrael, which are of Iſrael.*

The Apoſtle here anſwereth an obiection, that if it ſo be that the Iſraelites are caſt off and forſaken, then it ſhould ſeeme that the word of God is of no effect, and his promiſes made void; hereunto the Apoſtle maketh anſwer by a diſtinction of the Iſraelites, that ſome are ſo onely in reſpect of their carnall generation, ſome are the true Iſraelites, which are the children of the promiſe, and of the faith of Abraham: But here is ſome queſtion about the ſcope and purpoſe of the Apoſtle.

1. Some thinke that the Apoſtle intendeth cheifely to prooue the vocation of the Gentiles, that they are the true Iſrael of God, and ſo the promiſes of God are not made voide: and theſe make the example of Izaac onely typicall, thereby ſhadowing forth the difference betweene the true beleeuers, and thoſe onely which haue the outward calling: to this purpoſe *Chryſoſtome*, who applyeth this example to the Gentiles, which are called by the word, and regenerate by baptiſme: ſo the *ordinar. gloſſ.* and *Tolet annot.* 16. But if the Apoſtle intended onely to ſhew by this diſtinction, the calling of the Gentiles, he had not ſufficiently anſwered the obiection, which concerned the promiſes made to the Iſraelites his kinred after the fleſh.

2. Neither yet is the Apoſtles ſcope to be reſtrained onely to the nation of the Iewes: as *Pet. Martyr* ſeemeth to thinke, *Iſraelitico populo promiſſionem propoſitam fuiſſe indefinite*, that the promiſe was propounded indefinitely to the people of Iſrael, which came of Abraham after the fleſh, &c. and therefore he miſliketh *Chryſoſtomes* application to the Gentiles: for it is euident that the Apoſtle in the end of the chapter treateth of the vocation of the Gentiles, whereunto he maketh a way by this diſtinction.

3. So then vnder the name of the true Israel of God, the Apostle comprehendeth those which did imitate the faith of Abraham, whether they were of the flesh and carnall generation of Abraham, or not, *Grynæus*: And *Haymo* maketh three kind of children of Abraham, some are *secundum fidem & gratiam*, both according to faith and the flesh, as the beleeuing Iewes: some onely according to the flesh, as the incredulous Iewes: some according to faith, but not in the flesh, as the beleeuing Gentiles.

4. *Tolet* well obserueth, *annot. 16.* that S. Pauls answer is not to the former obiection, that Gods promises tooke effect in some of the Iewes, though not in all, to whom it was made: for then in part it had not taken effect, but the promise was made onely to the true Israelites, and so in all them, to whom it was made, it was effectuall.

5. And whereas the Apostle bringeth in the example of Isaac, to proone that all are not the children of Abraham, that are of his seed, because Ismael was also of Abrahams seed, but was not the heire of promise: it must be obserued, that neither all that descended of Ismael, were excluded from the promise, for of him came many beleeuing Gentiles, nor all included within the promise, that came of Izaak, for then all of Israel should be the true Israel: But these two are propounded as examples, Ismael onely of those which are borne according to the flesh, and Izaak of those which are borne not by the force of nature, but by promise and grace.

Quest. 12. Of the meaning of these words, v. 10. *and not onely, &c. but also Rebecca, &c.*

1. This is an imperfect speach, and *not onely*, and therefore somewhat must be supplyed: some therefore insert thus, and *not onely he*, that is Isaac, *Beza, Genevens.* some, and *not onely (illa) shee*, vnderstanding Sarah, that is, she onely *non accepit diuinum responsum*, receiued not a diuine answer, *Ireneus lib. 4. c. 38.* or *promissionem*, the promise, *gloss. ordinar*, or a sonne by the helpe of grace, *Lyranus*: but the better supplie is, to put it neither in the masculine or feminine, but in the neuter, and not onely (*hoc*) this, that is, it was not thus onely in Ismael and Isaac, but in this other example, which he now propoundeth: see the like phrase before, c. 6. 11. and 8. 23.

2. For whereas diuerse expositions might haue beene taken to the former example: as that they were of two mothers, and the same of diuerse conditions, the one free the other bound: now the Apostle produceth an other example, wherein neither of these two exceptions can haue place: for Iacob and Esau came of one mother, and they were borne at one birth.

3. The vulgar Latine readeth, *Rebecca, ex vno concubitu*, at one lying in conception, but in the Greeke it is not so, but she κύτην ἐσχουσα, hauing conceiued by one: in the same sense the Syrian translator, *companying with him*: though it be not vnlike, but that as they were borne together, so they were conceiued together.

4. But *Chrysostome* here hath a strange opinion: that the Apostle leaueth this question vndiscussed, why the Lord did make choice of Iacob and refused Esau: he onely answereth one question by an other: for the Iewes might haue demanded why they were reiected and the Gentiles accepted, and he answereth by the like question concernining the fathers, Isaac and Iacob were taken, Ismael and Esau refused: and goeth no further: like as in the 5. chapter, he sheweth that Christs righteousnesse is deriued to vs, as Adams sinne is propagated, but there he leaueth, and proceedeth not to shewe, how sinne is propagated from Adam: But *Chrysostome* is in both deceiued, for both in that place he prooueth the propagation of sinne from Adam to his posteritie, by the effect thereof, namely, death, all sinned in Adam, because by sinne death entred: and in this place he sheweth the first cause of the election of Iacob, and the reprobation of Esau, namely the free purpose of God, v. 11. *that the purpose of God might remaine.*

Quest. 13. *Whether these examples concerne temporall or eternall election and reprobation.*

It is by some obiected, that these examples of Isaac and Ismael, Iacob and Esau, doe only shew their temporall reiection, not their depriuing of eternall life: but they are set forth only as types of the reiection of the Iewes.

1. For the text cited out of Genesis, chap. 15. speaketh of seruitude, that the elder shall serue the younger; but one may be in seruitude, and yet not eternally reiected.

2. And this prophesie was not personally fulfilled in Iacob and Esau, but in their posterity.

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3. That other place, Mal. 1. 2. ſheweth wherein the loue of God conſiſted toward Iacob, and his hatred toward Eſau, becauſe he gaue vnto Iacob the land of promiſe, but vnto Eſau he made his mountaine waſt, and gaue him a drie and barren countrie. Thus *Eraſmus* obiected, in his *diatrib. pro liber. arbit.* and of late *Hunnius* and *Huberus.*

Contra. To theſe obiections of *Eraſmus*, *Luther* hath ſufficiently made anſwer, *lib. de arbit. c.* 166. much differing herein from the Lutherans ſo called in theſe times.

1. Firſt, here *Luther*, and ſo *Pet. Martyr* vpon this place anſwer by way of conceſſion, that if it were admitted, that S. Paul onely ſpeaketh of their temporall reiection, yet it is a ſtrong argument to ſhew, that election is not by workes, ſeeing euen the diſpoſing of this temporall inheritance was not by workes, but according to the purpoſe of God: ſecondly, it is denied, that this teſtimonie onely concerned the temporall inheritance: for this externall promiſe of the inheritance of Canaan, had relation to Chriſt, and the ſpirituall promiſes were therein exhibited; and ſo the Apoſtle draweth his argument, *à ſigno ad rem ſignificatam*, from the ſigne to the thing ſignified, *Iun. lib. 2 parall.* 10. ſo alſo *Pareus dub.* 9. this right giuen vnto the younger ouer the elder, was *effectus ſingularis gratiæ, complectens ea omnia, quæ ad fœdus Dei, &c.* it was an effect of ſpeciall grace, comprehending all things belonging to the couenant, and euerlaſting life.

2. As this propheſie was hiſtorically fulfilled in their poſteritie, ſo alſo it muſt haue ſome effect in their perſons: for it is ſaid to Eſau, Geneſ. 27. 40. *Thou ſhalt be thy brothers ſeruant:* which ſeeing it was not fulfilled viſibly, for Eſau had a more flouriſhing outward ſtate then Iacob, it had a ſpirituall accompliſhment in them, Eſau beeing a ſeruant in reſpect of Iacob, becauſe he was cut off from the couenant of grace. And though there be not euident teſtimonie of the reprobation of Iſmael and Eſau, yet it is moſt probable: ſeeing Iſmael was a mocker and perſecutor of Izaak, Gal. 4. 29. and Eſau is called a prophane perſon, that they were reprobates: vnleſſe it can be ſhewed that they returned in their life time to the fellowſhip of the Church, for without the Church there is no ſaluation: *Par. dub.* 4.

3. In Malachie, the Lord vſeth this as an argument of his loue to Iacob, and hatred to Eſau, becauſe he had giuen a pleaſant land to the one, and a barren ground to the other: but yet the Lord riſeth higher, and ſheweth how that with Eſau he is angry for euer, and that he will be magnified in Iacob: that place then cannot be reſtrained to temporall things.

4. And if theſe examples onely concerned temporall things, then had not the Apoſtle alleadged them to the purpoſe: which was to ſhew who were the children of God, and the children of the promiſe, v. 8. but this is not to be thought of the Apoſtle, that he cited Scripture impertinently. See further hereof, *Synopſ.*

Queſt. 14. *How this ſaying of the Prophet, Eſau haue I hated, agreeth with that,* Wiſd. 11. 25. *Thou hateſt nothing which thou haſt made.*

1. *Catharinus* to diſſolue this knot, referreth this hatred of Eſau vnto things temporall: that Iacob is ſaid to be loued, and Eſau hated, becauſe Iacob had the better bleſſing, and more temporall gifts beſtowed vpon him, and Eſau ſeemed to be neglected; like as the yonger ſonnes may ſay their father hateth them, when the inheritance is giuen vnto the Elder: But it hath been ſhewed before, that theſe examples are alledged by the Apoſtle to ſhewe who were the childen of promiſe, and who not, and therefore they cannot be reſtrained to temporall things.

2. *Auguſtine* ſaith, *Non odit Deus Eſau hominem, ſed odit peccatorem*, God hated not Eſau as a man, but as a ſinner: *lib. ad Simplician. quæſt.* 2. and he explaneth his minde thus further: diſtinguiſhing betweene theſe three, *creaturam, peccatum, pœnam peccati*, the creature, the ſinne of the creature, and the puniſhment; the firſt God hateth not, nor the laſt, the one he made, the other he ordained, but hee hateth the third, that is ſinne, which hee made not: like as a Iudge condemning a theefe, neither hateth his perſon, nor the puniſhment, which is according to iuſtice, but the crime of theft, &c. vpon this anſwer inſiſteth *Pererius*, and before him *Haymo*, *Non odit naturam, quam fecit, ſed peccatum, quod non fecit*, he hated not the nature, which he made, but the ſinne, which he made not: ſo alſo *Gorrhan:* and the ordinary *gloſſe*, *Hee hated nothing in Eſau, niſi originale peccatum*, but his originall ſinne, &c. But the Apoſtle here ſpeaketh of an hatred, before Eſau had done any euill, and before the ſight thereof.

3. Neither doth it ſatisfie, to ſay it is ſpoken comparatiuely, Eſau was hated, that is, leſſe

beloued: as a man is bid to hate father and mother to cleaue to his wife, that is, loue them lesse, then his wife: for the Apostle calleth them the vessels of wrath afterward, whom he is here said to hate; therefore such are not beloued at all.

4. This then is the solution: hatred in God signifieth three things. 1. The negation and deniall of his loue, and of this degree of hatred sinne is not the cause, but the will of God, that electeth whom he will, and refuseth whome he pleaseth: thus God hateth Esau, and all the reprobate. 2. The decree of punishment, and this proceedeth from the foresight of sinn, and thus God is said to hate the wicked. 3. It signifieth the anger of God, and his abhorring of that which he hateth; and thus God is said *to hate iniquitie:* and of this hatred is that saying to be vnderstood, *Thou hatest nothing, that thou hast made*: for God in this sense hateth not his creatures, but sinne in them, *Pareus dub.* 11.

Quest. 15. Of the meaning of these words, *I will haue mercie on whom I will haue mercie.*

1. *Origen* and *Hierome, epist ad Hedib. qu.* 10. doe thinke that this is an obiection made by some as it were contradicting the Apostle; But this is the Apostles answer rather to the former obiection: *is there iniquitie with God*, that he should elect one, and reiect another, both of them beeing in the same state and condition: to the which the Apostle maketh answer, *God forbid*, and giueth a reason of his answer here out of the Scripture.

2. *Chrysostome* thinketh, whom *Theophylact* followeth, that by this sentence the Apostle staieth mans curiositie, from requiring the cause why some are elected, some are refused, which is best knowne vnto God; as the Lord answered Moses, who was desirous to know, why all the Israelites being guilty of the same sinne, in worshipping the golden calfe, yet were not alike punished: to whom the Lord answereth thus in effect, *Non est tuum scire Moses, &c. Moses it belongeth not to thee to know who are worthy of my mercie, &c.* But in this sense, there were smal coherence in the Apostles speach: for then there should be no answer made vnto the former obiection, which the Apostle remooueth here: *Tolet annot.* 22. neither was this sentence vttered vpon any such occasion, concerning the punishing of sinne of the Israelites, and sparing of others: but whereas Moses had made request to see Gods glorie, and the Lord had graunted him to see his backer parts, and so in part yeelded vnto his request, then this is added as a reason thereof; *I will haue mercie, Mart.*

3. *Ambrose* is farre wide, who maketh this the sense of these words, *I will haue mercie on him, on whom I will haue mercie*, that is, *quem præsciui*, whom I foresaw like after his errror to returne vnto me: so the *ord. gloss. cui præscio misericordiam*, whom I foresaw, mercie is to bee shewed vpon: the like glosse *Thomas* maketh mention of in his Commentarie, *I will haue mercie on him, quem dignum præuenero misericordia, whome I foresawe to bee worthy of mercie.* But this is not agreeable to the Apostles minde: 1. There had beene no occasion of any such obiection, if the cause were in the foresight of mens worthinesse, why some are elected, and not others, for then there had beene no shew of iniustice at all in God, the reason had been plaine: *Tolet annot.* 22. 2. This, to giue vnto those which are worthy, *respicit iustitiam Dei*, respecteth the iustice of God, whereas the Apostle here referreth all vnto Gods mercy; *Mar.* 3. Neither can that be a cause of election, which is an effect thereof: for to beleeue, and to be obedient, are effects of election, then the foresight thereof cannot be the cause: *Perer. disput. 7. err. 39.*

4. Neither is this onely an Hebrew phrase signifying the same thing, as *Tolet. ibid.* as the Hebrewes for more vehemencie sake doe expresse the same thing, by an emphaticall repetition: neither yet are these words so curiously to be distinguished with *Anselme*, as to referre them to Gods mercie in calling, in beleeuing, and in working, that whom he sheweth mercy vpon in calling, he will shew further mercie in giuing grace to beleeue, and whom he giueth grace vnto beleeue, they shall haue grace also to worke by their faith: *Lyranus* and *Pererius* vnderstand the 3. degrees of Gods mercie, in predestinating, in giuing present grace, and glorie to come; and so make this the sense, *I will haue mercie*, in giuing grace to him, on whom I haue mercie, in electing him: and to whom I giue finall grace, I will shew mercy in giuing him future glorie: *Iunius* much differeth not, *I will haue mercie (ex facto)* in fact and indeede, vpon whom I haue mercie, *decreto*, in my decree of election, *parallel.* 11. But *Pareus* better sheweth the reason of the ingemination and repeating of these words: to shew, 1. This mercie, *gratuitam*, to be franke and free, and that there can bee no reason or cause yeelded why God sheweth mercie, but his owne gracious inclination to mercie. 2. *Arbitra-*

bitrariam, that it is arbitrarie depending onely vpon the will of God. 3. *Constantem*, that it is constant and immutable: where he sheweth mercie, hee will haue mercie to the ende. 4. *Immensam*, this mercie is infinite and without measure, not onely in bestowing one grace, but many.

5. Further it is to be obserued, that though the same word, *to haue mercie*, bee retained both in the Greeke translation of the Septuagint, and in the Latine in both parts of the sentence, yet in the Hebrew there are two words, the one in the former clause of the sentence, *canan*, which signifieth to shewe grace, and fauour: the other in the latter part, is *racham*, to shewe bowels of compassion, and beside the Septuagint doe put the verbe in the present tense, in the latter part of both the clauses, whereas in the originall the same tense and time is kept in both; but this is no great difference, the sense still notwithstanding remaineth the same.

6. This then is the Apostles meaning; whereas it was obiected that if God elect some, and not others, their case beeing the same, the Lord might seeme to be partiall and vniust: he answereth in effect thus much, that whereas all are endebted to God, and without Gods mercie like to perish, here is no iniustice, if God remit his debt to one, and not to another: as *Augustine* saith, *Debitum si non reddis, habes quod gratuleris, si reddis, non habes quod queraris*, If thou doe not pay thy debt which thou owest, thou hast cause to be thankefull; if thou doest, thou hast no cause to complaine: So then the Apostle here sheweth, that between the decree of election and reprobation, and the execution thereof, there came betweene certen subordinate causes: all are sinners in Adam, for mercie presupposeth miserie: where the Lord then findeth all in miserie, there if he shew mercie to some, and not to others, no man can accuse him of iniustice, because he is not endebted or tied in his iustice vnto any, but all are by nature the children of wrath: if then he saue some out of that masse of corruption, it is a worke of his mercie, and no iniustice is to be imputed vnto him, where in iustice nothing is due to any: to this purpose *Beza annot.* Ad Simplic. lib.1.qu.2.

Quest. 16. How it is said, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.*

1. *Origen* and *Hierome ad Hedib. qu.*10. thinke that the Apostle speaketh here in the person of one that contradicteth and obiecteth against that which he had said: and *Chrysostome* saith, that the Apostle here *aliam obiectionem inducit*, bringeth in an other obiection: But it is euident by this note of illation *(so then)* that the Apostle thus inferreth and includeth out of the former places of Scripture alleadged.

2. *Origen* and *Photius*, with other Greeke expositors, supply here the word *solum (onely,)* as if the Apostle should meane, *It is not (onely) in him that runneth, or in him that willeth, but in God that sheweth mercy:* and *Origen* will haue this sentence to be vnderstood comparatiuely, as those two other places, Psal. 127. *Except the Lord build the house, they labour but in vaine that build it:* and 1.Cor.3. *Neither he that planteth, is any thing, nor he that watereth, but God that giueth increase.* But these places are not alike: for the first is a ciuill action to build an house, wherein the will of man hath some libertie, though it cannot prosper without the blessing of God: and like as the outward ministerie of man is nothing auaileable vnto saluation, without the assistance and concurrence of the spirit, so neither can the will or endeauour of man doe any thing of it selfe toward the attaining of saluation, but all must bee ascribed to Gods mercie, *Martyr:* and beside the *antithesis* or opposition, *but in God that sheweth mercie*, excludeth that glosse, *onely:* for Gods mercie and mans will cannot in this opposition be ioyned as workers together, seeing the one is excluded, and the other admitted: *Parens: Caluin* here also presseth *Augustines* reason, that if the Apostles words admitted any such sense, then they might as well bee inuerted to say, *It is not in God that sheweth mercie, but in him that willeth and runneth*, that is, it is not onely in the one no more then in the other.

3. Some of the Romanists, that will not haue mans free will vtterly excluded in the worke of saluation, haue this deuise: that although there be somewhat in him, that willeth and runneth, yet all is ascribed to Gods mercie: because *misericordia Dei praeuenit voluntatem hominis, &c.* the mercie of God preuenteth the will of man, &c. and mans will beeing thus prepared, then worketh together with grace: *Pererius numer.* 46. taking vpon him herein to confute *Caluin: Thomas Aquine* in his Commentarie here mooning this question, why, seeing that free will is not sufficient without grace, so neither grace sufficeth

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without freewill, yet all is ascribed to Gods mercie, answereth by a distinction; because the grace of God is *agens principale*, the principall agent, mans will, *secundum & instrumentale*, is the second agent, and the instrument, to the which the worke is not ascribed, but to the principall agent: as the axe is not said to make a chest, but the artificer that worketh with it. *Contra. Pet. Martyr* vseth the same similitude, but to a diuerse ende: mans will indeed God vseth as an instrument, but not any goodnes in mans will, which it should haue of it selfe without grace: the will of man concurreth as a naturall instrument, in respect of the naturall facultie of calling; but it hath no inclination to that which is good, but as it pleaseth God to mooue it. Mans will then, is a naturall instrument of the action, but not a morall instrument of the goodnes of the action: this is wrought wholly by the mercie and grace of God: therefore the ordinarie *gloss.* here concludeth well out of *Augustine*, *restat vt totum Deo detur*, it remaineth that the whole be giuen vnto God: *volentem praeuenit vt velit, & subsequitur ne frustra velit*, he preuenteth man to make him will, and followeth him with his grace, that he do not will in vaine, &c. And I preferre here the iudgement of *Tolet* and *Bellarmine* before other Romanists; the first inferreth out of this place, *non fuit nisi ex sola voluntate Dei*, the calling of the Gentiles was onely of the will of God: *annot.* 23. the other likewise so expoundeth this place, that it is onely the mercie of God, nothing at all in the will of man, that he perseuereth to the ende: *lib.* 2. *de grat. c.* 12.

4. *Ambrose* by *mercie* vnderstandeth the discerning iudgement of God, as he giueth instance in Dauid and Saul, how both of them asked pardon of God: but God discerned *vter bono animo peteret*, which of them asked of a good minde: and so he will haue the meaning to be, that it was not enough for a man to will and endeauour, vnlesse God did confirme and allow of his endeauour. But there is great difference betweene the mercie of God, and the iudgement and approbation of God: for but part of the worke is ascribed to the one, whereas the whole is due to the other: *ex Mart.*

5. Now touching the true meaning of the words: 1. Neither with *Anastasius qu.* 59. are they to be restrained to Esaus running and coursing in the field to hunt for venison for his Father. 2. Nor yet with *Tolet* to Iacobs running to the flocke to fetch a kid, Gen. 27. the Apostles doctrine is more generall. 3. Nor yet, as the same *Tolet annot.* 23. is this sentence onely to be applyed in generall to the calling of the Gentiles, and the reiection of the Iewes: but with *August. epist.* 101. doe we interpret this place of the particular predestination of euery one, that it dependeth not vpon the foresight of the will and workes of men, but only on the mercie of God. 4. *Osiander* vnderstandeth it of the willing and running of naturall and vnregenerate men among the heathen; that they were not called in respect of any such will or endeauour: but as well the calling and running of regenerate, as vnregenerate men, are here excluded from beeing any cause of election. 5. Neither are those words to be deuided; as though the willer were one, and the runner another: but the things onely are discerned, by *willing*, is vnderstood the inclination and endeauour of the minde, by *running* the externall workes and labour, *Grynaeus.* 6. And here the nominatiue case must bee supplyed, which *Beza* will haue to be *election*: that it is not in the willer or runner: and so *Pareus*: *Haymo* supplyeth, the *will* is not of the willer, nor *cursus*, the running of the runner: *Pet. Martyr* better vnderstandeth both; that two things are here implyed; that neither election is in respect of any thing in man, neither that he hath power to will or runne of himselfe. 7. And *Beza* well interpreteth, τοῦ θέλοντος, of *him that willeth*, not *volentis*, of the *willing*, to take away all ambiguitie; least the word θεοῦ, *God*, might be thought to be supplyed, in the two first, as well as in the last; as though the sense should be this, *It is not of God that willeth or runneth, but that sheweth mercie.*

Quest. 17. *How the Lord is said to haue raised or stirred vp Pharaoh*, v. 17.

1. *Photius in Oecumen.* vnderstandeth it of the raising vp of Pharaoh to the kingdome; so also *Rupertus Tuitiens.* I haue raised thee, *scilicet in regnum*, that is, to the kingdome; so also the Rhemists in their *annot.* and *Vatablus.* But the Apostle goeth further then to the time of Pharaohs comming to the kingdome. 2. *Chrysostome*, so also the *Septuagint* and *Chaldee paraphrast*, doe referre it to the sauing and keeping of Pharaoh aliue from the plagues of Egypt, that Gods power might be shewed in him: and to the same purpose *Ambrose*, whom the *ordinarie glosse* followeth, thus expoundeth; I haue raised thee vp, *cum apud Deum mortuus esses*, beeing in effect dead before God, in suffering thee to liue, &c. But many beside Pharaoh

raoh, were ſo reſerued from the plagues of Egypt. 3. Some vnderſtand it *permiſſiue*, that God is ſaide to haue raiſed him vp, in permitting Pharaoh to rage againſt his people: *permittendo, non agendo*, by permitting, not acting or doing any thing. *Rupertus* before alleadged: and theſe thinke that good things are done *volente Deo*, God beeing willing, *mala permittente*, and euill by his permiſſion onely. But *Pet. Martyr* here well ſheweth, that euen permiſſion alſo is not without the will of God, and that euen good workes belong vnto Gods permiſſion: as Hebr. 6. 3. *This will wee doe, if God permit*: and this word of raiſing vp, ſheweth more then a permiſſion onely. 4. Some referre it vnto the meanes, as the ſignes and wonders, whereby Pharaoh was further hardened: ſo their meaning is, that God did raiſe him vp *occaſionaliter*, by miniſtring occaſion onely: as *Anſelme*, *excitaui te quaſi ſopitum per mea ſigna*, I did raiſe thee vp, or awake thee by my ſignes, as a ſleepe: to the ſame purpoſe *Lyranus*, *abuſus eſt ſignis*, hee abuſed the ſignes, which were ſent to bring him to repentance: *Haymo* much differeth not, *Duritiam cordis manifeſtaui*, I manifeſted or made knowne by this meanes the hardneſſe of thy heart. But the Apoſtle ariſeth yet higher, to the counſell and purpoſe of God, hee ſtayeth not onely in the externall and ſecondarie meanes. 5. *Beza* and *Gryneus* vnderſtand it of the creating of Pharaoh, that hee had made and created him to that ende: but the Apoſtle as before in the example of Eſau and Iacob, ſo here, ſpeaketh of the purpoſe and counſell of God, which went before their creation and birth. 6. *Pet. Martyr* hath this note by the way, that God might raiſe vp in Pharaohs minde, *Vehementem cogitationem de tuendo regno*, a vehement cogitation or thought to defend his kingdome: but hee by his owne corruption turned this cogitation into malice againſt the people of God. But this doth not fully ſatisfie: for the counſell and purpoſe of God concerning Pharaoh, was long before the raiſing or ſtirring vp of any ſuch cogitation.

7. Neither muſt this be referred ſo vnto God, as to make him the efficient cauſe of ſtirring vp the malice of Pharaoh; as *Pererius* ſlandereth the Proteſtants to affirme, that God ſtirred vp Pharaoh, that is, *feciſſe eum ita obduratum in malo, &c.* to haue made him ſo obdurate in euill, that by puniſhing of him diuerſly, he might take occaſion to ſet forth his power and glorie, *Perer. diſp. 9. numer. 50.* But farre be it from vs to make God the author of euill, or the proper cauſe of any ones hardneſſe of heart: wee are further from this blaſphemous aſſertion, then the Romaniſts themſelues.

8. Neither doe we reſtraine this onely to Gods decree of the reiection and reprobation of Pharaoh; as though God had ordained Pharaoh to this ende, to ſhew his diſobedience, that thereby Gods power might appeare: as *Bellarmine* imputeth this opinion to *Caluin* and *Pet. Martyr*, *Deum abſolute Pharaonem excitaſſe, &c.* that God had abſolutely raiſed vp Pharaoh to reſiſt him, before any foreſight at all of his ſinne: for God doth not ordaine or appoint any vnto ſinne. Neither hath *Caluin* any ſuch ſaying; his words are theſe, *God rayſed vp Pharaoh to this ende, vt dum ille contumaciter diuina patientia reſiſtere nititur, that whileſt hee ſeeketh to reſiſt obſtinately the power of God, hee beeing ſubdued and brought vnder, might ſhewe how inuincible the arme of God is.* *Peter Martyr* alſo thus writeth, *I haue raiſed thee vp to this ende, to afflict my people, & mihi reſiſteres, and to reſiſt mee, that my power might be ſeene in thee.* Neither of theſe affirme that God raiſed vp Pharaoh, to this ende to reſiſt him, but the ende was the demonſtration of Gods power, by his obſtinacie and diſobedience, which God procured not, but ordered it ſo, that his glorie and power might bee ſet forth by it. Bellar. lib. 1. de amiſſ. grat c. 12. in fine.

9. Wherefore for the right vnderſtanding of this place, there are foure things to be conſidered, which will deliuer God from all ſuſpition of iniuſtice. 1. His abſolute power to diſpoſe of his creatures, as it ſeemeth beſt vnto himſelfe, as they may beſt ſerue vnto his glorie; he may take vnto himſelfe and leaue whom he will, and none are to ſay vnto him, *What doeſt thou?* Iſa. 45. 9. 2. God did foreſee the malice and obſtinacie of Pharaohs heart, whereby he fore-iudged him worthie of perdition; as Habac. 1. 12. the Prophet ſpeaketh of the Chaldeans, *Thou haſt ordained them for iudgement, and eſtabliſhed them for correction*: and in the next verſe he ſpeaketh of their wickedneſſe, *wherefore doeſt thou looke vpon the tranſgreſſors.* 3. God by his ſecret working, but moſt iuſt, is ſaid to ſtirre vp the ſpirit of the wicked, not by inclining their corrupt wills vnto euill, but by his ſecret power ordering them to that ende, which he hath appointed: as Ier. 51. 11. God is ſaid to haue raiſed vp the ſpirit of the King of the Medes, againſt Babel: and yet it is certaine, that they ſinned in this action, which

which God stirred them vp vnto: for God stirred them vp to one end, to be ministers of his iudgements vpon that wicked nation; but they therein satisfied onely their owne cruell and couetous mind: as Isa. 10.5. the Lord saith concerning *Asshur: I will giue him a charge against the people of my wrath, &c. but he thinketh not so:* they considered not wherefore the Lord vsed them as the end of his wrath. 4. Lastly, the ende must be considered, wherefore God raised vp Pharaoh: to a most holy and iust end, for the setting forth of his glorie: as the wise man saith, Prou. 16.4. *The Lord hath made all things for his owne sake, yea euen the wicked against the day of euill.* In these foresaid respects God is said to haue raised vp and ordained Pharaoh, without any touch of iniustice at all.

Quest. 18. *How the Lord is said to harden whom he will, v.* 18.

1. *Origen* thinketh that this sentence is part of an obiection propounded in the person of some other: and so also *Chrysostome.* But it appeareth to bee the Apostles owne assertion, both by the note of *illation, therefore he hath mercie, &c.* and because the obiection followeth in the next words, v. 19. *Thou wilt say vnto me then:* which sheweth this to be no part of the obiection; *Beza, Gryneus.*

2. Some thinke that God hardneth by permission onely, as *Oecum. indurat, i. durum esse permittit*, he hardeneth, that is, suffereth and permitteth to be hardened: so also *Bellarmine,* Bellar. lib. 1. de amiss. grat. cap. 13. *permittit eos male agere*, he permitteth them to doe euill. But this permission, doth suppose God, either *otiosum, vel inuitum*, either to be idle and negligent, or against his will to suffer things: so it will cast vpon God either an *imputation* of negligence or indulgence, as Heli permitted his sonnes to sinne; or of *impotencie*, in permitting things, which he cannot hinder: therefore this deuise of bare permission doth not satisfie.

3. Nor yet did God harden him, *per patientiam*, by his patience, in sparing to punish him, *Origen: dilatione pœnæ*, by deferring of his punishment, *Basil: in Oecumen.* for in this sense Pharaoh rather hardened his own heart, in abusing Gods long suffering, as the Apostle speaketh of those, which through their hardnes of heart despise the bountifulnesse of God, Rom. 2.42. God cannot be said this way to harden it.

4. *Hierome* thinketh that God doth harden the vessels of wrath, and mollifieth the vessels of mercie, *causis præcedentibus*, vpon causes preceding or going before, because some beleeued in Christ, some beleeued not, *Hierom. epist. 150 resp. ad qu.* 10. But *Pererius* refuseth this opinion, and vpon good ground; because he maketh the wills and dispositions of men, to be the first cause, why God sheweth mercie on some, and hardeneth others: as the same heate of the Sunne mollifieth the wax, and hardeneth the clay: whereas the Apostle *soli voluntati diuinæ aperte assignat*, doth manifestly assigne the cause to the onely will of God: *Per. disp.* 10. *numer.* 55.

5. And farre be it from any to thinke, that God is the proper efficient cause of the hardening of mans heart, which is the worke of Sathan: as *Pererius* slaundereth *Caluin* to say, *Deum causam esse efficientem indurationis*, that God is the efficient cause of the hardening of the heart, &c. And thus he challenging *Caluin*, because he saith, that this word *to harden* in Scripture, signifieth not only permission, *sed diuinæ iræ actionem*, but an action of the diuine wrath; which is most true: but yet as the hardning and hardnesse of the heart is sinne, the Lord hath nothing to doe with it.

6. *Pererius* thinketh that by hardening here we may vnderstand, *ipsam reprobationis originem*, the very beginning of reprobation, that is the will and purpose of God, *non miserandi*, not to shew mercie. But hardening of the heart is an effect or consequence rather of reprobation, then reprobation it selfe: and thus he will make God the proper cause of this induration and hardening, which he charged *Caluin* with before.

7. To vnderstand therefore how God is said to harden the heart: it must bee considered, that there are two degrees therof, *desertio in duritia*, the leauing and forsaking of men in their hardnes of heart, which is either *non apponendo, vel subtrahendo gratiam*, in not giuing, or in substracting his grace: as *Augustine* saith, he hardeneth not, *impertiendo malitiam, sed non impertiendo gratiam*, not by imparting malice, but by not imparting his mercie and grace: *epistol.* 105. *ad Sixtum non quia irrogatur alliquid quo fit homo deterior, sed quo fieret melior, non irrogatur:* not because any thing is *irrogated* to make man worse, but nothing is *irrogated*, to make him better: *lib.* 1. *ad Simplici. qu.* 2. and he likeneth it to the freezing and congealing of the water by the absence of the Sunne, which is done, *non impretiendo frigidita-*

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frigiditatem, ſed non apponendo calorem, not by imparting coldneſſe, but in not putting to heat. The other degree in hardening, is *inflictio grauioris duritiæ*, the inflicting of a greater blindneſſe, and hardnes of heart: which is done three waies, either *immediately*, by God himſelfe, or *mediately* by Sathan, or by themſelues, that are hardened: and ſo we read in Exodus, that God is ſaid 8. times to haue hardened Pharaohs heart, and thrice Pharaoh hardened his owne heart, and fiue times his heart is ſaid ſimply to be hardened. *Pareus.*

Firſt, God inflicteth the hardneſſe of heart as a puniſhment, when either *inwardly*, he giueth them vp to their owne deſires, not onely in denying vnto them neceſſary graces, but ſo working by his inuiſible power, that their corrupt wills are more and more hardned: as it is ſaid, Reuel. 22. 21. *Hee that is filthie, let him be filthie ſtill*: hardneſſe then of heart, as it is a puniſhment of former ſinnes, is iuſtly inflicted by God, as *Auguſtine* ſaith, *prioribus meritis, &c. hoc redditum eſt Pharaoni, vt cor eius indararetur*, this was giuen as a iuſt recompence to Pharaohs former euill merits, in afflicting the people of God, that his heart was hardened, &c. As hardneſſe of heart is a puniſhment of former ſinnes, ſo is it of God. And God by his immediate power hardeneth the heart two waies: 1. The generall faculty, whereby euery one mooueth and willeth this or that, is of God: *Luther* vſeth this ſimilitude, as *Pet. Martyr* alleadgeth him: like as the rider that forceth a lame and halting horſe, is the cauſe of his going: but his halting paſe proceedeth from the lameneſſe of the horſe: ſo God hardeneth as the generall mouer, but the euillnes of the action proceedeth from the corruption of man. 2. But more then this, God doth by a more ſpeciall prouidence ſo ouerrule euen the hearts of wicked men, that they are ordered vnto that ende, which the Lord will himſelfe: and ſo *Hugo* well ſaith, that God *inuiſibili operatione, malas voluntates ad ſuum arbitrium temperat & ordinat, &c.* by his inuiſible operation doth temper and order euen wicked wills according to his owne mind, &c. yet God giueth vnto euill and perueſe wills, *non corruptionem ſed ordinem*, not corruption but order, &c. and he ſheweth it by this ſimilitude: like as when one is caſt downe headlong, and is readie to fall, if one make a way ſeeing he muſt needes fall, that he tumble downe one way rather then an other, he in ſome ſort may bee ſaid to incline and make a way for him to fall: and yet cauſeth or procureth not, but onely diſpoſeth his fall: And thus God may be ſaid to harden *inwardly*.

de natur & grat cap. 22.

Hug de S. Vict lib 1. de ſacram. par. 5. c 29.

Outwardly alſo God hardeneth by his workes, as either his mercie ſhewed vpon others, as the Egyptians hated Gods people, becauſe the Lord bleſſed them: and in this ſenſe it is ſaid, that God *turned their heart to hate his people*, Pſal. 105. 25. that is, by occaſion of thoſe benefits, which he beſtowed vpon them: or by his iudgements inflicted vpon the wicked themſelues, as Pharaohs heart was the more hardened by the plagues which were ſent: of this kind alſo it is, that the wicked are many times hardened by the miniſtery and preaching of the word, which is ſent to conuert them, but they peruert it to their deſtruction: ſo is it ſaid vnto the Prophet Iſay, 6. 6. *Goe, &c. and ſhut the eyes of this people, make their heart fatt*: the Prophet is ſaid to harden their heart, becauſe it was hardened by occaſion of his preaching.

Secondly, God hardeneth by his inſtruments: as when he deliuereth vp men vnto Sathan to be ſeduced by him, and giueth them ouer into his power; as God is ſaid to haue ſtirred vp Dauid to number the people, 2. Sam. 24. 1. which was indeede the worke of Sathan, 1. Chron. 21. 1. ſo God bid the lying ſpirit to goe and deceiue Baals Prophets, 1. Kin. 22. 21. and the Apoſtle ſaith of the wicked, that the God of this world hath blinded their minds, 2. Cor. 4. 4.

Thirdly, the wicked doe harden their owne hearts, when God giueth them ouer vnto their owne wicked and corrupt deſires; as the Apoſtle ſpeaketh of the heathen, that God gaue them vp to their owne hearts luſts, Rom. 1. 24. And thus Pharaoh is ſaid to haue hardened his owne heart: And thus, as hath beene ſhewed, God is ſaid to harden the heart. But it will thus be obiected on the contrarie.

1. *Obiect.* To tempt man is all one as to harden him, but God tempteth none, Iam. 1. 13. therefore neither doth he harden them.

Anſw. God tempteth not with any ſuch temptation, as proceedeth from a corrupt beginning: ſuch as are the tentations which are cauſed by mans own concupiſcence: for as God is not tempted, he hath no corrupt affections to be tempted, ſo neither doth he tempt by inciting

citing or stirring men vp to euill: neither doth he in this manner harden: but as God may tempt eternally for the triall of mens faith and obedience, as he tempted Abraham, and so he tempted Israel in the desert: so the Lord by externall meanes, and in such manner as we haue said, hardneth in his iustice without any iniustice at all. *Martyr.*

2. *Obiect.* If God hardened Pharaohs heart, why then did he send Moses so often vnto him, to bid him let his people goe? God should seeme herein to be contrarie to himselfe, in making shewe of one thing, and yet intending an other.

Answ. Pet. Martyr here vseth this distinction: Gods will is to be considered two waies; there is *voluntas signi, vel antecedens*, the will of the signe, or the will going before: and there is *voluntas consequens seu beneplaciti*, the will *following*, or of Gods good pleasure: As when Ionas was sent to preach to the Niniuites, that they should within 40. dayes be destroyed, that was the will of the signe, or the reuealed will of God: but yet the Lord vpon their repentance purposed to spare them, that was the secret will, and good pleasure of God: yet were not these wills the one contrarie to the other: but the one wrought for the other: as Ionas preaching brought them to repentance, that Gods pleasure might be fulfilled in sparing of the citie; so Moses was sent to Pharaoh, to make him without excuse, that Gods iustice might be manifest in giuing him ouer to the hardnes of heart.

3. *Obiect.* Hardnes of heart is of God, hardnes of heart is sinne, therefore it would hence follow that sinne is of God.

Anſ. Hardnes of heart is not of God simply, or as it is sinne, but *accidentally* onely, as it is the punishment of sinne: hardnesse of heart is then ascribed vnto God, as the Iudge, to Sathan as the tormentor and executioner, to the wicked themselues, as to the party guilty. *Parew, dub. 16.*

4. God is not angrie with his owne worke: but he is angrie with men for their hardnes of heart: therefore it is no way Gods worke.

Answ. Hardnes of heart as it is sinne, or the cause of sinne it is not of God, but the Lord is offended with it: but as it is a punishment of sinne, so is it of God, and the Lord is pleased that the obstinacie of the wicked should be punished. *Grynæus.*

Quest. 19. Of the obiection propounded, v. 19. *Thou wilt say, why doth he yet complaine, &c.*

1. This is the third obiection: the first was of inconstancie, which might seeme to be imputed vnto God in reiecting the Iewes, which was answered before v. 6, the second of iniustice, in casting off some and choosing others, before they had done any good or euill, v. 14. now the third is of crueltie, which might be surmised in God, in beeing angry with those that are hardened, which notwithstanding is according to his owne will: this obiection the Apostle now beginneth to answer.

2. Why doth he yet complaine, or is angrie, μέμφεται, the word signifieth both: the Latine readeth *queritur*, complaineth: by the mistaking of which word, some take it for *queritur*, with a dipthong, which signifieth to be sought or enquired: some haue here deuised a threefold sense; as first it may be taken impersonally, why is it enquired, whence it is that one is good an other euill; or *passiuely*, wherefore is it sought for, or why should any seeke to be good, seeing all is as God will; or *actiuely*, why doth God complaine of sinners, seeing all is according to his will: so *Gorrhan* and the *ordin. gloss.* but the last onely is the right meaning, and the other two senses doe arise by the mistaking of the word.

3. God complaineth in many places in the Scriptures of the wickednesse of men, as Isa. 1. 26. *How is the faithfull citie become an harlot:* so our Sauiour taketh vp this complaint ouer Ierusalem, *how often would I haue gathered together, &c.* Matth. 23, now the obiection is, why God should thus complaine, seeing herein his will is not gainsaied or resisted.

4. And the force of the obiection consisteth in these two points. 1. *Ob.* That which is according to Gods will, he cannot iustly be offended with: but that some are hardened it is agreeable to Gods will: here we must answer by a distinction of Gods will; for that which is not contrarie to Gods reuealed will, he cannot be displeased withall, but if the question be of his secret, and hid will, the proposition is not true.

2. *Ob.* That which cannot be auoided, is not iustly punished, but the hardening of the reprobate cannot be auoided, therefore, &c.

Answ. Here must be admitted a distinction of necessitie; there is *necessitas coactionis*, a necessi-

compelling and enforcing neceſſitie, when the will is not free, but vrged and compelled, and *neceſſitas naturæ*, the neceſſitie of nature: as men conſidering their naturall corruption cannot but ſinne, there is *neceſſitas infallibilitatis*, a neceſſitie infallible: as that which God hath decreed, cannot otherwiſe be, *Martyr*: of the two latter kinds of neceſſitie, the propoſition is not true, but onely of the firſt: that which cannot be auoided, is not iuſtly puniſhed, if a man be willing to auoide it: ſeeing then the will of wicked men is wholly carried after ſinne, howſoeuer there is a neceſſitie in their nature, and in reſpect of Gods decree not to doe otherwiſe: yet becauſe they are not compelled, but they ſinne willingly, they are notwithſtanding iuſtly puniſhed.

Queſt. 20. *Of the Apoſtles anſwer to the former obiection, who art thou O man that pleadeſt, &c.* v.20.

1. The Apoſtles anſwer is firſt *perſonally*, ſhewing the inſolencie and preſumption of man, that dare take vpon him, thus as it were to call the Creator to account for his workes: of ſuch the Prophet Iſay ſaith, 49.10. *Woe vnto him that ſtriueth with his maker*: the other anſwer is *reall*, that is, concerning the thing it ſelfe: which conſiſteth of a ſecret *conceſſion*, that both are true, that God hardneth whom he will, and that none can reſiſt Gods will, or doe otherwiſe then he hath determined: and there is a *negation* inſinuated, that yet notwithſtanding God is not vniuſt, which he ſheweth by the abſolute power that God hath ouer his creature, by the ſimilitude of the potter, *Gryneus: Tolet* maketh here two anſwers of the Apoſtle in this ſimilitude propoſed; one to ſtay the curioſitie of ſuch gainſayers, v.20. the other to ſatisfie the humble and willing to learne, that God caſteth off none without their owne demerits, v.22.

2. *Origen* well obſerueth here a difference betweene thoſe which aske queſtions, and make obiections of curioſitie, for they deſerue no other anſwer but this, *tu quis es, who art thou man, &c.* and ſuch as deſire to be ſatisfied for their own inſtruction, *non puto, quod ſi fidelis ſeruus & prudens interroget, &c.* I doe not thinke that if a faithfull and wiſe ſeruant ſhould haue asked any queſtion beeing deſirous to vnderſtand, that it ſhould haue beene ſo anſwered him: but his deſire ſhould haue beene ſatisfied as Daniels was, c.9.

3. *Auguſtine* concerning this anſwer of the Apoſtle, *lib.* 83. *qu.* 68. maketh mention of two cauils of certaine heretikes here obiected, the one of the Marcionites and Manichees, that Paul hauing nothing to anſwer to theſe obiections, fell to chiding: ſome other thought the Scriptures were corrupted, and that theſe words were inſerted by others. To both theſe cauils *Auguſtine* anſwereth thus in effect: to the firſt, that ſeeing the Apoſtle ſpake by the ſpirit of God, it were blaſphemie to thinke that he had nothing to ſay: and to the other, if this be admitted, that the Scriptures are corrupted, we ſhould haue no certenty of any thing.

Queſt. 21. *How the ſimilitude, which the Apoſtle bringeth in of the potter, is to be vnderſtood.*

1. *Hierome epiſt. ad Hedib. que.* 9.10. maketh this a diſſimilitude rather then a ſimilitude, in this ſenſe: O man thinke not, that God hath made thee like a peice of clay, without any will or motion: for the clay cannot anſwer the potter any thing: but thou makeſt anſwer to God, *O man who art thou that anſwereſt, &c.* to the ſame purpoſe *Photius in Oecumenius*, as he is here cited by *Tolet ann.* 26. But ſeeing that the Scriptures vnto the which the Apoſtle here alludeth, doe often compare God to a potter, and men vnto the clay, vnder the potters hand: this interpretation ſeemeth to croſſe altogether the Apoſtles meaning, that neither God ſhould be as the potter, nor men as the clay.

2. *Chryſoſtome* thinketh that S. Paul only alleadgeth this ſimilitude to this end *ad obedientiæ ſilentium exprimendum, &c.* to ſhew how we ſhould be obedient and ſilent, not to be inquiſitiue in theſe things, as the clay is vnder the potters hand, ſuffering him to worke his pleaſure: But as we confeſſe this to be true, ſo there is more comprehended in this ſimilitude, which giueth vnto God, an abſolute power ouer men to diſpoſe of them, as it pleaſeth him, as the potter doth of his clay.

3. *Origen* would expound this place by the like, 2. Tim. 2.21. *If any purge himſelfe from theſe he ſhall be a veſſell vnto honour*, here (ſaith *Origen*) *memorauit rationem, &c.* he remembreth the reaſon, wherefore ſome are made veſſels to honour, ſome to diſhonour: *if any man purge himſelfe, &c.* ſo Iacob was a veſſel to honour, becauſe he purged himſelfe, &c. to the ſame purpoſe *Ambroſe* in his commentarie here. But 1. theſe two places are not alike: for S. Paul there ſpeaketh, neither of the decree of election, nor of the cauſe of our vocation & calling, but *de officio*, of the office and calling of a Chriſtian, how he ought to be vnlike to

the reprobate, and carrie himselfe as a vessell sanctified and purged for the glorie of God: as *Caluin* well interpreteth that place. 2. And if it were thus, that God vpon the foresight of works good or euill, should elect or reiect, then should he not haue the like power which the potter hath ouer the clay, *Mart.*

4. Wherefore the Apostle in the enforcing of this similitude, reasoneth *à minori*, from the lesse to the greater, that if a potter haue such power ouer his vessels which he maketh, God hath much more ouer his creature, to frame and fashion it, as it may best serue for his glorie. But yet this similitude is not in euery point to be pressed, but in diuerse things there is a dissimilitude. 1. God maketh man of nothing, but the potter hath a matter prepared before, out of the which he maketh his vessels, *Pareus.* 2. The clay hath no motion or vnderstanding, as man hath, *Faius.* 3. And it is a greater matter to destroy a man, then a peice of clay, *Faius.* But herein this similitude holdeth, 1. Like as there is no difference in the matter, out of the which the potter frameth diuerse vessels: so all men by nature were as one corrupt masse. 2. As the potter hath absolute power to doe with his clay as he will, for the vse and seruice of the house: so God the Creator may dispose some to honour, some to dishonour, as he seeth it to make most for his glorie. 3. As the clay if it could speake, is not to reason with the potter; so neither is man to question with God, for making him so. And as the potter, *nihil adimit luto, &c.* taketh nothing from the clay, of what forme soeuer he make it: so neither doth the Creator any wrong to the creature howsoeuer he dispose of it, *Caluin:* who thinketh that the Apostle in this place hath reference rather to that place, Isay 49.9.10. then to the other, Ierem. 18.2. where the Prophet is bid to goe downe to the potters house: But the Apostle rather alludeth vnto both these places, as *Martyr* obserueth.

5. But against this application of the similitude, it will be thus obiected. 1. *Obiect. Erasmus* obiecteth, as he is here cited and confuted by *Pet. Mart.* that the Apostle treating only of the temporall reiection of the Iewes, alludeth to that place of Ieremie, which must be vnderstood of the temporall reiecting and casting off the Iewes. *Ans. P. Mart.* here answereth, That 1. neither in that place doth the Prophet onely speake of temporall things, but as they were types and shadowes also of spirituall, which must be ioyned together in those prophetical predictions. 2. Neither doth the Apostle onely here speake of the temporall reiection and forsaking of the Iewes, but of the spirituall, as is euident, c. 10. 1. *mine hearts desire is, that they might be saued, &c.* he maketh expresse mention of their saluation.

2. The Apostle seemeth to change the question, which was not whether the Lord had power as the potter, to dispose of his vessels as it pleaseth him: but why the Lord should complaine and be angrie with his worke, which is made according to his owne will. *Ans.* 1. *Tolet* and *Faius* here answer, that for God to complaine, or be angrie, is the same, as to make a vessell of dishonour: he maketh some vessels of dishonour, that is, he is angrie with them, and complaineth of them: but this answer satisfieth not: for God complaineth in Scripture, and sheweth his anger against those, which were before ordained to destruction: therefore *Pareus* here better maketh this answer: that as the potter hath a double right to breake in peices the vessel which he maketh, both in respect of his power, because he is the potter, the maker and fashioner of it, and in respect of the vessell it selfe, if it chance to be tainted with some euill sauour, he may with much better right breake it into shiuers: so God, beside that by the right of his Creatorship, he may dissolue that which he made, he also is iustly angrie with the creature for the sinne and corruption thereof, which it hath voluntarily committed.

Quest. 22. What the Apostle meaneth, *by the same lumpe or masse, v. 21.*

1. Some by the same masse vnderstand the sinne of idolatrie, wherewith the Israelites were infected in Egypt, as well as the Egyptians, and yet the Lord out of this masse saued the Israelites and destroyed the Egyptians: But *Pet. Martyr* refuseth this interpretation. 1. because that which is generally deliuered by the Apostle, they restraine to particular kinds of men. 2. the Apostle treateth not of the punishments inflicted by God vpon some rather then others, the reason whereof is euident in the diuersitie of mens workes: but he speaketh of the decree and purpose of God from the beginning.

2. *Method. l. de resurrect.* as he is cited by *Oecumen.* vnderstandeth this lumpe or masse of the elements, out of the which the Lord shall frame the bodies of men in the resurrectiō, some to rise to honour, some to dishonor: But there is great difference between the decree of election & reprobation whereof he treateth here, and the executiō thereof in the resurrectiō.

3. The

3. The moſt doe vnderſtand the maſſe of corruption, when as all mankind by the tranſgreſſion of Adam was polluted, and enthralled vnder ſinne: ſo *Auguſtine*, *Vterq; electus & reprobus, ex eadem maſſa tota damnata originaliter, &c. Both the elect and reprobate are originally out of the ſame maſſe of damnation, yet God as a potter out of the ſame maſſe, maketh one veſſell to honour, an other to diſhonour, &c. de ciuitat. Dei, lib.15.c.1.Pet. Martyr* alſo conſenteth, *conſiderauit hominem Paulus poſt peccatum*, Paul here conſidereth man after his fall, as beeing moſt vile and abiect both in bodie and mind, &c. Likewiſe *Parens* vnderſtandeth here, *maſſam corruptam*, the maſſe of corruption, becauſe by this meanes the iuſtice of God better appeareth in iudging the reprobate, and ſhewing mercie on the elect, *dub.17. Bellarmine* alſo *lib.2.de amiſſ. grat.* will haue by this maſſe vnderſtoood, *genus humanum peccato corruptum*, whole mankind beeing corrupt by ſinne.

Beza refuſeth this interpretation vpon theſe reaſons. 1. Becauſe in this ſenſe the Lord cannot be ſaid to make veſſels of diſhonour, but rather to leaue them in their naturall corruption, beeing alreadie veſſels of diſhonour. 2. If God ſhould firſt behold men as corrupt by ſinne, before he decreed and determined what ſhould become of them, this might be ſome imputation to his wiſedome, as firſt creating men before he had appointed how to diſpoſe of them. 3. And in this ſenſe, the reaſon of Gods iuſtice were euident, in leauing men alreadie corrupt, ſo that there would be no place for that obiection of Gods iniuſtice, here propounded by the Apoſtle.

4. Therefore *Beza* with whom *Fains* concurreth, doth by this maſſe vnderſtand the firſt creation of man out of the duſt of the earth: as the verie terme of clay, which the Apoſtle vſeth ſheweth, out of the which Adam was taken.

5. But I thinke, that by this maſſe we may more ſafely vnderſtand, generally, the ſame originall and beginning of man, whether in the creation, before ſinne yet entred, or in his corrupt ſtate: for if it ſhould be reſtrained onely to the latter, it were a limitation of Gods power, as though he had not abſolute right to diſpoſe of his creature, as it pleaſed him, without reſpect vnto ſinne: neither yet muſt the latter be excluded, becauſe the Prophet taketh *clay* in that ſenſe, for mankind as it now ſtandeth in the ſtate of corruption, Iſa.45.9. ſhewing that God may diſpoſe of men in this world, according to his good pleaſure. And *Parens*, though he reſolue, *dub.17.* that this maſſe is better taken for the ſtate of corruption, yet in his annotation vpon the 22.v. he comprehendeth both: that God hath power *ex eadem maſſa damnata, imo ex nondum creata*, out of the ſame damned maſſe, yea out of the ſame maſſe, not yet created, to make ſome after one faſhion, ſome after another: for the Apoſtle in alleadging this ſimilitude of the potter, doth not ſo much ſhewe what God doth, as what he may doe: euen as the potter hath abſolute power to diſpoſe of his clay, to make thereof what veſſels he thinketh good: ſo God out of the ſame maſſe or matter, whether it be conſidered in mans creation or tranſgreſſion, may diuerſly diſpoſe of his creatures, they hauing all one and the ſame beginning, as the veſſels out of the ſame clay.

23. Queſt. *Of the 22.v. What and if God would, &c.*

1. *What if God*: ſome will haue the 30. verſe to anſwer vnto this, *what ſhall we ſay then, &c.* but then the ſenſe ſhould be ſuſpended too long: *Theodoret* thus expoundeth; if thou art deſirous to know, why God puniſheth them, &c. know that he doth it iuſtly bearing with patience, &c. but here too much is inſerted to make vp the ſenſe: ſome giue this ſenſe, *quid Deus? what doth God? if he would, &c.* but thus the order of the words is inuerted, which ſtand thus, *what if God would:* therefore the ſenſe is thus beſt explaned: if we vnderſtand with *Auguſtine, if God would, &c.* what wouldeſt thou then anſwer or obiect to God: or with *Caluin, Beza, Parens, who can accuſe God of iniuſtice, &c.*

2. Concerning the occaſion of the words, it is this: whereas the Apoſtle before inſiſted vpon Gods abſolute right and power over his creature, to diſpoſe of it at his pleaſure, as the potter doth his clay: leaſt that the prophane might haue taken occaſion hereby, to haue accuſed God of tyrannie, that he ſhould caſt off ſome vnto euerlaſting deſtruction of his owne will; now he ſheweth, that Gods purpoſe in reiecting ſome, and electing others, is grounded vpon moſt iuſt reaſons: for none are caſt off but worthily for their ſinne: and ſo the Apoſtle here toucheth the reaſons both why ſome are caſt off, others elected: there are three reaſons rendred of the former; becauſe they are veſſels of wrath, that is, God is iuſtly offended with them for their ſinnes; then he ſheweth his power in iudging them, and further they

abuse Gods patience, and therefore are iustly punished; the cause why God electeth others, is, for the setting forth of the riches of his glorie.

3. Where they are called vessels, some of wrath, some of mercie: we are to consider, that this word *vessel* is vsed in a threefold respect, *naturall, ciuill, spiritnall* and *eternall*: in the first respect, the bodie is said to bee a vessell with relation to the soule, because it is as the vessel thereof: as the Apostle saith, 1.Thes.4.4. *Let euery one know how to possesse his vessel in holines:* in the second, some are said to be vessels, in respect of their calling *publike*, as Paul was Gods chosen vessel, to carrie abroad his truth, Act.9.15. *priuate*, as the woman in the family is called the weaker vessel, 1.Pet.3.7. But here they are called vessels in respect of Gods eternall purpose: that some should be ordained for wrath for euer, some for euerlasting glory.

4. But where the Apostle saith, to shew his wrath; *Origen* here hath a note somewhat curious: he obserueth that in Scripture the Lord is said to manifest his wrath, but his goodnes he hideth, as Psal.31.29. *How great is thy goodnes, which thou hidest for them that feare thee, &c.* and the reason he saith is this, because it is expedient for men, *esse sub metu iræ*, to be vnder the feare of Gods wrath, &c. But the word *tzaphon* vsed in that place, signifieth as well to lay vp, as hide: and in this place the Apostle speaketh as well of the declaring of the riches of God glorie towards the vessels of mercie, as of manifesting his power towards the vessels of wrath.

5. Now whereas the Apostle calleth as well the reprobate as the elect, the vessels of God, the one of his mercie, the other of his wrath; thereby we see, that God vseth them both, as his instruments, though not in the same manner: for he powreth of his grace into the vessels of mercy, and so maketh them fit instruments for himselfe; the other he vseth also not by infusing that euilnes into them, which they haue, but by moderating, ordering, and ouerruling the same, as it pleaseth him.

6. We must also consider that there are two kinds of vessels of wrath; there are some such in respect of their present state, which may become vessels of glorie, such was Paul: some are vessels of wrath in the eternall decree of reprobation, as Iudas was: and those the Apostle speaketh of here.

Quest. 24. *In what sense the vessels of wrath are said to be prepared to destruction. v.21.*

1. Whereas the vessels of wrath, are said to be prepared in the *passiue*, but it is said in the *actiue*, God hath prepared the vessels of mercie, *Ambrose* as *Pet. Martyr* citeth him, ascribeth the first vnto God, that the vessels of wrath are prepared to destruction, and *Bucer* thereunto consenteth: but the preparation of the vessels of mercie he referreth to Gods prescience: whereas God did not onely foresee, but ordained also the vessels of mercie: but seeing that the one is vttered in the *passiue*, the other in the *actiue*, the vessels of wrath are not so prepared of God, as the vessels of mercie are.

2. *Chrysostome* goeth an other way, for he thinketh, that the vessels of wrath are made so *propria iniquitate*, by their owne iniquitie, and the vessels of mercie are made *propria benevolentia*, by their owne good will; and he addeth, *licet potior pars sit Dei, modicum tamen ipsi attulerunt*, for although the better part be Gods, yet somewhat they bring of their owne: and *Origen* thinketh that they are called vessels of mercie, *quia seipsos emundauerint, &c.* because they haue purged themselues from the filthines of sinne: But in that they are called *vessels of mercie*, and God is said to prepare them, it is euident, that it is onely in Gods mercie, that calleth them, and God prepareth them, not themselues.

3. But this is the reason of this different speach, because the vessels of mercie God onely hath prepared, they haue nothing of themselues: but the vessels of wrath are partly prepared of God, partly of themselues and of Sathan: if we consider the nature of these vessels, they were created of God, or the end, it is also ordained of God; but in respect of their sinne, they are prepared of themselues by the corruption of their owne nature, and by the malice of Sathan: So they are neither wholly prepared of God to destruction, nor of themselues, but partly by both, as hath been shewed: See *Parens dub.18.*

Quest. 25. *Of the testimonie cited v.21. out of the Prophet Hosea.*

1. Concerning the allegation of the words there is some difference: for both the order of them is inuerted, and the words themselues somewhat altered, for that clause, which the Apostle

Apoſtle putteth laſt, is firſt in that place, Hoſ. 2. 23. and where the Apoſtle ſaith, *I will call her beloued, which was not beloued*, the Prophet ſaith, *I will haue mercie on her, that was not pitied:* S. Peter in alluding to this place, 1. *Epiſt.* 2. 10. he keepeth the ſame words, but he changeth the order, *Ye were in times paſt not vnder mercie, but now haue obtained mercie:* this part of the ſentence he maketh the laſt, which with the Prophet is the firſt: To reconcile this doubt, 1. The vulgar Latine retaineth both, *Beloued, which was not beloued, and ſhee which obtained not mercie, hath obtained mercy:* but *Beza* coniectureth well, that one of theſe was put into the text out of the margine, by the vnskilfull writers: for there is but one in the originall. 2. *Hierome* to whom *Eraſmus* ſubſcribeth, thinketh there were two readings of this place: ſome had οὐκ ἠγαπημένην, *not beloued*, ſome οὐκ ἠλεημένην, *not pittyed*, and the latter he would rather to be receiued: but ſeeing the firſt reading is in the auncient originall, as appeareth by the Syriake tranſlation, it is therefore the rather to be preferred. 3. Wherefore I approoue *Iunius* ſolution, *lib.* 2. *parall.* 13. and *Pareus* in this place, that the Apoſtle in citing theſe teſtimonies doth follow the ſenſe rather, then the words, for breuitie ſake, and the better to apply them to his preſent purpoſe.

2. But as touching the ſcope of that place, and the meaning of the words, whereas the Prophet ſeemeth directly to ſpeake of the Iſraelites, the queſtion is, how the Apoſtle applyeth it to the Gentiles. 1. *Origen* anſweareth that God ſpeaketh not in mountaines and rocks, and other terrene places, but in the heart: there the conſcience telleth euery one whether he belong to the people of God or not, &c. But this is not ſufficient to looke vnto the inward teſtimonie of the heart, we muſt haue alſo externall teſtimonie from the Prophets of the calling of the Gentiles, otherwiſe the Iewes will not be anſwered.

3. Therefore *Chryſoſtome* thinketh, that the Apoſtle maketh this collection, *à pari*, from a paritie and equalitie. *Eraſmus* ſaith, *à ſimili*, from the like, that ſeeing the Iſraelites for their ſinne were caſt off to be no people, they were in the ſame caſe with the Gentiles, that were no people alſo, and therefore *aqua ratione vocentur*, they may with as good right be called. Some of our newe writers, as *Caluin*, *Pet. Martyr*, thinke that the vocation of the Gentiles is prooued out of this place by a certaine conſequent: for the Prophets vſe, when they denounce iudgements againſt the people for their ſinnes, to raiſe them vp with ſpirituall comfort againe in Chriſt; and *vbi erigitur regnum Chriſti*, where the kingdome of Chriſt is ſet vp, there muſt be a concourſe of all people, from all parts of the world, *Calu.*

4. *Auguſtine* whom *Haymo* followeth, vnderſtandeth this place of the Iewes, which were no people, when they refuſed Chriſt, and ſaid, we know not whome hee is, but were his people being afterward conuerted vnto Chriſt, as 3. thouſand were called at one ſermon by S. Peter, Act. 2. But this had not been to the Apoſtles purpoſe, who intendeth to prooue the vocation of ſome from the Gentiles.

5. Therefore the Prophet directly in that place propheſieth, that they ſhould become the people of God. 1. Becauſe the Gentiles were knowne by this name, *not the people of God.* 2. And of the Iſraelites literally it cannot be vnderſtood, for they neuer returned againe to be a people.

Queſt. 26. *What is meant by the ſhort ſumme or account which God ſhall make in the earth, v.* 28.

1. Touching the words here alleadged, they are ſomewhat diuerſly ſet downe in that place, Iſa. 10. 21, 22. for there the ſentence ſtandeth thus, *the conſumption decreed ſhall ouerflow with righteouſneſſe:* but here the word *ouerflowe* is omitted, which ſome vnderſtand of the ouerflowing of the iuſtice and righteouſneſſe of God, by the knowledge of Chriſt into all the world, *Caluin:* ſome of the efficacie of the faith of the Goſpel, which ſhall ouerflowe to waſh away and couer their ſinnes, as an ouerflowing ſtreame doth waſh and couer the earth, *Oſiand.* and the word *charatz*, determined and decreed, is tranſlated *abbreuiated* and *ſhortened:* thus the Septuagint doe read that place, keeping yet the ſenſe: which being a receiued tranſlation through the world, which had ſo continued 300. yeares, the Apoſtle refuſeth not to follow.

2. Concerning the meaning: 1. Some interpret this word *conſummate*, to bee Chriſt, who was as it were abbreuiated and ſhortned in reſpect of his incarnation, *Anacletus epiſt.* 2. *Hier. epiſt. ad Algaſ. qu.* 10. 2. *Origen* applyeth it to Chriſts abridging of the law into two precepts, the loue of God, and our neighbour, and to the ſhort *ſumme* or *compendium* of the faith ſet forth in the Creede: ſo alſo *Cypr. de orat. Dom.* and *Haymo.* 3. *Tertullian* vnderſtan-

deth it of the doctrine of the Gospel which is abridged, the multitude of legall ceremonies beeing cut off, *lib. aduers. Marcion*, so also *Chrysostome* and *Theophylact*. 4. *Photius* vnderstandeth it of the perfection of the Gospel, after the which no other doctrine shall succeede, as it succeeded the law. 5. *Ambrose lib. de Tobia. c.* 50. referreth it to the consummation or consumption of our sinnes in Christ. 6. *Gorrhan* wresteth it to the counsells of perfection giuen in the Gospel, which the law had not: but all these are wide; for the Apostle here mindeth not any comparison betweene the Law and Gospell.

3. Therefore this sense is not agreeable to the scope of the Apostle, to vnderstand by this short summe, the finall remainder of the Israelites, that should be saued: that like as fewe of them returned from the captiuitie of the Chaldeans, which the Prophet historically intendeth, so but a fewe of them should come vnto Christ, from the captiuitie of sinne and Satan: and so the Apostle to this ende alleadgeth these testimonies to proue by the Prophets the abiection of the Iewes, as he out of the former affirmed the vocation of the Gentiles.

Quest. 27. *Why God is called the Lord of hostes.* v. 29.

1. In the Greeke the Hebrew word *Sabaoth* is retained, which signifieth hostes: 1. *Faius* giueth this reason, why some Hebrew words are retained in the Greeke, and some Greeke in the Latine, as *kirieleeson, Lord haue mercie vpon vs*, yea and some Latine words are still kept in the Greeke originall, as *Modius, quadrans, consul, Centurio*, and the like, that there might appeare *vnum corpus Ecclesiæ*, but one bodie of the Church, consisting of all these languages. 2. But a better reason is rendred by *Beza annot.* that these Hebrew words beeing familiarly knowne, were still vsed of the Christians, because from the Iewes and Hebrewes first was deriued the Christians faith, and so from the Greekes to the Romanes. And the reason why some Latine termes were taken vp by the Grecians, was the large dominions of the Romans, who together with the bounds of their Empire, did also propagate their language. 3. But these peregrine and strange words were not vsed vpon any superstition, as though there were any holinesse in the words: as the Romanists for that cause may seeme to commend the vse of a strange tongue in their seruice.

2. Now God was called the Lord of *Sabaoth*. 1. Some thinke in respect of the starrs and host of heauen, which the heathen worshipped, to shew that hee was superiour to the gods of the heathen. 2. Some vnderstand the Angels by these hosts, *Lyranus*. 3. Some Angels, Men, and Deuills, and therefore the Prophet doth say thrice, *holy, holy, holy*, Lord God of Sabaoth; Isa. 6. *Gorrhan*. 4. Some thinke that there is a relation to the hostes of the Israelites, in the middest whereof the Arke went in the wildernes. 5. But rather generally here must be vnderstood the whole host of heauen and earth, *Mart.* as Gen. 2. 5. and not onely in respect of the number of them, but *propter ἐυταξίαν*, for the decent and comely order, wherein all things were made, *Faius*. 6. And this title is giuen vnto God in the old Testament, not in the New, to signifie, that the law was then *data in timore*, giuen *in feare*, but in the new *in loue, Hug.*

Quest. 28. *What is vnderstood by seed.*

1. *Origen* by this seed vnderstandeth Christ, who as the seede is left in the earth, so hee was to be buried, and rise againe, and so fructifie to the euerlasting good of his Church: but for this seede, we had all been as Sodome, still in our sinnes: *Iunius* in his *parallels* vpon this place misliketh not this application to Christ; thinking, that whereas the Prophet hath the word *sarid*, remnant, the Apostle of purpose turned it *seede*, with reference to Christ, that came of the Iewes: but *Beza* and *Martyr* reiect this, as not agreeable to the scope of the Apostle here. 2. *Photius in Oecumen.* vnderstandeth the Apostles, but for whose preaching, the whole world had been left in their sinnes as *Sodome*. 3. *Gorrhan* interpreteth this seede to be the word, without the which we had beene as Sodome and Gomorrha, *pares essemus in pœna, quia similes in culpa*, we should haue beene equall in punishment, because like in sinne, *gloss. ordinar.* 4. But the Prophet hath relation to the ouerthrow and destruction of Sodome and Gomorrha, wherein there were none left, *Chrysost.* saue onely Lot and his companie, who were strangers, and so not of the citie: so without Gods mercie the people had beene vtterly destroyed in the captiuitie of Babylon, if the Lord had not reserued a remnant to himselfe: and so when Christ came to offer them spirituall deliuerance, the whole nation generally refused him, onely a small number cleaued vnto Christ: thus *Martyr, Parem.*

Quest.

29. Queſt. *How the Gentiles obtained righteouſneſſe that ſought it not, and the Iewes miſſed of it, that ſought it.*

1. Whereas this might ſeeme a ſtrange paradoxe, that they which ſeeke righteouſneſſe, ſhould not haue it, and they which ſeeke it not, obtained it; *Origen* thinketh here, by a diſtinction to diſſolue this knot: it is one thing, ſaith he, *ſectari*, to followe, which is vnderſtood of a preſcript forme of doctrine, ſuch as the written law was, which the Gentiles had not, and therefore could not follow it: it is an other thing to follow the law of nature, which the Gentiles had, and followed: but the Apoſtle here ſpeaketh not of any law, which the Gentiles followed at all, but that they obtained that, which they neither ſought nor followed.

2. *Chryſoſtome* thinketh that the Apoſtle ſheweth here the reaſon of the electing of the Gentiles, and reiecting of the Iewes, namely the faith of the one, and the incredulitie of the other: But theſe are not the cauſes of the decree of election, and reprobation, but the effects: for three things the Apoſtle treateth of in this chapter concerning election and reprobation, of the beginning thereof in Gods decree, of the ende, which is the glorie of God, which two the Apoſtle hath handled hitherto, and of the meanes, faith of the one, and incredulitie of the other, which the Apoſtle toucheth here.

3. *Tolet* here diſtinguiſheth betweene the law of righteouſnes, and righteouſnes it ſelfe: the Iewes followed the law, but not righteouſnes, becauſe they did not the workes of the law, but abounded in ſinne: but it is euident, that the Apoſtle by the law of righteouſneſſe, vnderſtandeth the perfection, which the law required, which were the workes of the law, vnto the which the Iewes attained not.

4. Some by the law vnderſtand onely the ceremonies and rites of the law, by obſeruing whereof the Iewes could not attaine vnto righteouſneſſe: but it is euident, that throughout this epiſtle the Apoſtle vnderſtandeth the workes of the morall law, as c. 7. he directly maketh mention of that law, whereof one precept is, *Thou ſhalt not luſt.*

5. Some make a difference here betweene, *inſtitiam legis, ex lege*, the iuſtice of the lawe, and iuſtice by the law: the iuſtice of the law, is ſuch workes, which the law requireth, but the iuſtice by the law, is ſuch workes as men doe according to the preſcript of the law, of their owne ſtrength, without faith: the Apoſtle reiecteth this in the matter of iuſtification, but not the other: to this purpoſe *Bellarmine lib. 1. inſtificat. cap. 19.* And ſo the Apoſtle here ſaith, that the Iewes ſought the law of righteouſneſſe, but while by their owne power they ſought to fulfill it, they could not attaine vnto it: he alleadgeth to this purpoſe *Auguſtine*, who ſaith, *inſtitiam legis non implet inſtitia quæ ex lege eſt, &c.* the righteouſnes which is of the law fulfilleth not the righteouſneſſe of the law, &c. and the righteouſneſſe by the law he interpreteth to be that, *quam homo ſuis viribus facit, &c.* which a man doth by his own ſtrength. lib. 2. contr. epiſt. Pelag. cap. 7.

But 1. it is euident, that the Apoſtle indifferently vſeth theſe phraſes, the righteouſnes of the law, and by or from the law: as he taketh the righteouſneſſe θεῦ, of God, Rom. 3. 22. and ἐκ θεῦ, by or from God, Phil. 3. 9. for one and the ſame: ſo whether we ſay the righteouſnes of faith, which the Apoſtle calleth the law of faith, Rom. 3. 27. and the word of faith, Rom. 10. 8. or the righteouſnes διὰ πίστεως, by or through faith, there is no difference, but in words.

2. *Origen* hath the like curious diſtinction vpon theſe words of the Apoſtle, Rom. 3. 30. *Who ſhall iuſtifie circumciſion of faith, and vncircumciſion through faith*, betweene ἐκ πίστεως, *of faith*, and διὰ πίστεως, *through faith*, he maketh this difference; that to be iuſtified *ex fide*, of faith, is to beginne with faith, and ende with workes; and to be iuſtified *through faith*, is to begin with workes, and end with faith, whereas the Apoſtle intendeth one and the ſame manner of iuſtification: the like curioſitie there is in this diſtinction, betweene righteouſneſſe of the law, and by the law.

3. And the very words of the Apoſtle, *They followed the righteouſneſſe of the lawe*, ſhewe as much, which he interpreteth afterward, *They ſought it by the workes of the law*, that is, by the righteouſneſſe of the law: the workes of the lawe, are the righteouſneſſe of the lawe, which are excluded from iuſtification, Rom. 3. 28. neither did the Iewes ſo cleaue vnto the workes of the law, as that they excluded the grace of God: for the Phariſie in his vaine-glorious prayer, Luk. 18. giueth formall thanks vnto God. 4. And although *Auguſtine* ſeeme to make ſome difference betweene theſe tearmes, yet he is farre off from thinking, that we are iuſtified by the fulfilling of the law, but by faith onely: his meaning onely is, that wee

haue

haue no power to doe the workes of the law of our ſelues, but by the grace of Gods ſpirit:
lib 1 contr 2. epiſt Pelag. cap. 21. and concerning iuſtification by faith onely, and not by workes, he ſaith, *quantæ libet fuiſſe virtutis antiquos iuſtos prædicas, non eos ſaluos fecit niſi fides*, of how great valewe ſoeuer you reporte the auncient righteous perſons to haue beene, nothing ſaued them but their faith, &c.

5. Some by the righteouſneſſe of the law in the firſt place vnderſtand the righteouſneſſe deſcribed in the law; but in the latter, the true righteouſneſſe of the Euangelicall lawe: and make this to be the ſenſe; while they followed the legall righteouſneſſe, they could not attaine vnto *veram iuſtificationis rationem*, the true way of iuſtification, *Caluin, quæ eſt propria Euangelij*, which is peculiar and proper to the Goſpel, *Hyper.* ſo alſo *Tolet*, and *Lyranus* vnderſtandeth in the latter place, *legem fidei Catholicæ*, the law of the Catholike faith: and before them *Origen* thus expoundeth, that while they followed the law according to the letter, they attained not vnto the law of the ſpirit: for if the Apoſtle did meane the ſame lawe, hee would not haue ſaid, that they attained not vnto that law, which they had: to this purpoſe *Origen.* But the Apoſtle ſaith not, they attained vnto, or had the law of righteouſneſſe, but onely followed it: and in both places the law of righteouſneſſe is taken in the ſame ſenſe: that whereas the Iewes endeauoured by keeping of the law to be iuſtified, they failed, and came ſhort euen of that iuſtice which they ſought for in keeping of the lawe: *Martyr, Pareus*, and ſo *Chryſoſtome* excellently ſheweth a threefold difference here betweene the Gentiles and the Iewes: firſt the Gentiles 1. found iuſtice, 2. which they ſought not for, 3. and the moſt perfect iuſtice, euen of faith, which exceeded the iuſtice of the law. But the Iewes, 1. miſſed of iuſtice, 2. which they earneſtly ſought for, 3. yea they attained not vnto the iuſtice of the law, which is the leſſe and inferiour kind of iuſtice, becauſe they ſought not aright, namely by faith.

Queſt. 30. *How Chriſt is ſaid to be a ſtumbling ſtone, and rocke of offence, v.33.*

1. In the citing of this teſtimonie, three things are to be noted: 1. That this former teſtimonie is collected out of two places of Iſay, the firſt words, *I lay in Sion a ſtone*, are taken out of the 28. c. ver. 16. the other, *a rocke of offence, and a ſtumbling ſtone*, are found, cap. 8. 14. 2. The Apoſtle in both places admitteth diuerſe words, onely alleadging that, which was moſt pertinent to his purpoſe. 3. Whereas the Prophet ſaith, *I lay in Sion, lapidem probationis*, a ſtone of triall, and the Apoſtle tranſlateth it, *lapidem offendiculi*, a ſtumbling ſtone, *Iunius lib. 2. parall.* 15. doth thus reconcile them, that which the Prophet ſetteth downe in generall, that Chriſt is a ſtone of triall to all, the Apoſtle doth particularly apply, and by way of conſequent vnto beleeuers: that vnto them, he is a ſtone of tryall, in that they take occaſion to ſtumble at him. But other interpreters thinke, that theſe words, *A ſtumbling ſtone, and rocke of offence*, are rather cited out of the other place, Iſa. 8. 14. where both theſe words are found.

2. How Chriſt is a ſtumbling ſtone and rocke of offence, is diuerſly interpreted, 1. The *ordinarie gloſſ.* which *Gorrhan* followeth, doth thus earneſtly diſtinguiſh betweene a rocke and a ſtone, the one is rough and vnhewne, the ſtone is wrought and faſhioned: ſo Chriſt was a rocke of offence, before he was as it were hewed and ſquared in his paſſion, when they tooke offence at Chriſt, becauſe he made himſelfe the Sonne of God: but in his paſſion, he was a ſtone to ſtumble at, for then moſt of all they were offended at him. But this is too curious. 2. *Faius* thinketh that hee was a rocke of offence and ſcandall in reſpect of the Iewes, and a ſtumbling ſtone to the Gentiles: the one were thereby turned out of the way, and the other were kept from comming into the way. But this is alleadged ſpecially againſt the Iewes, that ſtumbled at Chriſt: as he was a ſtumbling blocke to them, ſo he was fooliſhneſſe to the Gentiles. 3. *Tolet annot.* 39. doth thus diſtinguiſh theſe two: the ſtone to ſtumble at, is the ſtone, which men fall vpon, and ſo the Iewes were offended at Chriſt; the rock of offence, is that which falleth vpon them: ſo Chriſt was *lapis offenſionis propter eorum incredulitatem*, a ſtumbling ſtone, becauſe of their incredulitie: and a rocke of offence, *per punitionem*, by their puniſhment: ſo the *ordinarie gloſſe*, Chriſt is called the one in reſpect of his ſtate and condition, *quo apparuit malis*, wherein he appeared to the euill: and the other, in regard of that, *quod in futura faciet malis*, which in time to come he ſhall doe vnto the wicked in puniſhing of them: he is a ſtumbling ſtone, *in præſenti per culpam*, in the preſent by their fault, which beleeued not vpon him: *in futura per pœnam*, and a rocke of offence in time

in time to come by their puniſhment: *Gorrhæus.* And this difference *Tolet* would further approoue, by the ſignification of the words: for *abau* is a little ſtone, fit for one to ſtumble at, but *tzur* a rocke, is a great ſtone able to ouerwhelme one: and both theſe kinds of offences are noted by our Sauiour, Matth.21.44. *Whoſoeuer ſhall fall on that ſtone ſhall bee broken, but on whom it falleth, hee ſhall bee broken all to powder:* ſo *Auguſtine* well obſerueth this difference, *ſerm.40. de verb. Domini. Iudæi offendiſſe in Chriſtum, &c.* that the Iewes ſtumbled at Chriſt, when he was a ſmall ſtone in the world; but beeing a great rocke in the day of iudgement, he ſhall fall vpon them, &c.

All this is a truth, that Chriſt ſhall fall vpon them that fell and were offended at him: but this is not the Apoſtles meaning here, for hee alleadgeth this teſtimonie for prooſe of that, which he alleadgeth before, *They haue ſtumbled at the ſtumbling ſtone:* And Saint *Peter* likewiſe vnderſtandeth this place, that Chriſt *paſſiuely* is a ſtone and rocke of offence to ſtumble at, not *actiuely* in falling vpon them, 1.Pet.2.8. *A ſtone to ſtumble at, and a rocke of offence to them which ſtumble at the word, &c.* ſo then the one word is ἑρμηνευτικὸν, an expoſition of the former.

3. Now theſe were the things which the Iewes were offended at in Chriſt: 1. At the vilitie and baſenes of his perſon: for they expected a glorious Meſſiah, that ſhould be of power and ſtate in the world. 2. At his conuerſation, becauſe he did companie with ſinners. 3. At his doctrine, becauſe he reprooueth them for their corruptions of life, and ſuperſtitious doctrines, *Mart. Pareus.* 4. They blaſphemed both his humanitie, in ſaying hee was a man giuen to eating and drinking, a companion of Publicans and ſinners; and in blaſpheming his diuine nature, ſaying that he caſt out deuils through Belzebub the Prince of the deuills.

4. But where it is ſaid, *I lay in Sion a ſtumbling blocke*, fowre things are here obſerued: 1. who layeth this ſtone, God. 2. who was this ſtone, Chriſt. 3. where laid, in Sion, in the Church of God, among the Iewes: to what ende, to ſtumble at: yet this was not the principall end: for Chriſt was appointed to be a precious and elect ſtone: but he is a ſtone to ſtumble at, through the obſtinacie and hardnes of heart of vnbeleeuers: both theſe endes are ſet forth by Simeon, Luk.2.34. *This child is appointed for the fall and riſing againe of many in Iſrael:* and by S. Peter, 1.Ep.c.2.7. *Vnto you which beleeue, it is a precious (ſtone) &c.* and to thoſe which are diſobedient, *&c. a ſtone, to ſtumble at.* But the principall ende, which the Lord intendeth, is the building and raiſing vp of many by this ſtone: the accidentall ende, is the falling, and ſtumbling of many through their owne vnbeleefe.

Queſt. 31. Of the meaning of theſe words, *He that beleeueth in him ſhall not be aſhamed*, v.33.

1. The Apoſtle here followeth the tranſlation of the Septuagint, in the originall, Iſa.28.16. the words are, *He that beleeueth, ſhall not make haſt: Beza* thinketh that the *Septuagint*, for *iachiſh*, which ſignifieth, *he made haſt*, did read *tabuſh, aſhamed:* But allowing that the Septuagint did read the originall as now it is, there is no great difference in the ſenſe: for that which the Prophet did expreſſe by a metaphor, the Septuagint doe tranſlate properly: *Tolet. annot.* 35. or rather they put the conſequent for the antecedent, and the effect for the cauſe: becauſe he which is raſh and maketh haſt, is aſhamed in the end, and confounded: *Iun. lib.* 2. *parall.* 15.

2. Touching the meaning of the Prophets words, *He that beleeueth, ſhall not make haſt:* 1. *Lyranus* giueth this ſenſe: that in the Prophets times, the faithfull ſhould with patience wait for the comming of the Meſſiah, and not ſeeke to preuent the time: and when the Meſſiah ſhould come in the fleſh, they ſhould not make haſt, in wiſhing his ſecond comming before the time. 2. *Paulus Burgenſis* thinketh to mend this expoſition, and maketh it much worſe: he vnderſtandeth it of thoſe, which were not haſtie to beleeue in Chriſt, but yet at the length beleeued, as Chriſt ſaith to his Diſciples, Luk.24.25. *O ſlowe of heart to beleeue all that the Prophets haue ſpoken.* But this was a rebuke vnto them, whereas the other is a commendation of thoſe which beleeue.

3. *Martyr* better expoundeth it of the patience of the Saints, which doe waite for the fulfilling of Gods promiſes in due time, not haſting to vſe vnlawfull meanes: and more particularly the Prophet there reprooueth thoſe which would not wait vpon God for his deliuerance, but depended vpon preſent helps; *Iun. annot.* as alſo it hath a ſpirituall application againſt thoſe, which made haſt in endeauoring to be iuſtified by their owne workes, and ſo preuented and foreſtalled their iuſtification by faith.

4. And

4. And whereas the Apostle saith, *shall not be confounded:* some doe referre it to the day of iudgement, when the faithfull shall not be confounded or ashamed, *cum venerit in futuro*, when Christ shall come in iudgement: *gloss. interlin. Haymo.* But it is more generall, shewing that the faithfull neither in the time present, nor to come shall be ashamed; and not to be confounded, signifieth, *non frustrari*, not to be frustrate or disappointed of their hope, *Mar.* and here more is vnderstood then said; he shall not be confounded, that is, shall be confirmed, comforted, established, *Faius:* so Dauid saith, Psal. 25. 1. *In thee haue I trusted, let me not be confounded.*

Quest. 32. *Whether it be the propertie of faith to make one not to be ashamed, which is ascribed to hope, c. 5. 5.*

This doubt is easily remooued, for though hope haue this propertie, that he which hath a stedfast hope in the ende, is not ashamed, because he is made partaker of his hope, whereas he which hath a vaine confidence, is abashed and ashamed, when he seeth himselfe deceiued, and disappointed, yet this propertie hope hath, because it is grounded vpon faith, which is by the Apostle called *the ground of things hoped for*, Heb. 11. 1. therefore this effect, not to be ashamed, is ascribed also to faith, because it is alwaies accompanied with hope, and hope is included in faith: *Mart.*

4. *Places of Doctrine.*

Doct. 1. *Concerning oathes.*

v. 1. *I say the truth in Christ, I lie not.* 1. Hence it is euident, that it is not lawfull to sweare by any creatures but onely by God: for whereas an oath is nothing else but an appealing vnto the testimonie and iudgement of God, who both searcheth the heart, and punisheth periurie, for the confirmation of the truth in a doubtfull matter: and so two things are requisite in him, whom we sweare by, both knowledge to discern the heart, and power to iudge, because both these are peculiar to God, to bee a searcher and knower of the heart, and to be able to punish: therefore it followeth, that God onely is to be called to witnesse in an oth; and beside it is a part of inuocation, which onely belongeth vnto God. 2. Hence also wee haue an euident argument of the diuine nature of Christ, because the Apostle here sweareth by his name. 3. As also here we learne how oaths may bee distinguished, and the diuerse kinds of them: as there is an oath called *promissorium*, a promising oath, which is of the time to come, when one promiseth and vndertaketh by his oath, to doe this or that: as *Elias* sware vnto *Obadiah*, that he would shew himselfe that day vnto the King, 1. Kin. 18. 5. there is *assertorium*, an affirming oath, which is of the time present or past, as when one sweareth, that such a thing was done or not, or such a thing is true: and this kind of oath is either *iudiciale*, in publike iudgement, when an oath is required of the parties, or *voluntarium*, when one taketh a voluntarie oath, such is the Apostles here.

Doct. 2. *Of the moderation to be vsed by Preachers.*

v. 2. *I haue great heauines, &c.* S. Paul, though in this chapter he be to entreat of the reiection and reprobation of the Iewes for their vnbeliefe, yet he first sheweth his louing affection vnto them: neither concealing the truth for affection, nor yet exasperating them with rigorous speach: so the Preachers of the word should vse such moderation, that neither in their silence and forbearing to speake the truth, they should incurre the iust suspition of flatterie, nor yet in their sharpe inuectiues against those, whome they doe reproue, they should be iustly blamed for their vndiscreet seueritie: *Mart.*

Doct. 3. *That Christ is God and man.*

v. 5. *Who is God ouer all, &c.* 1. Christ is God, because the Apostle sweareth by his name, *v.* 1. and he is called *God blessed ouer all, &c.* 2. He is also a perfit man, because hee is said to come *of the Fathers concerning the flesh, &c.* 3. And yet these two natures concurre to make but one person, because it is said of Christ, *Who is God ouer all, blessed for euer, &c.*

Doct. 4. *Of the diuerse kinds of diuine promises.*

v. 8. *Children of promise, &c.* Some promises are *generall* to all, as that the world should no more be destroyed with water, that the seasons of the yeare, as seede time, and harueft, and the rest should continue: or *peculiar* to the Church of God, which are either concerning things *temporall*, comprehended vnder the name of bread in the Lords prayer, which the Lord promiseth so farre forth as he seeth it to be meet and conuenient: or *spirituall*, which are either *peculiar* vnto some speciall callings, as were the gift of tongues, knowledge of secrets,

ſecrets, elocution and vtterance to the Apoſtles: or *generall*, belonging to the whole Church, and the ſame *externall*, as the promiſe of the word and Sacraments, or *internall*, as of faith, hope, iuſtification, remiſſion of ſinnes: The Apoſtle ſpeaketh here of ſpirituall and ſpeciall promiſes, which were ſhadowed forth in thoſe times by temporall bleſſings.

Doct. 5. *Of election.*

v. 11. *That the purpoſe of God might remaine according to election, &c.* Concerning election theſe points are hence concluded: 1. That God hath decreed ſome to be elected vnto ſaluation before the beginning of the world. 2. That the decree of election is the purpoſe of God to ſhew mercie on ſome in bringing them vnto glorie. 3. That the free and gracious purpoſe of God is onely the cauſe of election, without the foreſight of faith or workes. 4. That it is certaine and immutable. 5. The effects thereof are vocation, iuſtification, ſanctification, c. 8. 30. whom he predeſtinate them he called, &c. 6. The ends two, the happines of the elect, and the glorie and praiſe of God, in the ſetting forth of his mercy.

Doct. 6. *Of reprobation.*

v. 18. *Whom he will he hardeneth:* Concerning reprobation, theſe points alſo are here ſet forth. 1. That ſome are reprobate from the beginning, as God hated Eſau before he was borne. 2. What reprobation is, the purpoſe of God in leauing ſome in the maſſe of corruption, and in ordaining them to be damned for their ſinnes. 3. The cauſe of reprobation, is the purpoſe of God to leaue ſome in their naturall corruption. 4. The effects are, deſertion, hardening of heart, the ſubtraction of the grace of God. 5. The ends, the iuſt condemnation of the wicked, and the demonſtration of the power of God. See more hereof among the Controv. following.

Doct. 7. *Of ſcandals and offences.*

v. 33. *Rocke of offence.* 1. A ſcandale is any thing done or ſaid, whereby one is made the worſe, either of himſelfe, or by ſome accident. 2. It is of two ſorts, giuen iuſtly, or vniuſtly taken, as the offence at Chriſt was taken and not giuen. 3. The cauſe of offences, is firſt the malice of Sathan, and obſtinacie of vnbeleeuers, and iuſt iudgement of God concurring there withall, as the Iewes by their owne blindnes ſtumbled at Chriſt, and receiued that as a puniſhment of their vnbeleefe.

5. Places of controuerſie.

Controv. 1. *That ſucceſſion of Biſhops is no ſure note of the Church of Chriſt.*

v. 5. *Of whome came the fathers:* 1. Though the Iewes might alleadge, that they had the fathers, yea, they could ſhewe a perpetuall ſucceſſion of high Prieſts from Aaron vntill the times of our Bleſſed Sauiour, yet for all this they were reiected, and not acknowledged for the Church of God: In like manner the Romaniſts, pleading for themſelues by ſucceſſion of Biſhops, doe but build vpon a weake ground, vnleſſe they could alſo ſhewe a continuall ſucceſſion of true doctrine, together with an outward ſucceſſion of perſons and place.

2. Our Bleſſed Sauiour was a Prieſt after Melchiſedech, without any ſuch continued ſucceſſion, and the Apoſtles, the firſt planters of the Goſpel, could ſhew no ſucceſſion from the high Prieſts: neither is it neceſſarie in theſe times, where religion is corrupted, and the Church deformed, to expect a locall ſucceſſion for the reſtoring of religion.

3. Yet the ſucceſſion of godly Biſhops is much to be accounted of, where the true faith is continued withall: and for this reaſon did the fathers, *Tertullian*, *Irenæus*, *Auguſtine*, aſcribe ſo much to the ſucceſſion of Chriſtian Biſhops, who tranſmitted vnto their ſucceſſors true and ſound doctrine together with their place: See more of ſucceſſion, *Synopſ. Centur.* 1. *err.* 20.

2. Controv. *Againſt the old heretikes the Manichees, Arrians, Neſtorians, confuted out of the 5. v.*

1. Where the Apoſtle ſaith, *of whom came Chriſt according to the fleſh*, the Manichees are confuted, which denied Chriſt to haue any true fleſh, but onely in ſhewe; whereas the Apoſtle ſaith, that Chriſt came of the Iſraelites concerning the fleſh: he therefore had true fleſh, becauſe he tooke his nature of them. Likewiſe their hereſie is confuted, that thinke Chriſt brought his bodie from heauen, and tooke it not of the Virgin Marie: for then how

could it be true, that Christ according to the flesh came of the fathers?

2. The Arrians also are confuted, who denied Christ to be God, but onely affirmed him to be a creature: for the Apostle saith of Christ, *who is God blessed for euer*: as *Athanasius epist. ad Epictet.* vrgeth this place against those, which denied the humanitie of Christ: so *Tertull. lib. de Trinit. Hilar. lib. de Trinit. Theophylact* vpon this place doe alleadge it against those, which impugne the diuine nature of Christ.

3. The *Nestorians* also which denied the vniting of Christs two natures into one person, but onely affirmed it to be by grace, are here refelled: for the Apostle speaketh of one and the same Christ, which according to the flesh came of the fathers, yet was God aboue all blessed for euer: *Irenæus lib. 3. cap.* 18. applieth this place against such a like heresie of those which diuided Iesus from Christ, and affirmed Iesus to be one, and Christ an other.

3. Controv. *Against the prophane and impious collections of Eniedinus, and Socinus late heretikes.*

Whereas the Apostle expressely saith of Christ, *who is God ouer all, blessed for euer, &c.* these two forenamed heretikes contend by their impious cauills to shew, that Christs diuine nature is not prooued out of this place.

1. This phrase, *who is blessed for euer*, is alwaies in Scripture giuen vnto God the father: as Rom. 1. 23. 2. Cor. 1. 3. and 11. 31.

2. Not euery one, that is called God in Scripture, is consequently that cheife and great God.

3. Christ is said to be ouer all, that is, men, as the most excellent man of all, not ouer all whatsoeuer.

4. He is said to be ouer all with a limitation, for he is not ouer him that hath subdued all things vnto him, 1. Cor. 15. 27.

5. And in that he is ouer all, he hath it not by nature but of gift, Philip. 2. 9.

Contra. Erasmus seemeth first to haue giuen occasion to these newfangled Dogmatists, who likewise in his annotations vpon this place, thinketh this Scripture not so fit to proue the diuine nature of Christ: adding that herein there is no danger, seeing there are more direct places to proue Christs Godhead by: But *Pet. Martyr* here answereth well, *non conuenit vt Ecclesiæ armamentarium sine causa exhauriatur, &c.* it is not conuenient, that the armory of the Church should without cause be diminished: seeing the fathers, as *Origen*, *Chrysost.* *Theophylact*, *Cyprian. cont. Iud. lib. 2. c. 5. Hilarius in Psal.* 122. doe all alleadge this place for the proofe of Christs deitie, it is not fit, that we should suffer it to bee wrested out of our hands: their cauills are thus answered.

1. Where the father is said to be blessed for euer, the Sonne is not excluded, and in some places Christ is said expressely to be blessed for euer, as Matth. 21. 9. *Blessed is he that commeth in the name of the Lord:* and if the Creator be blessed for euer, Christ is included by whom all things were created, Ioh. 1. Coloss. 1.

2. He which is said to be God ouer all, as Christ here, must of necessitie be that cheife and great God.

3. Some indeede read *super omnia*, ouer all things, as *Origen*, the Syrian and Latine interpreter: and this is agreeable to that place, Coloss. 1. 17. *He is before all things, and in him all things consist:* and the Apostle nameth both things visible and inuisible: and so *Origen* well expoundeth, *he is aboue all things*, that is, powers, principalities, and euerie thing that is named.

4. He is aboue all things, that is, all creatures, and aboue all, as the father is aboue all, and yet neither aboue the Sonne or the holy Ghost: the father then is here excepted: for Christ and his father are one, *non post patrem ipse, sed de patre*, he is not after the father, but of the father, *Origen*.

5. S. Paul in that place speaketh of the exaltation of Christ as he is Mediator, and according to his humane nature: and so he hath it by gift: but as he is God, he is ouer all by his eternall generation, as the onely begotten Sonne of God.

Controv. 4. *That the water in Baptisme doth not sanctifie or giue grace.*

Chrysostome sheweth here a fit analogie and resemblance betweene the birth of Izsak of

Sara

Sara by the word of promiſe, v. 9. and our ſpirituall regeneration in baptiſme: the barren wombe of Sarah, he likeneth to the water, which of it ſelfe hath no efficacie, *erat vterus ille aqua frigidior, propter ſterilitatem & ſenectutem*, that wombe was more vnapt for generation, then water, becauſe of the barrenneſſe and old age thereof: like as then Izaak was borne of that barren wombe by the word of promiſe, *ita & nos oportet ex verbo naſci*, ſo we are borne of the word: To this purpoſe *Chryſoſtome*, who maketh the element of water of it ſelfe but a dead thing, and like vnto Sarahs barren wombe, which could not haue conceiued, but by the word of promiſe: So the Apoſtle ſaith, Epheſ. 5. 25. *Cleanſing it by the waſhing of water thorough the word:* the water cleanſeth, but by the operation of the word. This then ouerthroweth that opinion of the Romaniſts, which affirme, that the ſacramentall Signe in the Sacraments conferre grace. See further hereof, *Synopſ. Centur.* 2. *err.* 76.

Controv. 5. *Againſt the vaine obſeruation of Aſtrologers in caſting of natiuities.*

v. 10. *Rebecca, when ſhee had conceiued by one, &c. Auguſtine lib.* 2. *de doctrin. Chriſtian. c.* 21. by this Scripture confuteth the folly of Mathematicians, who in caſting of mens natiuities doe obſerue the aſpect of the planets, and ſo doe calculate and coniecture of the diſpoſition of men: for Eſau and Iacob were borne at the ſame time of one and the ſame parents, and yet they were of diuerſe diſpoſitions and qualities, and conditions of life.

Controv. 6. *That the ſoules had no beeing in a former life, before they came into the bodie.*

It was *Origens* error who therein did too much Platonize, that the ſoules in the former life, according to their workes good or euill, were accordingly appointed of God to ſaluation or damnation. But this error is euidently conuinced by the Apoſtle here: for Eſau and Iacob had neither done good nor euill, before they were borne: *Lyranus* addeth two other reaſons to conuince this error. 1. If there had beene an other life before, then the world was not created in the beginning, as it is ſaid Gen. 1. 1. for that the ſoules had a beeing and beginning before. 2. And *temporale non poteſt eſſe cauſa æterni*, no temporall thing can be the cauſe of that which is eternall: the actions then and workes of the ſoule, could not be the cauſe of the act of Gods eternall will.

Controv. 7. *Whether the foreſight of faith or workes be the cauſe of election.*

This was in time paſt maintained by the followers of the Pelagian ſect, as it appeareth by the epiſtles of *Proſper* and *Hilarius Arelatenſ.* ſent to *Auguſtine*: and not much differing is the opinion of the Greeke expoſitors: as *Theodoret* in theſe words (*that the purpoſe of God might remaine according to election,*) vnderſtandeth the purpoſe of men foreſeene of God, according to the which he electeth: But the Apoſtle euidently calleth it the purpoſe of God, and therefore not of men: *Chryſoſt.* and *Photius* cited by *Oecumenius*, doe here vnderſtand *the purpoſe of God:* but where it is added, *according to election*, they ſay this election preſuppoſeth a difference and diuerſitie of wills foreſeene of God.

The late Lutherans tread in the ſame ſteppes: who at the firſt did hold that the foreſight of faith was the cauſe of election: but now they haue ſomewhat refined that aſſertion: and their opinion now is, *fidem non eſſe electionis cauſam meritoriam, ſed inſtrumentalem*, that faith is not the meritorious but the inſtrumentall cauſe of election: their arguments are theſe.

1. *Argum. Photius* thus reaſoneth: *electio de illis fit, qui in aliqua re differunt*, election is ſaid to be of thoſe, which differ in ſome thing: God then did ſee ſome difference in them which he elected from others.

Contra. 1. *Auguſtine* at the firſt was ſomewhat mooued with this argument, which made him deuiſe an other ſenſe of the Apoſtles words, to this effect: that it was ſaid vnto the children beeing not yet borne, *and before they had done either good or euill, the elder ſhall ſerue the younger*: leaſt the purpoſe of God ſhould remaine according to election, which hee ſuppoſeth to riſe of ſome difference in the parties elected: to this purpoſe *Auguſtine, lib. ad Simplician. queſt.* 2. But this *parentheſis*, or interlaced ſentence is vttered by the Apoſtle affirmatiuely, *That the purpoſe of God might remaine, &c.*

it cannot therefore be drawne to a negatiue ſenſe: And indeede *Auguſtine* whether vpon this or ſome other reaſon, otherwiſe expoundeth theſe words, *epiſt.* 115.

2. But the beſt anſwer is, that the propoſition is not true, for election in God preſuppoſeth not a difference: God may make election euen in things in themſelues equall, by the right of his Creatorſhip, and make a difference: as euidently appeareth in the creation of the world, when all things were equall at the firſt, in that indigeſted lumpe and maſſe, whereout the creatures were made: and yet out of it were indifferent creatures made: ſome lightſome, as the Sunne and ſtarres, ſome darke and obſcure, as the earth and earthly things: And ſo the Lord in his decree of predeſtination made a difference in his election, according to his good pleaſure of things, which differed not before: And ſo there is a difference indeed in thoſe which are elected from others, *ſed non inuenit Deus, ſed ponit ipſe in hominibus differentiam*, but God findeth not any ſuch difference in men, but he maketh it, *Pet. Martyr*: the difference then dependeth not of the nature of the things, but of the purpoſe and counſell of God.

2. *Arg.* 1. S. Paul ſaith, Epheſ. 1.4. *He hath elected vs in him*, that is, in Chriſt: but none are in Chriſt without faith: that then which ioyneth vs to Chriſt, is the cauſe of election. 2. Againe, 2. Theſſ. 2.13. we are ſaid to be choſen to ſaluation in faith. 3. and Heb. 11.6. *It is impoſſible to pleaſe God without faith:* the elect are pleaſing to God: therefore by faith they were accepted. 4. And ſeeing faith is the inſtrumentall cauſe of ſaluation, why not alſo of election? Thus the Lutherans reaſon for the foreſight of faith.

Contra. 1. Not euery thing whereby we are ioyned vnto Chriſt, is the cauſe of election, but that whereby we are firſt giuen vnto Chriſt, which is the abſolute and free mercie of God: who elected vs of his free grace and mercie, and in Chriſt appointed to bring thoſe whom he elected vnto eternall life: And the Apoſtle doth expound himſelfe, what he meaneth, *by beeing elected in Chriſt*: that is, *he hath predeſtinate vs to be adopted through Chriſt:* faith then in Chriſt is not the cauſe of election, but a meane ſubordinate to bring the elect vnto ſaluation.

2. We are ſaid to be choſen in faith, not faith foreſeene, as the cauſe of election, but in faith preſent as a meane vnto ſaluation.

3. The ſame anſwer may ſerue to the third place obiected: which muſt be vnderſtood likewiſe, *de fide præſenti, non præuiſa*, of faith preſent, not of faith foreſeene: for God thorough his mercie elected vs, beeing yet his enemies: his loue therefore was before any foreſight of faith: by his mercie he made vs acceptable vnto himſelfe, by the election of grace, before he ſawe any thing in vs.

4. It followeth not, that euerie thing which is the cauſe of ſaluation ſhould be the cauſe of election: it is true in the generall cauſe, which is the mercie of God, which cauſeth as well the one as the other: but not in the next and immediate cauſes: as for example, the father is the cauſe of his ſon, and the ſon of the nephew, and yet the ſon is not the cauſe of the father; ſo election is the cauſe of faith, and faith of ſaluation: but it therefore followeth not that faith ſhould be the cauſe of election. And *Hunnius* that was at the firſt a great patrone of this cauſe, in the ende argueth, that faith in the myſterie of election was to be conſidered neither *vt cauſam meritoriam*, as a meritorious or inſtrumentall cauſe, *ſed vt partem illius ordinis, &c.* but as a part of that order which God had appointed, that is, a meane vnto ſaluation, *Parens dub. 6.*

3. *Arg.* If God ſimply ſhould elect ſome and refuſe others without foreſight of their faith: how is he not an excepter of perſons?

Anſ. The accepting of perſons is, when againſt the rule of iuſtice a man of no good parts or qualities is preferred before him that is well qualified: But there is no feare of this in Gods election: for he findeth all alike in themſelues: none endued with any good gifts or qualities, but as he giueth them: therefore herein he is no accepter of perſons, in preferring one before an other, all beeing alike. Now on the contrarie ſide, that the foreſight of faith or any thing in man is not the cauſe of election, but onely the good pleaſure and will of God, it may be thus further confirmed.

1. The Apoſtle in ſaying, *not by workes, but by him that calleth*, excludeth whatſoeuer in man: for if either the foreſight of faith or of any other thing, and not onely of works ſhould be the cauſe of election, then it ſhould not be onely in the caller, as the Apoſtle here ſaith, *Mart. Parens, Tolet. Annot.* 19.

2. The

2. The effect of election is not the cauſe: faith with the fruits thereof are the effects of election, Epheſ.1.4. *He hath choſen vs that we ſhould be holy. Pareus.*

3. The eternall decree of God is not founded in that which is temporarie: the faith or good workes of men are but temporarie things: and therefore they cannot be the ground and foundation of Gods eternall decree. *Faius.*

4. Faith is the worke of God, Ioh.6.29. therefore not the cauſe of his election: ſo the ſame thing, ſhould be the cauſe of it ſelfe: and ſo alſo before it ſelfe. *Pareus.*

5. If election depended vpon the foreſight of good workes, then it would followe, that we are iuſtified by workes: for from election and predeſtination proceedeth our vocation, and from vocation iuſtification: and if election be out of the foreſight of works, then iuſtification alſo which followeth election by degrees. *Mart.*

6. *Lyranus* addeth this reaſon further, *Deus non vult finem propter ea, quæ ſunt ad finem*, God will not appoint the end for thoſe things which tend vnto the ende: but rather theſe are for the ende: now faith and works are but the way to the ende, and therefore they cannot be the cauſe of the appointment of the end, that is, that men ſhould attaine vnto euerlaſting glorie: *Lyran.* vpon this place.

7. *Tolet* alſo *annot.* 16. vrgeth this reaſon: whereas the Apoſtle ſaith, v. 14. *is there iniquitie with God?* if he had meant that the difference in the decree of election ariſeth out of the foreſight of faith, then the reaſon had beene apparent, and there had beene no ſhew at all of any iniuſtice in God, and ſo no place for this obiection at all: See further of this queſtion before, c.8.contr.16.

Controv. 8. *That not onely election vnto grace, but vnto glorie alſo is onely of the good will of God.*

Stapleton antidot. p. 126. will haue this place of the Apoſtle to be vnderſtood onely of election vnto grace, which is the firſt effect and fruit thereof, and this only proceedeth from the free grace and mercie of God, but the election vnto glory, which is the laſt effect thereof is not without the foreſight of workes: he reaſoneth thus.

Argum. Election to glorie is not onely of him that calleth, for it is alſo by iuſtification, *for whom he iuſtified he alſo glorified*, Rom.8.30. but the election whereof the Apoſtle ſpeaketh here is onely of the caller, therefore he ſpeaketh not here of election vnto glorie, but of election onely to the firſt grace.

Contra. 1. Other Romaniſts herein diſſent from *Stapleton*, as *Bellarmine lib. 2. de grat. c.* 15. ſheweth that men are freely elected not onely vnto grace, but vnto glory: ſo alſo *Perer. diſput.5.* and before them *Thomas* in his commentarie denieth, that *præſcientia meritorum*, the foreſight of merits is the cauſe of predeſtination to glorie: likewiſe *Lyran.* here.

2. And for the argument: Glorification, as well as grace is onely of God that calleth as the efficient cauſe: iuſtification goeth before glorification, not as an efficient, or meritorious cauſe, but as a meane appointed of God to that ende.

3. But that the Apoſtle ſpeaketh euidently of election as well vnto glorie as vnto grace it is euident. 1. He treateth of election vnto the promiſe: for he maketh expreſſe mention of the children of the promiſe, v. 8. but the promiſe comprehendeth both the firſt grace in our vocation, and the reſt that followe, iuſtification, glorification. 2. He ſpeaketh of election ioyned with the dilection and loue of God, *Iacob haue I loued:* but whom God loued he loueth to the end, and bringeth them vnto eternall life. 3. v. 23. The Apoſtle in direct tearms maketh mention of the veſſels of mercie prepared to glory: he therefore ſpeaketh here of election to glorie.

Controv. 9. *That the Apoſtle treateth as well of reprobation in this place, as of election.*

Huberus, who defendeth vniuerſall grace, will haue the Apoſtle here onely to ſpeake of election, and not of reprobation: for he holdeth all generally to be elected: the ſame is the aſſertion of *Stapleton. Antid. p.* 565. againſt *Caluin*, that S. Paul treateth onely of election here, and not of reprobation at all: he reaſoneth thus.

Argum. 1. Onely election is of God that calleth, the purpoſe of God is according to election, therefore the purpoſe of God is of election.

Anſw. 1. The purpoſe of God is according to election, but not onely, which muſt be aſſumed, or elſe nothing can be concluded: but the purpoſe of God is as well concerning reprobation as election: the purpoſe and counſell of God is generall to both, and it forteth it ſelfe either into the purpoſe of election, or reprobation.

2. And that the Apostle intendeth in this discourse, as well to speake of reprobation as of election, it thus appeareth. 1. By the text it selfe: he expressely mentioneth both the loue of God to Iacob, and his hatred to Esau, v. 22. 23. he speaketh of the vessels of wrath and of the vessells of mercie. 2. So much also is insinuated by the nature and propertie of election: for an election of some supposeth that there is a reiection and reprobation of others: As when Moses saith vnto Israel, the Lord chose you aboue all people, it followeth that as they were elected, so all the rest were refused and reiected.

Controv. 10. *Whether as well the decree of reprobation, as of election, be without the foresight of works.*

Here are two opinions opposite in two extreames one to the other; the one was of the Pelagians, who vtterly condemned the absolute decree of reprobation, without any respect of works; and *Catharinus* also in his commentaries vpon this epistle: some other doe make the decree of reprobation and damnation to be a free act of the will and purpose of God, as election is. But beside these there is a third opinion betweene both, that the decree of reprobation, neither issueth onely from the free and absolute will of God, nor yet altogether dependeth of the foresight of sinne; but proceedeth in part from them both. We will now examine these opinions in order.

1. Of the first sort that hold the decree of reprobation altogether to proceede from the foresight of sinne, some doe hold strange paradoxes, as *Catharinus* before named, whose opinion is this, that God appointed all to be saued, but some absolutely, as Marie, and other holy men and women; some conditionally, if they beleeued and did works, they should be saued, if otherwise, they should be damned: not much differing is the opinion of *Becanus*, a late Popish writer, who affirmeth that God simply in the beginning appointed all to be saued *voluntate primaria* by his first and principall will, but *secundaria voluntate*, by his *secundarie will* he would some to be condemned for their sinne, *cap. 1. loc. 12. de praedestinat. & c 5. loc. 4.*

But the former of these opinions, is distasted by the Romanists themselues, as *Pererius in c. 8. ad Rom. disput. 25.* refuseth it vpon this reason, because *vna est ratio, &c.* there is one and the same reason of all that are predestinate vnto saluation; how then can some be certainly appointed and absolutely, some vncertainly and conditionally; for all which are ordained vnto life, are written in the booke of life, out of the which none can be blotted out. And against *Becanus* assertion it may thus be obiected.

1. If God indeede would haue all to be saued, why are not all saued? for none can resist the will of God; this then sheweth either God to be impotent in not performing his will, or variable in changing his purpose concerning those, whom he first intended to be saued; neither of which imputations must be laid vpon God. 2. Seeing God getteth glorie as well by shewing his power & exercising his iustice vpon the wicked, as by shewing mercy vpon the elect, the one is as primarily the will of God as the other; for God *primarily* intendeth his owne glorie, but in the punishment of the wicked Gods glorie is set forth, therfore the decree of iustice as well as of mercie standeth with the primarie and principall will of God.

2. *Augustine* though nothing sauouring these erroneous conceits, yet he referreth reprobation vnto the foresight of originall sinne, and considereth man *in massa corrupta*, in the masse of corruption, as all haue transgressed in Adam, *Vniuersa massa poenas dedit, &c.* the whole masse (of mankind) is worthie of punishment; and if the punishment of damnation, should be rendred vnto all, *non iniuste proculdubio redderetur*, it should not be rendred vniustly, &c. and againe in an other place, *vna quaedam massa peccati supplicium debens diuinae iustitiae, &c.* there is one masse of sinne, which is endebted to the diuine iustice: *quod siue exigatur, siue donetur, nulla est iniquitas*, which though it be exacted or pardoned, there is no iniquitie: *Simplic. lib. 1. qu. 2.*

In this assertion there is no inconuenience, to say that God beholding and foreseeing all men by the voluntarie transgression of Adam in the state of corruption, did of his free mercy elect some to be saued in Christ, the others he left in their corruption, and so for their sinnes decreed them to damnation: for here can be no imputation of iniustice at all: for it is free where one hath diuerse debters to remit the debt vnto one, and to exact it of another.

So then if the reason be demanded, why some are reiected of God, it may be answered, that mans voluntarie transgression, bringing all his posteritie into bondage, beeing foreseene of God, is a sufficient cause of their reiection; but if it be further demanded, why

God

God out of this maſſe of corruption hath elected ſome, and not others, there is no other reaſon can be giuen, but the good pleaſure of God, Epheſ.1.5. ſo that the abſolute decree of reprobation, is grounded vpon the foreſight of mans corruption, but of the *comparatiue*, as why one is reiected and left, and not an other, no reaſon can be rendred, but Gods gracious and free purpoſe.

Againſt this opinion of *Auguſtine*, there are two principall obiections. 1. *Pererius diſput.* 12. thus obiecteth: the Angels had no originall ſinne, they were all created in the ſtate of grace, and yet ſome of them were elected, ſome reprobate: therefore ſinne is not the cauſe of reprobation.

Anſ. 1. As the Angels were created in the ſtate of grace, ſo alſo was Adam in Paradiſe; and as Adam fell by voluntarie tranſgreſſion, and ſo enthralled his poſteritie, ſo did the angels that fell, abuſe the gift of freewill, and ſo for their pride were iuſtly condemned for euer: ſo then the foreſight of the apoſtaſie of the reprobate Angels, was the cauſe of their reiection and condemnation: as the Apoſtle ſaith, Iud.6. *The Angels, which kept not their firſt eſtate, he hath reſerued in euerlaſting chaines:* as man then hath originall ſinne, out of which proceedeth actuall ſinnes, which are the ground and cauſe of reprobation and condemnation; ſo the Apoſtate Angels for their ſinne of pride were reiected: only here is the difference, that the Angels fell irrecouerably, falling by their owne pride beeing not ſeduced: but man falling by the ſedition and tentation of the deuill, hath a redeemer in Gods mercie prouided for him.

2. *Parens* thus obiecteth: the foreſight of originall corruption is generall and common to all mankind, therefore it cannot be the cauſe of the reprobation of ſome onely: *dub.8. argum.4.* ſo alſo *Vrſinus catech. 3. p. 357.*

Anſw. Not ſimply the foreſight of originall corruption, which all are ſubiect vnto, but it beeing conſidered together with Gods decree, becauſe he purpoſed to deliuer ſome, and not others, is the cauſe of reprobation.

3. Some doe wholly referre the decree of reprobation and election onely to the will and purpoſe of God: and thinke, that no other cauſe can be rendred, why God hath elected ſome, and condemned others, but the abſolute will, pleaſure, and purpoſe of God: their reaſons are theſe:

1. As God loued Iacob, before he had done any good, ſo he hated Eſau, without any reſpect vnto the euill which he did, Rom.9.11.

2. The Apoſtle alſo ſaith, v.18. *That God hath mercie on whom he will, and whome hee will he hardeneth:* Gods will is the cauſe of both.

3. And God is compared to the potter, that as he hath power ouer the clay to make thereout veſſels of honour, or diſhonour, as he thinketh good: ſo much more the Lord may out of the ſame maſſe, make ſome veſſels of mercie, ſome of euerlaſting ſhame.

4. Our Bleſſed Sauiour maketh this the reaſon, why God had hid the myſterie of ſaluation from the wiſe men, and reuealed it to babes, *becauſe O good Father, thy good pleaſure was ſuch*, Matth.11.25.

Anſw. 1. Why God loued not Eſau as well as Iacob, the cauſe was onely the gracious purpoſe of God: and hereof neither the good workes of the one, nor the euill workes of the other were the cauſe: yet both of them beeing conſidered in their originall corruption, as it was Gods mercie to deliuer the one, ſo it was no iniuſtice to leaue the other. 2. Here the hatred of God is taken onely for the not conferring of his grace and loue, which God freely beſtowed without reſpect vnto workes: but that hatred, which is an ordaining of men, vnto euerlaſting puniſhment, is not without reſpect vnto their ſinnes.

2. Mercie preſuppoſeth miſerie, and hardening a corrupt inclination in the heart before, for the which it is hardened: here then mans miſerable eſtate is inſinuated, out of the which ſome by Gods mercie are deliuered.

3. By that ſimilitude the Apoſtle ſheweth what God may doe by his abſolute power, not what he doth: he dealeth not with men, as the potter with the clay, though hee might; that is, *ſtricto & abſoluto iure*, by his ſtrict and abſolute right; but *æquiſſimis rationibus*, vpon moſt equall and iuſt conditions: he might doe as the potter doth, but yet he taketh not that rigorous and ſtrict courſe.

4. It is indeed Gods good pleaſure to reueale the ſecrets of his will to whome hee pleaſeth, and to hide them from whom he will: becauſe he is not bound vnto any, he may doe

with his owne as he please, and bestow his graces freely: but if he should keep them from all, none had cause to complaine, seeing their naturall blindnes and corruption was brought vpon them by the voluntarie corruption of Adam: and though it was Gods gracious fauour to reueale vnto some his will, yet the rest were hardened and blinded iustly through their owne wilfulnesse and obstinacie against the truth.

And further against this opinion of the absolute decree of reprobation, without any respect vnto the sinnes of men originall and actuall, these two strong obiections are made: first there would be an imputation of iniustice vpon God, if he should decree any to be condemned but for sinne: for like as none are indeed in time condemned but for sinne, as the Apostle saith, Ephes. 5. 6. *For such things commeth the wrath of God vpon the children of disobedience, &c.* so that the decree of damnation before all time must bee vpon the foresight of sinne.

Secondly, whereas God in Scripture is set forth to be exceeding aboundant in mercie, as Psalm. 25. 10. *All the wayes of the Lord are mercie and truth:* and Psal. 144. 9. *His mercies are ouer (or aboue) all his workes:* and Iames 2. 13. *Mercie reioyceth against iudgement:* Now the Lord should be accused of seueritie and inclemencie, and farre more readie and prompt vnto iustice, then mercie, if he out of his owne will should decree more to be condemned, then to be saued: these obiections, the former position of the absolute decree of damnation beeing maintained, cannot possibly be answeared.

4. Wherefore to shun these rockes of offence, and to preuent these obiections, some here haue found out a middle or meane way, to referre the decree of reprobation partly to the will of God, as the efficient, partly to the foresight of sinne, as the materiall cause thereof. And here these distinctions are brought in.

1. *Lyranus* thus distinguisheth, that reprobation is either taken *largè*, largely, and so it signifieth onely *simplicem negationem ad gloriam*, a simple deniall of glorie; and this hath no cause in Gods prescience, but onely in the will of God: or it is taken *propriè*, properly, for *ordinatio ad pœnam*, an ordaining vnto punishment, and so it is not willed or decreed of God, *nisi propter culpam*, but for sinne: *Bellarmine* also fleeth to the same distinction of *negatiue* reprobation, which is not to haue mercie, & *positiue*, to decree vnto condemnation: of this the foresight of sinne (he saith) is the cause, of the other the free will of God: But seeing this *negatiue* reprobation containeth a priuation and deniall of euerlasting glorie, this also must arise from the foresight of sinne: for God excludeth none out of his kingdome but for sinne: as the Apostle saith, 1. Cor. 6. 9. *Knowe yee not, that the vnrighteous shall not inherite the kingdome of God.*

lib. 2. de grat. & liber. cap. 17.

2. *Gorrhan* hath this distinction: there is a double kind of reprobation, *temporalis*, the temporall, which is, *non appositio gratiæ*, the not affording or giuing of grace, and *æterna voluntas non apponendi*, the eternall, which is the will or purpose of not giuing of grace: this is without the foresight of any merit, but not the other: like vnto this is that difference which some make between the decree, and the execution of the decree: the first is without respect vnto sinne, but sinne commeth between, before the other: But this doth not satisfie, as *Pareus* well obserueth: for the same cause mooued God to decree punishment, which mooueth him in time to execute punishment.

3. Some doe thus consider of predestination, that it is of two sorts: there is *decretum, ἁπλῶς*, a decree simply called, of those things whereof God is the author and efficient cause himselfe, such is the decree of election vnto life: there is *decretum κατὰ τί, secundum quid*, a decree after a sort, which may also be called *permissiuum*, the decree of permission, as the other is *effectiuum*, an effecting and working decree: of this latter sort is the decree of reprobation: the meanes which lead thereunto, God onely permitteth, and effecteth not, as the sinne and iniquity of men, for the which they are worthily condemned: to this purpose *Rollochius in 8. ad Roman. p. 181. 182.* But this doth not satisfie: for the decree of damnation is as well an effecting decree, as is the decree of election: God willeth and decreeth the damnation of the wicked as effectually in his iustice, as he effectually willeth the saluation of the elect: as the wise man saith in the Prouerbs, 16. 4. *That the Lord hath made all things for his owne sake, yea euen the wicked for the day of euill.*

4. *Innius* against *Puksius resp. ad ration.* 72. maketh two degrees of reprobation: *decretum præteritionis*, the decree of preterition, which is the purpose of God, not to shew mercie, and this is absolute without any respect vnto sinne: then there is *decretum ex præscientia*, the

decree

decree of reprobation, iſſuing foorth of Gods preſcience: and ſo none are decreed to be condemned, but for ſinne: ſome call the firſt *decretum non miſerandi*, the decree not to ſhew mercie, the other *decretum puniendi*, the decree of puniſhment: *Pareus dub.* 8. *p.* 913. citeth M. *Perkins*, who calleth them, *decretum deſerendi*, the decree of deſertion, and *ordinatio ad pœnam*, an ordaining to puniſhment: *Pareus* out of his owne iudgement ſaith, that there are two acts of reprobation, *negatiuus*, the negatiue, that is not to haue mercie, and *affirmatiuus* the affirmatiue, which is to condemne: the negatiue act, is either reprobation from grace, or from glorie: the firſt of theſe which is a reiection from grace, he thinketh onely to proceed from the good pleaſure of God, but not the other: all theſe diſtinctions are the ſame in effect, which elſewhere I haue followed, allowing that diſtinction eſpecially of *Iunius*, as giuing full ſatisfaction in this matter. But now I find ſome doubts and obiections, which are not yet remooued by theſe diſtinctions. Synopſ. p. 821.

1. Seeing damnation neceſſarily followeth reiection, and where grace is denied, glorie cannot follow: if the deniall of the one ſhould be the abſolute act of Gods will, ſo by conſequence ſhould the other alſo.

2. And the Scripture ſheweth that the cauſe why God reiecteth man, is for that they reiect God firſt; as Samuel ſaith concerning Saul, 1.Sam.15.23. *Becauſe thou haſt caſt away the word of the Lord, the Lord hath caſt away thee:* and Rom.1.24.27. the Apoſtle ſheweth that the giuing vp of the Gentiles vnto their hearts luſts, was a iuſt recompence of their error; therefore becauſe the ſubſtraction and deniall of grace, the hardening of the heart, the blinding of the mind, are puniſhments of ſinne, and ſinne goeth before the puniſhment thereof, it followeth that theſe things, as they are not temporally inflicted but for ſinne, ſo neither are they eternally decreed but vpon the foreſight of ſinne.

3. If God ſhould abſolutely reiect any otherwiſe then for ſinne, and more are reiected, then elected, then ſhould Gods iuſtice farre exceed his mercie, and his ſeueritie farre ſurpaſſe his clemencie.

To this laſt obiection *Thomas Aquin.* maketh this anſwer by a diſtinction, that *bonum proportionatum communi ſtatui naturæ, &c.* the good things which are proportioned to the common ſtate and condition of nature, are found in the moſt: but *bonum quod excedit communem ſtatum, &c.* the good things, which exceed the common ſtate, are found in few: as they are found more, which haue ſufficient knowledge and direction for the gouernment of their life, then they which want it, ſuch as are ideots and fooles; but there are few, which are found, that haue the profunditie and depth of knowledge: and of this kind of euerlaſting life, it exceedeth the common ſtate and condition of humane nature, and therefore it is no maruell, if it be found in the feweſt and ſmalleſt number; to this purpoſe *Thomas* 1. *part. qu.* 23. *artic.*7.

But this anſwer is not ſufficient; he hath giuen a good reaſon, why eternall life is not merited, or procured by mans deſerts, becauſe it is a gift, which exceedeth the proportion, and condition of mans nature; but yet the reaſon appeareth not, neither is the doubt ſatisfied, why, ſeeing God aboundeth in mercie, euerlaſting life is not giuen vnto the moſt: therfore *Thomas* addeth further, that Gods mercie appeareth in that he directeth ſome vnto life from the which the moſt decline, by the common cauſe and inclination of nature. And indeed this is the beſt & moſt ſufficient anſwer, that Gods mercy herein exceedeth his iuſtice, that whereas all men by nature are the children of wrath, and God might iuſtly leaue them in their ſinne, as he did the reprobate Angels, yet out of that maſſe of corruption he ſaueth ſome, to bring them vnto glorie; ſo then, vnleſſe the fall and tranſgreſſion of man bee preſuppoſed, there is no way to magnifie Gods mercie aboue his iuſtice. Thus *Thomas Aquin.* though hee miſlike *Auguſtines* opinion (who maketh the foreſight of originall ſinne the ground of the decree of reprobation) and thinketh that God abſolutely reiecteth the reprobate without any foreſight of ſinne, yet is conſtrained to ſeeke ſhelter here for the auoiding of this obiection.

5. Wherefore fully to decide this great queſtion, and controuerſie touching the decree of reprobation, we will determine of it in this manner.

1. There is *reprobatio indefinita, & definita*, a reprobation indefinite; that is, that ſome are elected, ſome reiected: and a definite reprobation, whereby ſome are certainly reiected, and not others; of the firſt the cauſe is onely in God, for the demonſtration of his mercie toward the elect, and of his iuſtice and power toward the reprobate, as the Apoſtle ſheweth

v.22.

v. 22. 23. and so the wise man saith, Prou. 16. 4. that God made all things, euen the wicked for himselfe: and to this purpose *Thomas* well saith, that the reason of election and reprobation, is taken from the goodnesse of God, *quæ multiformiter in rebus representatur*, which by this meanes is diuersely represented and set forth in the creatures: when as some things are in an high, some in a lowe degree: If all should be elected, Gods iustice should not appeare; if all were condemned, where were his mercie? But of the definite and certaine reprobation, why some are in particular reiected, the cause is the foresight of their sinne.

2. Againe, reprobation is considered two waies, *absolutè, comparatè*, absolutely, as in reiecting these and these, and comparatiuely, in reiecting these rather then those: of the first the reason is the generall corruption of mankind, which transgressed in Adam, who abused his free will in chosing euill, it beeing in his power to haue made choice of the good, and so he brought all his posteritie into bondage vnto sinne; in which state of corruption God iustly might haue left all, if it had pleased him: but of the comparatiue reprobation, why God left others in their naturall corruption, and freed others, no reason can bee giuen, but the good will and pleasure of God: as S. Paul saith, Ephes. 2. 3. *Wee were by nature the children of wrath, as well as others, but God who is rich in mercie through his great loue, &c. hath quickned vs*: so *Augustine* well saith, *Quare hunc Deus trahat, & illum non trahat, noli velle diiudicare, si non vis errare*, why God draweth one (out of that masse of corruption) and not an other, take not vpon thee to iudge, if thou wilt not erre, *Epist.* 105.

3. We must distinguish betweene *absolutum ius Dei*, and *ordinatum*, the absolute right which God hath ouer his creatures, and his *moderate* or *subordinate* right: By his absolute right the Creator hath power to dispose of his creature, as it pleaseth him, to life or death, as the potter hath power of the same clay to make some vessels of honour, some of dishonour: and if the Lord should thus deale with his creature, euen without any respect vnto sinne, no man could accuse or challenge God: But he dealeth not thus with vs, *secundum strictum & absolutum ius*, according to his strict and absolute right; but according to his subordinate right, whereby he proceedeth not against the creature, either in condemning it, or decreeing the same to be condemned, without iust cause giuen by the creature. And thus the Apostle dealeth in this place: by the similitude of the potter, v. 20. 22. he sheweth what absolute power, and right God hath if he would please to vse it, and v. 22. 23. hee speaketh of the other ordinary right and power, which God indeed vseth in proceeding against the vessels of wrath, prepared (by their owne sinnes) vnto destruction, *Parens*. And *Tolet* here well obserueth, that the Apostle maketh two answers vnto the obiection propounded, one to stop the mouthes of gainsayers, in vrging the absolute power of God, the other to satisfie the faithfull, in shewing that God doth not execute his wrath vpon any but for their sin: *annot.* 28.

Concerning this distinction of the strict or absolute right and power of God, and his ordinarie or rather subordinate right, though it be admitted on both sides, by the Protestant, and Popish writers, yet there is this difference. 1. Some doe thinke, and so professe and teach, that God vseth as well his absolute, as subordinate power in the decree of reprobation: and thus *Bucer, Caluin, Zanchius*, affirme that God by his absolute will hath reprobate and reiected some, without respect vnto their sinnes. 2. *Parens*, who so acknowledgeth Gods power herein, yet he would not haue this doctrine handled either in schooles, or before the people, but according to Gods subordinate power, in reiecting no otherwise then for sinne, p. 612. 3. Both these thinke that God bringeth this his absolute power into act: but I thinke it more safe, to hold that God might if it please him, vse that absolute power, which if he did, none could accuse him of iniustice, but he dealeth otherwise in this mysterie of reprobation, refusing none but iustly for their sinne: and this is that which *Augustine* affirmeth by way of supposition in this manner: *Si hominum genus, quod creatum constat primitus nihilo, &c.* if mankind, which at the beginning God created of nothing, were not brought forth endebted both to sinn and death, and yet the Almightie Creator should condemne some of them to euerlasting destruction, who could say vnto him, Lord, why hast thou done so? God in his infinite power might haue done thus, but not according to the ordinarie course of iustice.

lib de præd. & grat. c. 16.

Thus then I absolutely subscribe vnto the iudgement of *Augustine*, seene before in the 2. opinion produced, that mans originall corruption is the first ground of the decree of reprobation

probation: out of the which God in mercie ſaued ſome by the election of grace, leauing others, which adding to their originall corruption other actuall ſinnes, are made worthy of condemnation: and ſo *Auguſtine* well concludeth, *inueſtigabilis Dei miſericordia, &c.* the mercie of God is vnſearcheable, whereby he hath mercie on whom he will, no merits of his going before, and vnſearchable in his truth, whereby he hardeneth whom he will, (*eius præcedentibus meritis*,) his merits going before, but the ſame with his, vpon whom God ſheweth mercie. Learned *Parens* hereunto agreeth, *dub.* 17. *maſſa damnata proprie eſt obiectum, &c.* the damned maſſe is properly the obiect of election and reprobation: *Vrſinus* alſo as *Parens* hath ſet forth his workes, defineth reprobation, to be the immutable and eternall decree of God, whereby he hath decreed in his iuſt iudgement, to leaue ſome in their ſinnes, &c. and not beeing made partakers of Chriſt, to condemne them for euer. Iudicious *Polanus* hath the like definition of reprobation, in his partitions: *It is the decree, whereby God purpoſed to himſelfe to leaue thoſe, of whom it pleaſed him not to haue mercie, in euerlaſting deſtruction, vnto the which they ſhould be obnoxious, for their ſinnes, for the declaration of his iuſtice.* In theſe diſtinctions all the cauſes are touched of euerlaſting damnation, and the foreordaining thereunto: the efficient, is Gods decree and purpoſe, the materiall, is ſinne, the formall, the deniall of mercie, and the leauing them to themſelues, the finall cauſe, is the ſetting forth of the iuſtice of God. And thus I truſt it hath been ſufficiently ſhewed, how the decree of reprobation, may ſafely be held to proceed from the preſcience of originall and actuall ſinne, and not to be an abſolute act of Gods will and purpoſe, as the decree of election is: and in this reſolution of this queſtion (whatſoeuer I haue before thought and written otherwiſe) I ſet vp my reſt, as the ſafeſt from any inconuenience, and the fitteſt to giue ſatisfaction to the contrarie obiections, which are ſuch as here follow.

de perſeuer. lib. 1. c. 11.

pag. 359.

1. *Obiect.* Seeing the number of the reprobate farre exceedeth the number of the elect, how is Gods mercie magnified aboue his iuſtice?

Anſw. They which hold an abſolute reprobation without relation vnto ſinne, cannot here remooue this doubt: for if God out of his owne will ſhould caſt off more, then hee receiueth, he ſhould be farre more iuſt then mercifull: But this beeing firſt laid as a foundation, that God caſteth off none, but for ſin, in that he ſaueth ſome out of that maſſe of corruption, wherers he might iuſtly leaue all, his mercy exceedeth his iuſtice; and in theſe three points: 1. In that God in the beginning made man righteous, Eccleſ. 7. 31. and gaue him freewill ſo to haue continued if he would, and if he had not willingly tranſgreſſed, hee ſhould haue remained in the ſtate of grace, and fauour with God, and not haue taſted of his iuſtice. 2. After man had fallen, and brought all his poſterity into the bondage of corruption, Gods mercie appeared in ſauing ſome, whereas he might in iuſtice haue condemned all, as hee did the reprobate Angels, that kept not their firſt ſtate. 3. His mercie is euident euen toward thoſe, which are left in their corruption, that the Lord denieth not vnto them meanes, whereby they might be called, if they had grace to vſe them: and he ſuffreth euen the veſſels of wrath with much patience, not preſently cutting them off, as he might: in all theſe points Gods mercie exceedeth his iuſtice.

2. *Obiect.* When God had made Adam righteous, it was in his power to haue kept him from falling, that all might haue been ſaued: is not God therein acceſſarie to their ſinne, in ſuffering that which he might haue hindered?

Anſw. 1. It was fit that the Creator hauing made man with free will, ſhould ſuffer the creature freely to exerciſe that naturall power and facultie, which was giuen him, as other creatures doe in their kind. 2. Although God permitted Adam to fall, yet he knew how to vſe it for the further demonſtration of his glorie: and in this behalfe it is iuſt with God to ſuffer euill to be in the world, which he knoweth how to turne vnto good: as he ſuffered Iob to be tempted of Sathan, for the triall of his faith.

3. But in that God ſaueth ſome out of that maſſe of corruption and perdition, and not all, how is hee not now partiall, and an accepter of perſons, in dealing vnequally with thoſe which are in equall ſtate and condition?

Anſ. Where one is bound to giue equally to all, there is partialitie and iniuſtice not to giue vnto all alike: but in free and voluntary gifts one may giue vnequally vnto thoſe, which are of equall ſort without any touch at all: as when a man hath two debters, he may forgiue vnto one his debt, and yet require it of another: So God is not bound to giue his grace vnto any, eſpecially where they haue willingly fallen from his grace, as Adam did in Paradiſe,

and

and we in him: we beeing then all now endebted vnto Gods iustice in our naturall corruption, God may haue mercie where and on whom he will: it is lawfull for him to do with his owne, as he will, Matth. 20. 15.

4. *Obiect.* It seemeth to be an hard and cruell part to destroy any for the setting forth of ones power and magnificence, as the Turke and other Tyrants make no account of mens liues to serue their pleasure.

Ans. 1. No earthly Potentate hath that power ouer his subiects, which God hath ouer his creatures: therefore though it be vniust in the one, it is not in the other. 2. For one to destroy another for his honour and glorie sake, may seeme hard: but to bequeath them to destruction worthily for their faults, to get glorie thereby, is not vniust: and so although God in the destruction and condemnation of the wicked, intend his glorie, yet they are worthily condemned for their sinne.

Obiect. 5. He that willeth the ende, willeth also the meanes, that bring and lead vnto that ende: if God haue appointed the damnation of the reprobate, then he willeth also sinne, which is the meanes to that end.

Ans. He that simply willeth the ende, willeth also the meanes, but God simply willeth not the damnation of any, but for their sinne.

Obiect. 6. If God haue foreseene the sinnes of the reprobate, and willeth their iust damnation for sinne; how is it said, he would haue all to be saued?

Ans. God simply willeth not the damnation of any, but for sinne: and no other thing appeareth in the reuealed will of God, in that he offereth meanes of saluation to all, but that he would haue all to be saued: this then is to be vnderstood of the absolute and reuealed will of God.

7. *Obiect.* If God foresee the sinnes of the reprobate, and decree their punishment, why doth God complaine of sinners, seeing his will in them is fulfilled?

Ans. *Augustine* answeareth, 1. God iustly complaineth of sinners, *qui non cogit eos peccare*, because he doth not constraine them to sinne: howsoeuer Gods decree cannot be altered, yet their will is not forced, they sinne willingly, and so are iustly condemned. 2. And when God complaineth of sinners, by this meanes those on whom God sheweth mercy, are called, *& compunguntur corde*, and are pricked in heart, howsoeuer the other are hardened.

Obiect. 8. If the case so stand, that the reprobate are appointed to damnation, then it skilleth not what a man doth; for though he should repent him, yet if he be a reprobate, it cannot helpe him?

Answ. If it were apparant who were elected, who a reprobate, then indeede all contrary endeauour were in vaine: but seeing we haue no other way to proue our election, then by our faith and fruits, we must thereby labour to make our election sure, 2. Pet. 1. 10. 2. for one to be a reprobate, and yet to repent, are contraries: for he that is a reprobate can neuer haue grace to repent, and he that hath grace truely to repent, may be assured he is no reprobate.

Obiect. 9. But if God haue foreseene the sinnes of the reprobate, and that which God foreseeth must needes come to passe, then the reprobate sinne of necessitie, they cannot doe otherwise; how then can they be iustly punished for that, which they cannot auoid?

Ans. There is a double kind of necessitie, the one is called *antecedens necessitas*, an antecedent necessitie, or going before, which proceedeth from necessarie and working causes, as when a thing is forced by violence and strength, as a stone out of the hand, it is necessarie it should goe: there is *consequens necessitas*, a following necessitie, or by way of consequent, which is vpon supposition of the effect: as when we see one sit, this beeing supposed, that we see him sit, it is now necessarie beeing done; and yet he was not forced to sit: so it is in this case, the reprobate doe sinne necessarily, not by a necessitie forcing their will, but an infallible necessitie following the effect: for they therefore sinne not, because God did foresee they would sinne, but therefore God foresaw it, because they would sinne. The reprobate then doe sin freely without any compulsion, and therein are guiltie, though they were foreseene to sinne, and because of the corruption of their nature could do no other.

And thus is this doctrine deliuered from all those cauills, and obiections; and man is found onely to be the cause of his owne ruine and destruction, but the beginning of our saluation is from God; according to that saying of the Prophet Hoshea, c. 13. 9. *Perditio tua*

ex

te Iſrael, ſalus ex me, thy perdition O Iſrael, is of thy ſelfe, thy ſaluation of me: and ſo I ende and conclude this point with that ſaying of *Tertullian*, *Deus de ſuo optimus, de noſtro iuſtus, &c.* God is good and mercifull of his owne, and iuſt in that which is ours, &c. *lib. de reſurrect.* that is, the originall of mercie is from God, but the occaſion of his iuſtice is from ſin which is of our ſelues.

Controv. 11. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*

Whereas in both theſe there are two things to be conſidered, the decree, and the execution thereof, here are diuerſe opinions. Some will haue a correſpondencie in election and reprobation in both, and theſe alſo are diuided. Some only in the former, that is, the decree. Some will haue a difference in both, as well in the manner of the decree, as in the execution.

1. Of the firſt opinion were the Pelagians, and ſome of the Romaniſts, which hold, that both the decree of election is grounded vpon the foreſight of faith, and the good vſe of freewill, as alſo the execution of that decree in the giuing of eternall life they will haue procured by good works; as reprobation both in the decree and execution proceedeth from ſinne, and the foreſight thereof: So the whole worke of election they will haue to take beginning from man, as reprobation doth; Thus the Rhemiſts hold, that election is not without the condition and reſpect to workes, *annot. Heb. c. 5. ſect. 7. Becanus* the newe diuinitie Reader in *Mentz*, hath this aſſertion, that predeſtination is *ex præſcientia conditionata, &c.* of a conditionall preſcience, whereby God foreſaw that one would well vſe the grace offred, and not an other, *c. 1. de prædeſtinat. loc. 5.* But herein other Romaniſts doe diſſent from them, as *Bellarmine, Tolet, Pererius*, as hath beene ſhewed before, controv. 7.

2. Other Romaniſts will haue an agreement both in the decree and execution, but after an other manner: as *Pererius* following *Thom. Aquin. diſput. 5. numer. 34. & diſput. 12. numer. 66.* ſaith that God is the cauſe of reprobation, as well as election, *quantum ad duo, principium & terminum*, in reſpect of theſe two, the beginning and the ende: concerning the beginning which is the decree, he ſaith there is *nulla cauſa meritoria ex parte hominis*, no meritorious cauſe of either on mans behalfe: but in reſpect of the laſt effect, there is a meritorious cauſe in man, both of his good works vnto eternall life, and of euill workes to condemnation: But *Pererius* in two points is farre wide, both in making good workes meritorious of eternall life, which is the free gift of God, Rom. 6. 23. and in aſſigning the beginning or firſt cauſe of reprobation, and ſo of condemnation, in the will of God, and not in the ſinne of man, contrarie to that ſaying of the Prophet alleadged before, Hoſ. 13. 9. *Thy perdition is of thy ſelfe O Iſrael*, as their Latine text readeth.

3. Some doe make great difference in the execution of theſe decrees, for good workes are not meritorious of ſaluation, as euill workes are of damnation, the reaſon of which difference is, becauſe euill workes are perfitly euill, but our good workes are imperfect, and ſo not proportionable to the moſt excellent and perfect reward, and good workes are not our owne, nor of our ſelues, as euill workes are, and therefore they merit not: but the decree as well of election, as reprobation, they hold to be alike, without any relation vnto workes good or euill: thus worthie *Calvin, Beza, Martyr*, with other of our learned new writers.

4. But it is the ſafer way throughout from the beginning of the decree, to the execution, to hold a perpetuall difference betweene election and reprobation: that we are elected freely without reſpect vnto faith or workes, for otherwiſe we ſhould haue choſen God firſt, and not he vs, and ſo we are alſo ſaued freely, not for our workes, and yet neither without them: But in the way of damnation, neither were the wicked decreed to be condemned, neither yet ſhall they actually be condemned, but for their ſinne and the foreſight thereof. 1. Becauſe the beginning of damnation is from man, but the decree of reprobation is the beginning of damnation; therefore that decree muſt proceede from the foreſight of ſomething worthie of damnation in man. 2. That for the which God condemneth man, he decreed him to be condemned: but for ſinne is man condemned. 3. Otherwiſe if it were Gods abſolute will to reiect more then he electeth, his iuſtice ſhould exceede his mercy: ſee before, *contr. 10.*

Controv. 12. *Whether mercie be a naturall propertie in God, or an effect onely of his will, againſt Socinus.*

v. 18. He hath mercie on whom he will: Socinus, that blaſphemous heretike, *lib. 1. c. 1.* by occaſion of theſe words, goeth about to prooue, that Mercie is not a naturall property

in God, but voluntarie act.

1. Because the Apostle saith, *He hath mercie on whom he will.*

2. God alwaies vseth his naturall properties: but mercie he alwaies sheweth not, as toward impenitent sinners.

3. Contrarie properties are not naturally in God: but his mercie and iustice are contrarie: therefore they are not both naturally in God.

4. Naturall properties are not vnequally in God, but his iustice and mercy are vnequall, for his mercie exceedeth his iustice.

5. Mercie is nothing els, but a griefe conceiued vpon an others miserie, but there is no such thing in God.

Contra. Before these arguments be answered, these considerations must be premised. 1. That mercie is otherwise in God, then in man: in man indeede it is a greife or compassion conceiued vpon an others miserie: but in God it is onely a propension and readines of the diuine will to help those which are in miserie. 2. Mercie in God, either signifieth the inclination, power, facultie, and propertie to shew mercie, and this is naturall in God: or the act and exercising of that propertie toward the creature, and this is so naturall in God, as yet it is directed by his will. 3. A thing is said to be naturall two waies, either that which only proceedeth from the instinct of nature, as the fire naturally burneth: or that whereunto nature inclineth, yet not without direction of the will, as thus a man is said to speake, to vnderstand naturally: So God is both wayes naturally mercifull, in himselfe the first way, toward his creatures the second: now to the arguments we answer.

1. The Apostle speaketh not of the naturall propertie, but of the act of mercie, which is directed by the will of God. 2. All the naturall properties which are in God he alwayes vseth not, nor towards all: as his iustice, power, longanimitie, mercy: they are alwaies in God, but he exerciseth them as it pleaseth him. 3. Iustice and mercie are not contrary, but cruelty is opposed to mercie: neither is there any contrarietie in God, but in the effects in diuerse subiects: as the Sunne with the same heat mollifieth the waxe, and hardeneth the clay. 4. Neither are these properties vnequall in God, but the effects and acts only are vnequall, as it pleaseth God to dispose in his freewill. 5. Humane mercy is such as is described, but the diuine mercie is of an other nature, as hath been shewed: now the contrarie arguments that mercie is a naturall propertie in God; are these.

1. The Scripture describeth God by his mercie, Exod. 34. he is called *the father of mercie, rich in mercie:* God is described by his naturall properties. 2. All vertues in God are essentiall, and naturall, but mercie is one of Gods vertues. 3. Iustice is naturall in God, but mercy is a part of Gods vniuersall iustice. 4. Mercie and compassion is naturall in men, they which haue it not, are called inhumane, they are beasts rather then men, therefore much more is it naturall in God: for euery good thing in the creature proceedeth from the fountaine of goodnes in the Creator. See more hereof in *Parens dub.* 12.

Controv. 13. *Whether the mercie of God in the forgiuenesse of sinne, be an effect of Gods free and absolute will onely, and be not grounded vpon Christ: against the heresie of Socinus, and Ostorodius.*

v. 18. *He hath mercie on whom he will:* Blasphemous *Socinus*, and *Ostorodius* a Samosatenian heretike, directly impugning the eternall deitie of Christ: by occasion of these words doe affirme, that God of his free mercie, without any satisfaction purchased by Christs death, forgiueth sinnes vnto the penitent: *Socinus* first maketh these and such like obiections.

1. The Apostle here saith, he hath *mercie on whom he will*, therefore of his owne will he remitteth sinnes without Christ.

2. He doth forgiue sinnes for his owne sake, Isai. 43. 25. therefore not for Christ.

3. If God should forgiue sinnes for Christs satisfaction, then both mercie and iustice should be seene at once in the worke of our saluation by Christ.

4. God may remit sinnes without satisfaction, for he may depart from the right, and remit of his owne, as it pleaseth him.

5. God requireth onely repentance and innocencie of life in them, whose sinnes are pardoned: and he forgiueth onely for that which he requireth.

6 Many examples are extant in the old Testament, of sinnes pardoned, and mercy shewed without Christ: as in Abel, Henoch and others that pleased God by faith, beleeuing onely that God is, & that he is a rewarder of the righteous, Heb. 11. 6. therefore without Christ.

7. God

7. God promiſeth, Ierem. 31. to be mercifull vnto their iniquities, and to remember them no more: but where he requireth ſatisfaction for ſinne, he remembreth it, and is not mercifull vnto it.

8. We are commanded one to forgiue an other, as God in Chriſt forgaue vs: but we muſt forgiue without any ſatisfaction: *Ergo*, ſo God forgaue vs.

9. The remiſſion of the debt excludeth all payment, and ſatisfaction for it: to this purpoſe, *Socinus lib. de Seruator.*

The other impious heretike thus alſo obiecteth.

1. Gods loue is ſet forth in Scripture before Chriſt died for vs, Ioh. 3. 13. Ephe. 1. 4. but Chriſts ſatisfaction ſheweth that God was offended with vs before.

2. God did remit our ſinnes freely by grace, Rom. 3. 24. but grace and ſatisfaction are contrarie.

3. This doctrine of ſatisfaction by Chriſts death, maketh God cruell, that would not receiue mankind vnto his fauour, but by the moſt cruell death of his Sonne.

4. It maketh God a Tyrant, in puniſhing the innocent for offenders.

5. The Sonne ſhould be more mercifull then his Father: for he forgiueth without ſatisfaction, ſo doth not his father.

6. If Chriſt had truely ſatisfied for vs, he ſhould haue ſuffered eternall death, and ſo neuer haue riſen againe, which had beene impoſſible: theſe and other ſuch obiections, this wicked *Oſtorodius* hath in a booke written in the Germane tongue againſt *Tradelius*, cited by *Pareus, dub.* 13.

Contra. Before we come to anſwer theſe obiections, the ſtate of the queſtion muſt firſt be opened. 1. The queſtion here is not of the power, propertie, and facultie of ſhewing mercie, which is naturall in God, and abſolute in him without any condition. 2. But of the act and exerciſing of this propertie, which is either generall toward all creatures, and toward all men, both good and bad, vpon whom he ſuffreth the ſunne to ſhine, and the raine to fall, Matth. 5. 45. or ſpeciall toward the elect, in giuing them his grace, and forgiuing their ſinnes: whereof the Apoſtle ſpeaketh, Tit. 3. 4. *When the bountifulneſſe and loue of God our Sauiour toward men appeared, &c. according to his mercie he ſaued vs.* 3. This ſpeciall act of Gods mercy muſt be conſidered two waies, according to the cauſes foregoing, which are none other but onely the good pleaſure of God, no merit of any creature, no not of Chriſt himſelfe, was the cauſe of his mercie toward the elect, but as the Apoſtle ſaith, *hee hath mercie on whom he will:* but there are certaine conditions which doe accompanie or followe this free act of Gods loue and mercie, for the effecting of the worke thereof, in the ſanctification and glorification of the elect, which are theſe three, the ranſome made by Chriſt, faith in the Redeemer, and our conuerſion and turning to God: which conditions God receiueth not of vs, but conferreth vpon vs: the firſt without vs, the two other he worketh in vs, that all may be of grace: theſe things beeing thus promiſed, the contrarie arguments are thus anſwered.

1. The Apoſtle ſpeaketh of Gods firſt decree and purpoſe, to ſhewe mercie in electing ſome by his grace, which indeede is an abſolute act of Gods will without any other motiue, and if we vnderſtand it of Gods mercie in forgiueneſſe of ſinne, it is his will alſo, it ſhould not be done without Chriſt, Ioh. 6. 40. *This is his will, that euerie one which beleeueth in the Son, ſhould haue eternall life:* the argument then followeth not: God hath mercie on whome hee will, therefore without Chriſt.

2. Therefore God forgiueth ſinnes for his owne ſake, becauſe he forgiueth them for Chriſt, who is the Iehouah and eternall God, that forgiueth ſinnes.

3. Neither are Gods iuſtice and mercie ſhewed in the ſame ſubiect: Gods iuſtice is ſeene in the ſatisfaction of his Sonne, but his mercie toward vs.

4. 1. The argument followeth not, God can, therefore he will. 2. Neither doth that rule alwaies hold, that one may remit of his owne right as much as he will, this muſt be added, if it be without wrong done to an other: as the Parent cannot remit vnto his child feare and obedience, becauſe this is againſt the lawe of iuſtice, and ſo againſt God. 3. So in this caſe God cannot remit ſinnes, without ſome ſatisfaction, not in reſpect of his infinite power, but of his iuſtice, which is not to ſuffer his Maieſtie to be violated without iuſt puniſhment, for this were to denie himſelfe.

5. 1. Neither is it true, that God onely requireth of ſinners repentance: for the puniſh-

nishment due vnto sinne, must be satisfied for, which Christ did for vs. 2. Neither if innocencie of life were sufficient, is it in our power to performe it. 3. And further God doth not pardon sinne for that which he requireth of vs, it is his mercie in Christ, for the which he pardoneth: that which he requireth of vs, is a condition to be performed by vs, not the cause.

6. It is false, that the faith of Abel and Henoch, and of other holy Patriarkes had no relation to Christ: for although expresse mention be not made thereof: yet alwaies it must be vnderstood: for the Apostle saith, Coloss. 1.23. that it pleased God by Christ to reconcile all things to himselfe: and all the promises in him are yea and Amen, 2. Cor. 1.20. therefore the promises made to the fathers were grounded vpon Christ, and they were reconciled vnto God by no other, then by faith in him.

7. If God had required satisfaction of our selues for sinne, then indeede had our sinne beene remembred: but although Christ hath satisfied for our sinnes, yet to vs they are freely forgiuen, and so not remembred any more.

8. The Apostle saith, Ephes. 4.32. *Forgiuing one an other, as God for Christs sake forgaue vs:* though Christ hath satisfied for vs, yet God requireth no satisfaction at our hands, therfore herein we are to imitate God, to forgiue one an others priuate offences without satisfaction, as God forgaue vs: But in publike offences, and ciuill debts, this rule holdeth not: for if in such trespasses no satisfaction should be made, the course of iustice should be peruerted.

9. The remitting of the debt excludeth all solution and paiment of debt, by the party to whom the debt is remitted, and not otherwise: and so the Lord requireth not of vs any satisfaction or solution of our debt, which is discharged by Christ.

The like answer may be made vnto the other obiections.

1. God loued the elect with an eternall loue, and herein appeared his loue, that he sent his Sonne to die for the elect: yet in respect of their sinfull estate, they had neede of a reconciler: so they were eternally beloued in Gods election, and yet in respect of their present state, God was offended with them: as a father that purposeth to make his Sonne his heire, may yet in the meane time be angrie with him for his misdemenour: See before c. 5. cont. 7. a more full answer.

2. We are saued freely by grace, notwithstanding the redemption by Christ: as the Apostle sheweth, Rom. 3.24. if satisfaction had beene required of vs, or if we were to haue ransomed our selues, it had not beene freely by grace; but now it is.

3. God was not delighted in the death of his Sonne, in that simply he was put to cruell death: but in that thereby all the elect were saued, which sheweth not crueltie, but mercie in God, in accepting the death of one for all.

4. Neither was Christ forced, the innocent to die for sinners, but he willingly offered himselfe to die for vs: therein was no tyrannie at all.

5. As though God the Father, and God the Sonne are not all one in substance: the same mercie proceedeth from them both: and the Sonne as he is God, remitteth not without the satisfaction of the Mediator.

6. Eternall death is to be considered in the infiniteneſse and greatnes of the torments of soule and bodie, and in the eternitie and euerduring thereof: Christ did endure the one, that is, vnspeakeable torments in bodie and soule for vs, but not the other, because of the dignitie of his person, which suffred, and the necessitie of the worke of our redemption, which he perfected, which could not haue beene performed, if eternitie of punishment had been vpon the redeemer inflicted.

Now how contrarie this blasphemous assertion of these heretikes is to the Scriptures, is euerie where euident: for there is no truth that hath more plentifull euidence out of the Scriptures, then that Christ by his death did satisfie for our sins, and by faith in him we obtaine remission of our sinnes, and not otherwise: as Galat. 1.4. *Which gaue himselfe for our sinnes, that he might deliuer vs from this present euill world:* Galat. 3.13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs:* Eph. 1.7. *By whom we haue redemption thorough his blood, euen the forgiuenesse of sinnes:* 1. Pet. 2.23. *Who his owne selfe bare our sinnes in his bodie vpon the tree, &c.* 1. Pet. 3.18. *Christ hath once suffered for our sinnes, the iust for the vniust, that he might bring vs to God, &c.* and an hundreth such places and more may be produced out of the old and new Testament, for the confirmation of this truth: he that is desirous to see more of this matter, I referre him to learned *Parens* treatise *dub.* 13. vpon this chapter.

14. Controv.

Controv. 14. *Againſt the maintainers of Vniuerſall grace.*

v. 18. *He hath mercie on whom he will, and whom he will he hardeneth:* Hence then it is inferred, that he hath decreed to haue mercie on ſome, and not vpon others: then they are in error, which thinke that God doth indifferently offer grace to all, and that he hath elected all vnto life, if they will themſelues: as *Becanus* telleth vs, that God *ſimplici affectu deſiderauit omnes ad æternam beatitudinem pervenire, that God ſimply deſired, that all might come to eternall life, de prædeſtinat. Caluiniſt.* c.8.4. And this aſſertion may ſeeme to be fauoured by theſe places of Scripture, Rom. 11.31. *God hath ſhut vp all in vnbeleefe, that he might haue mercie vpon all:* and 1. Timoth. 2.4. *God would haue all men to be ſaued, and come to the knowledge of the truth.*

Contra. Diuerſe anſwers are here found out. 1. Some ſay that *ſecundum quid*, after a ſort, God would haue all to be ſaued, in that he offreth meanes of ſaluation to all: but ſimply he willeth onely the ſaluation of the elect, which he effecteth and worketh accordingly. 2. The ſchoolemen haue here a diſtinction, that there is *voluntas ſigni & beneplaciti*, Gods ſecret will, and his reuealed and ſignified will: by his reuealed will he would haue all to be ſaued, by his ſecret will onely the elect. 3. *Auguſtine* hath two anſwers: ſometime hee vnderſtandeth theſe places *diſtributiue*, by way of diſtribution, *by all men* he interpreteth all ſorts of men, according to that ſaying, Reuel. 5. 9. *Thou haſt redeemed vs vnto God thorough thy blood, out of euerie tribe and language, &c.* ſometime hee taketh it *reſtrictiue*, by way of reſtraint and limitation, vnderſtanding all the elect: he will haue all to be ſaued, becauſe none can be ſaued but by his wil, as that ſaying is to be taken, Ioh. 1.9. *Which lighteneth euery man that commeth into the world:* not that euery one is lightened, but euerie one which is lightened, is lightened by him. And this interpretation in reſtraining ſuch vniuerſall promiſes to the faithfull onely, is agreeable to the Scripture: for whereas the Apoſtle ſaith in generall, Rom. 11.32. *God hath ſhut vp all in vnbeleefe, that he might haue mercie vpon all*, he reſtraineth it onely vnto thoſe which beleeue, Galat. 3.22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to all that beleeue. Pareus.*

4. But yet none of theſe anſwers doe fully ſatisfie: this therefore may further be added that in the beginning God made man righteous, and gaue him free will and ſufficient ſtrength to haue beene kept from tentation, if he would himſelfe: but man abuſed his free-will, and tranſgreſſed and fell: yet God offreth outward meanes vnto all of their calling, which if they refuſe there is no want on Gods behalfe, but on their owne: this then is our anſwer, that God would *all men to be ſaued*, that is, not that God purpoſeth all to be ſaued, or giueth grace to all to be ſaued, but that there appeareth no let on Gods behalfe why all are not ſaued, either the creation conſidered, or Gods generall vocation: but man is the cauſe of his owne perdition or ruine.

Controv. 15. *Of the ſufficiencie of Scripture.*

v. 17. *The Scripture ſaith, &c.* Hence may be anſwered that cauill of the Ieſuites againſt the Scripture, that it cannot be the iudge of Controuerſies, becauſe the iudge muſt ſpeake, but the Scripture is a dumbe letter and ſpeaketh not: But this the Apoſtle denieth here: for he ſaith, *the Scripture ſaith to Pharaoh:* the Scripture ſpeaketh, it is not then a dumbe and mute Iudge, therefore the voice of the Scripture muſt be heard, as the only ſufficient Iudge to decide and determine all controuerſies of doctrine: and this the Apoſtle euidently ſheweth, by the frequent alleadging and citing of the Scripture in this chapter, ſhewing that he appealeth thereunto, as the ſupreame and higheſt Iudge of all truth.

Controv. 16. *Of the certaintie of ſaluation.*

v. 24. *Euen vs, whom he hath called, &c.* The Apoſtle doubteth not to affirme not onely of himſelfe, but of others alſo that are called, thatt hey are prepared vnto glory: ſo thẽwe need not expect ſome ſpeciall reuelation, to make vs aſſured of our ſaluation, (as the Romaniſts affirme) we are made certaine of our election, by our vocation, *Par.* and afterward the Apoſtle ſaith, v.33. he that beleeueth, *ſhall not be aſhamed:* he then that is ſure he ſhall not be confounded or aſhamed, what cauſe hath he to doubt of his ſaluation? *Mart.*

Controv. 17. *Againſt the workes of preparation.*

v. 30. *The Gentiles which followed not righteouſneſſe, haue attained vnto righteouſneſſe:* Hence it is manifeſt, that a man cannot make a way, or do any thing by way of preparation to further his calling; ſeing the Gentiles were cõuerted vnto God, when they ſought it not;

so it is true, which the Apostle saith els-where, Philip.2.13. it is God, which worketh in you both the will and deed of his good pleasure. See further, *Synops. Centur.4.err.81.*

6. *Morall obseruations.*

Observ. 1. *It is not sufficient for children to come of good parents.*

The examples of Ismael and Esau, borne of faithfull and righteous parents, yet themselues prophane and righteous, do teach vs, that it is not sufficient for children to boast of the nobilitie and vertue of their ancestours, vnlesse they doe also imitate and followe their steppes: so the Iewes did vaunt themselues of their father Abraham: but our Blessed Sauiour denieth them to be Abrahams children, vnlesse they did the workes of Abraham.

Observ. 2. *How Parents may be comforted in their vngodly children.*

These examples also may giue contentment and comfort vnto parents when as their children proone prophane and licentious, to looke vnto the counsell of God, who gaue grace vnto Iacob, but forsooke Esau: let there be no diligence and care wanting in the parents, to giue vnto their children good education, and if other things fall not out answerable to their godly desire, they must rest contented in Gods will and counsell, which may be hidde and secret, but is neuer vniust; as Abraham is commended for his care in the instruction of his children, Gen.18.18. yet Ismael became a licentious and irreligious man.

Observ. 3. *Against curiositie.*

v. 20. *Who art thou O man that pleadest, &c.* Though the Apostle stay all curious inquiring after Gods secrets, yet men are not hereby forbidden and discouraged from a modest desire to search and know the truth: for our Sauiour doth himselfe bid vs search the Scriptures, Ioh.6.39. and *Origen* here well noteth, *non puto; quod si prudens & fidelis seruus interroget, &c.* I doe not thinke, if a wise and fearefull seruant should aske and enquire after Gods will, that he should receiue such an answer, *who art thou, &c.* which he sheweth by the example of Daniel, who had his desire granted, Dan.9.

Observ. 4. *Of contentment of minde.*

v. 20. *Shall the thing framed say, why hast thou made me thus, &c.* Like as in the doctrine of election, euery one must rest contented with Gods good pleasure, so for the state and condition of this life, we must accept thankfully of that whereto the Lord hath disposed vs: if a man be rich or poore, high or lowe, let him be content with his lot; the potter hath made his vessell so, and there is no reasoning against our maker: let vs say and bee resolued with S. Paul, Philipp.4.11. *I haue learned in whatsoeuer state I am, therewith to bee content.*

Observ. 5. *Against securitie.*

v. 24. *Euen vs, whom he hath called.* S. Paul hauing sufficiently declared the doctrine of election and reprobation, doth descend vnto our vocation, and calling, teaching vs, that we should not insist in Gods secret decree, and so be secure, but seeke to make it sure by our calling: as S. Peter saith, 1.*ep.c.*1,10. *Giue diligence to make your calling and election sure.*

Observ. 6. *Christ must be preached, though the world be offended.*

v. 32. *They haue stumbled at the stumbling stone, &c.* Though the Iewes were offended at the Gospell of Christ, yet did not the Apostles forbeare to preach him: so now many are offended at the preaching of the word, as the superstitious Papists, and carnall liuers: yet the truth must still be vrged: for as the Apostles, so now the faithfull ministers, are vnto some, the sauour of life vnto life; and to others, of death vnto death, 2.Cor.2.16.

CHAP. X.

1. *The text with the diuerse readings.*

1. v. Brethren, mine hearts desire (*the good will of my heart. Gr.*) and prayer to God for Israel is, for their saluation: (*that they might be saued. G.*)

2. For I beare them record, that they haue the zeale (*emulation. L.*) of God, but not according to knowledge.

3. For

3. For they beeing ignorant of the righteouſneſſe of God, and ſeeking to eſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues *G.S.* (*haue not beene ſubiect vnto, G.*) to the righteouſnes of God.

4. For Chriſt is the end of the law for righteouſneſſe, vnto euery one that beleeueth.

5. For Moſes thus deſcribeth the righteouſneſſe, *Be. G. S.* (*writeth of the righteouſneſſe. B. V.*) *but the preposition is wanting in the originall*) which is of the law, that the man, that doth theſe things ſhall liue thereby.

6. But the righteouſneſſe, which is of faith, ſpeaketh on this wiſe, Say not in thine heart, who ſhall aſcend into heauen? (that is, to bring Chriſt from aboue:)

7. Or who ſhall deſcend into the deepe? (*of the graue. S. ad.*) that is, to bring Chriſt againe from the dead.

8. But what ſaith it (*the Scripture, L. ad.*) The word is neere thee, *euen* in thy mouth, and in thine heart; This is the word of faith, which we preach.

9. For if thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue in thine heart, that God raiſed him from the dead, thou ſhalt be ſaued.

10. For with the heart man beleeueth (*it is beleeued, Gr.*) vnto righteouſneſſe, and with the mouth confeſſion is made to ſaluation.

11. For the Scripture ſaith, Whoſoeuer beleeueth in him, ſhal not be aſhamed. (*confounded. L.B.*)

12. For there is no difference betweene the Iew and the Grecian: (of the Iew and Grecian) for the ſame Lord ouer all, is rich vnto all that call vpon him.

13. For euery one that calleth vpon the name of the Lord ſhall, be ſaued.

14. But how ſhall they call on him, in whome they haue not beleeued? and how ſhall they beleeue *in him*, of whom they haue not heard? and how ſhall they here without a Preacher?

15. And how ſhall they preach, except they be ſent? as it is written, How beautifull are the feet of thoſe which bring glad tidings of peace, and bring glad tidings of good things?

16. But they haue not all harkened (*obeyed. L.S.V.*) to the Goſpel: for Eſaias ſaith, Who hath beleeued our ſayings, (*our report, G.*)

17. So then faith is of hearing, (*by hearing. B.G. but the preposition* ἐξ, *ſignifieth of*) and hearing by the word of God.

18. But I demaund (*I ſay, Gr.*) haue they not heard? no doubt, their ſound went out into all the earth, and their words into the ends of the world.

19. But I demaund (*ſay, Gr.*) did not Iſrael know God? firſt Moſes ſaith, I will prouoke you to enuie, (*emulation. L. V. Be.*) by them that are no nation, (not *I will bring you to be no nation. L.*) and by a fooliſh nation will I anger of you.

20. And Eſaias is bold and ſaith, I was found of them, that ſought me not, and haue been made manifeſt to them, that asked not after me.

21. And vnto (*againſt, Be.*) Iſrael he ſaith, All the day long haue I ſtretched forth mine hand to a diſobedient, (*not beleeuing. L.V.B.* ἀπειθοῦντα, *ſignifieth both, but the firſt rather here*) and a gainſaying people.

2. The Argument, Methode, and Parts.

The Apoſtle hauing concluded in the former chapter, how the Gentiles had receiued the righteouſneſſe of faith, but the Iewes through their ſtubbornes had reiected it, in this chapter doth at large handle the ſame matter: both ſetting forth the difference betweene the righteouſneſſe of the law and of the Goſpel, to v. 14. and then the entertainement thereof in the world, accepted of the Gentiles, v. 18. and reiected of the Iewes, v. 19. to the ende.

But firſt the Apoſtle vſeth a preamble ſomewhat to qualifie his former ſpeach touching the Iewes: by ſhewing his deſire toward their ſaluation, v. 1. and his teſtimonie concerning their zeale, v. 2. which he correcteth, ſhewing a threefold defect and want in their zeale, ignorance, pride in eſtabliſhing their own righteouſnes, and diſobedience in not ſubmitting

themselues to Gods righteousnes. v.3.

Then followeth the doctrine concerning righteousnesse by faith set forth by diuerse arguments. 1. because Christ is the end of the law, therefore righteousnesse is not in the law, but by Christ. 2. by the diuerse effects and properties of the law, which requireth workes, and of the Gospel, which exacteth not of a man by his owne workes to ascend to heauen, or to be deliuered from hell, but onely the word of faith: which is afterward set forth by the parts, beleeuing with the heart, & confessing with the mouth: gathered into this syllogisme: Whosoeuer beleeueth with the heart, and confesseth with the mouth, shall bee saued, v. 10. but thou doest beleeue with the heart, and confesse, &c. *Ergo.* v.9.

3. Then he prooueth righteousnesse by faith, by a testimonie of Scripture, v. 11. 4. then from the communitie of saluation both of Iew and Gentile, which could not be by the law, v.12. 5. by the effects of faith, inuocation; All that inuocate the name of God, shall bee saued, *Ergo*, all are iustified by faith.

The entertainment of this doctrine in the world, was 1. By acceptation among the Gentiles: which he sheweth by the meanes of faith and saluation, the preaching of the Gospell, which was offered to the Gentiles, which he prooueth 1. by the effects set forth by a gradation, If there had been no preaching, their could haue beene no hearing, if no hearing, no faith, if no faith no inuocation, v.14.15. 2. by a dissimilitude, though preaching was not profitable among the Iewes generally, v.16. yet the ordinarie meanes of faith, is the word preached, v.17. 3. by a Propheticall testimonie of Scripture, he sheweth that the Gospell was preached to the Gentiles, and their beleefe followed thereupon, v.18.

2. But it was reiected of the Iewes: as he sheweth by three testimonies of Scripture, the first comparing the Gentiles and Iewes together, v.19. the other two shew the setting forth of their condition, seuerally of the Gentiles accepted of God, v. 20. of the Iewes reiecting God, v.21.

3. *The questions and doubts discussed.*

Quest. 1. *Of the generall scope and intendment of the Apostle in this Chapter.*

1. The Iewes had two speciall bulworks as it were, which they vsed in defence of themselues, the one was, that the promises of God were made vnto them, & therefore they could not miscarrie; the other that they had the law, by the keeping whereof they hoped to be iustified. These two bulworkes the Apostle beateth down: as in the former Chapter, he shewed, that the promises of God belonged not to all, but to the true Israel of God: so in this Chapter, he shaketh the other part of their foundation, shewing that it is not the righteousnes of the law, but of faith, whereby we are iustified before God: *Mart.*

2. And more particularly the Apostle by occasion of those words, chap. 9.v.32. *That the Iewes obtained not righteousnesse, because they sought it by the workes of the lawe, not by faith,* reprooueth in this Chapter three errors of the Iewes, and deliuereth these three verities, as opposite vnto them. 1. Whereas the Iewes beleeued to bee iustified by the workes of the law, he sheweth that there is an other kind of righteousnesse, namely of faith, whereby wee are iustified before God, to v.9. 2. Whereas the Iewes thought, that the Gospel of Christ, and the doctrine of faith were not auaileable, but onely for those of the circumcision, which question did much trouble the Church, for the deciding whereof a Councell of the Apostles was called together, Act.15. the Apostle sheweth, that herein there is no difference at all, betweene the Iew and the Gentile: to v.14. 3. He also sheweth, that the Gospel of Christ was as well to be preached vnto the Gentiles as the Iewes, which was another thing whereat they of the circumcision did sticke: and this the Apostle declareth at large from v. 14. to the end: *Tolet. annot.* 1. *Faius.*

Quest. 2. *How Saint Paul prayeth for their salnation, whom in the former Chapter he shewed to be reiected of God.*

v.1. *Mine hearts desire and praier, &c.* 1. *Tolet* answeareth vnto this question, that *praedictio non necessitatem imponit, &c.* the foretelling of a thing imposeth not a necessitie, it onely foresheweth what is to come; and therefore though Saint Paul had foretold in the former Chapter of the reiection of the Iewes, yet he might pray for their conuersion, &c. *annot.*

not.1. But this doth not satisfie, for if S. Paul had foretold of their reiection, and yet should pray for their saluation, he should haue prayed against his knowledge: 2. *Pet. Martyr* answereth, that before he entreated of election and reprobation, which cannot bee altered, and therefore there he turneth himselfe vnto wishing and vowing, that he might be accursed, so they were saued, not vnto prayer: but here he treateth of the iustice of faith, which is the gift of God, and may be attained by prayer: but neither doth this satisfie, for it is in vaine to pray for faith to be giuen vnto them, which are not elected, for to them it cannot be giuen.

3. Therefore this is the better solution; that although S. Paul knewe in generall, that the nation of the Iewes was cast off, yet neither were all in particular reiected, as he saith, c.11.1. *Hath God cast away his people? God forbid: for I also am an Israelite:* and for such the Apostle might pray: neither yet were they cast off for euer, but for a time, vntill the fulnesse of the Gentiles were come in: and therefore he prayeth for their conuersion, which was expected, and whereof he prophesieth, c.11. *Par. Ou.*

Quest. 3. *Why the Apostle doth thus insinuate himselfe, by professing his loue vnto the Iewes, v 1.*

1. The Apostle beeing to entreat of the falling away of the Iewes, and of the vocation of the Gentiles, a matter verie odious vnto the Iewes, first doth vse this insinuation that they should not thinke, that he spake of any euill will vnto his nation: like as Physitians do annoint the lippes of the cup, which containeth the bitter potion, with honie, least at the first the patient tasting the bitternesse thereof, should reiect it, and Rhetoricians doe first seeke to procure the fauour and good will of their auditorie: so the Apostle beeing to deliuer the truth, would first auoide all needlesse offence. And if the propertie of the scorpion be, first with his foreclawes to lay fast hold on a thing, that it may sting with the taile: much more is it lawfull to fasten vpon mens affections, to heale them, and to doe them good. 2. But while this way and methode of insinuation is taken, Preachers must take heed that they offend not in flatterie, and vse nothing but glosing insinuations as the false Prophets, that preached nothing but pleasing things to the people, and sowed pillowes vnder their elbowes: Ezech.13.3.

And againe it must bee considered, when such discreete insinuation attempered with friendly admonitions is like to doe good; and when the disease is desperate: for then sharpe speach, and rough and tart reprehensions are most seasonable: as our Blessed Sauiour spared not the Pharisies, but called them a generation of vipers, and hypocrites: and Herod he tearmeth a fox: as Paul called Ananias painted wall, Act.23.3. *Martyr.*

Quest. 4. *How the Iewes are said to haue zeale, but not according to knowledge.*

1. That which the Apostle here calleth zeale, is nothing else, but *indignatio ob rei amatæ læsionem*, an indignation or griefe for the hurt done vnto a thing, which is loued, with a desire to repell the wrong offered: *Par.* or *ob amantis iniuriam*, for the wrong offered to the louer, when either he cannot enioy the thing loued, or hath other partners: *Mart.* but this latter is properly called *iealousie*, the other *zeale:* the first is of God, toward vs; he is said to be a iealous God, when as his people whom he loueth, goe a whoring after others: the other is toward God, when his faithfull seruants are zealous of his glorie, to see it any waies hindered or empayred: so there are three things concurring in zeale: first a thing must be vehemently loued, secondly a wrong is offered either to the louer, or to the thing loued, thirdly, there must be thereupon a griefe and indignation conceiued.

2. The Apostle here maketh two kinds of zeale, there is a right and perfect zeale ioyned with knowledge, and an erroneous zeale, which hath no knowledge: but more distinctly zeale may be thus considered: there is a true and vnfained zeale, and a dissembling and pretended zeale: of this kind was the zeale of the false Apostles, Gal. 4. 17. *They are iealous ouer you amisse, they would exclude you, that yee should altogether loue them:* they seemed to beare a great zeale and loue vnto the Galatians, but it was onely for their owne aduantage: and such was the zeale of Demetrius to Diana, Act. 19. becaus his profit was hindered by the decay of Dianaes worship: but a true and vnfained zeale is that, when one seeketh onely the good of that which he loueth, without respect to himselfe: as Saint Paul was thus iealous ouer the Corinthians, to seeke to ioyne them for their owne good vnto Christ, 2.Cor. 11.2. Now of this vnfained zeale there are two kinds: one which hath knowledge, the

other

other is without: and this is of two sorts: for there is here a twofold knowledge required, both of the thing which is desired and affected, and of the wrong which is offered: the Iewes wanted one of these: for they had a knowledge of God, though not perfect, but they were ignorant of the other: they thought the worship of God to consist in the rites and ceremonies of the law, and so Gods glorie to be hindered by the Preaching of the Gospel: the Gentiles were ignorant of both: for neither had they the knowledge of God at all, neither did they know the way how to worship him: and so were ignorant, what hindered or furthered Gods glorie.

3. Now in that the Apostle maketh this a reason, why hee wished well vnto them, and prayed for them, because they had zeale, though not according to knowledge, this doth not iustifie their zeale, or proove that we may reioyce or take delight in any thing that is euill: but because their zeale was a good thing in it selfe, and they failed in the manner onely, the Apostle so farre commendeth them; as it is said, that Christ loued the young man, that professed his obedience and obseruance of the law, though he were farre from perfection, Mar. 10.21. because he saw some good things in him. So the Apostle commendeth the zeale of the Iewes here.

4. *Origen* here obserueth, that as the Apostle saith of zeale, that they had a kind of zeale, but not according to knowledge; the like may be said of faith, charitie, and other graces, that men may haue them after a sort, but not according to knowledge: as he hath faith without knowledge, that is ignorant that faith without workes is dead: and so he hath charitie without knowledge, that boasteth of it before men.

Quest. 5. *Why the Iewes are said to stablish their owne righteousnesse, v.3.*

1. *Theodoret* thinketh it is called their owne righteousnesse, because now the lawe was ceased, and the obseruation of the rites and ceremonies thereof: so also *Gorrhan* vnderstandeth it of the ceremonies of the lawe, which now were abolished, and of the traditions, which themselues had inuented: but the Apostle meaneth principally the morall law, and the workes thereof.

2. *Augustine* thinketh it to be so called, *their owne righteousnesse*, that is, an humane and imperfect righteousnesse, because they were not able to fulfill the law, *tract.26.in Ioh.* so also *Anselme*. 3. *Lyranus*, because the Law was giuen them, and so the righteousnesse thereof, they tooke peculiarly to be theirs, excluding the Gentiles. 4. *Chrysostome* saith it is termed theirs, because it consisted in their owne labour, whereas faith was the gift of God without their labour. 5. *Origen* saith, their owne righteousnes was that which so seemed vnto men, but did not make them iust before God: so also *Tolet*, as the Apostle saith, Rom.4. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, but not with God.* 6. But properly that is called mans owne righteousnes, which is supposed to be inherent in him, and is wrought by his owne workes and labour; that is Gods righteousnesse, which is without man, and extrinsecally is applyed vnto him by faith.

3. This proper iustice of man signifieth not such righteousnes, as man seeketh to worke of himselfe, but euen such as man worketh by grace: for Gods righteousnesse and mans are opposed not onely in respect of the cause and beginning, but in the forme and manner how it is applyed, the one by faith, the other by workes, and in the subiect: the righteousnesse of faith is inherent in Christ, and applyed vnto vs by faith: the other hath man for the subiect thereof.

4. The Iewes in refusing this righteousnesse of God, commit three great faults: 1. they are ignorant of true righteousnesse by faith. 2. they ambitiously seek to be iustified by their owne righteousnesse. 3. they were contemners of Gods righteousnes, which is by faith, and will by no meanes be subiect vnto it.

Quest. 6. *How Christ is said to be the ende of the Law.*

The ende of a thing is taken fowre waies: 1. For the determination and extremitie, and finall ending of it: as Phil.3.19. *Whose ende is damnation.* 2. It is also taken for that which first mooueth the agent, and for the which all other things are intended. 3. The end, is the scope and marke, which is aymed at, as the end of faith is the saluation of our soules: 1. Pet.1.4. The ende also of a thing, is the perfection thereof: as loue is said to be the ende of the commandements: 1. Tim.1.5. according to these diuerse acceptions, is this place diuersly

uerſely interpreted.

1. Some take it in the firſt ſenſe, that Chriſt ended the ceremonies and legall rites: in which it is ſaid, the law and the Prophets were vnto Iohn, Matth. 11. but this is not the meaning here: for thus Chriſt was an ende onely to the ceremoniall, not to the morall law.

2. The ſecond way Chriſt is the end of the law, but not directly: for in generall the law was ordained to make man righteous, and to iuſtifie him by the keeping thereof: but ſeeing this righteouſneſſe could not be obtained by the law, nor in the law: the law bringeth vs vnto Chriſt, and in him we obtaine righteouſneſſe, which the law required but performed not: ſo then the ende of the law, which was to iuſtifie a man, is fulfilled in Chriſt: thus *Chryſoſt. quid vult lex hominem iuſtum facere, &c.* what would the law make a man iuſt, &c. this the law could not effect, but Chriſt hath effected it: ſo *Melanćthon:* Chriſt is the perfection of the law: *donat id, quod lex requirit*, he giueth that which the law requireth, that is, iuſtification by faith in Chriſt, who hath fulfilled the law for vs: ſo alſo *Beza.*

3. Chriſt alſo is the end and ſcope aymed at in the old Teſtament; all the Prophets gaue witneſſe and teſtimonie vnto Chriſt: as *Lyranus* citeth *R. Selam*, and other learned Hebrewes, that confeſſed, that *vniuerſi Prophetæ non ſunt locuti niſi ad dies Meſſiæ*, that all the Prophets did not otherwiſe ſpeake, but hauing relation to the Meſſiah: as our Sauiour ſaith, Ioh. 6. 26. *Moſes wrote of mee.*

4. Chriſt alſo is the perfection and conſummation of the law, in fulfilling and performing it: he hath perfited the ceremoniall law, beeing the ſubſtance, whereof the ceremonies were but ſhadowes: he hath performed the morall law, both in his actiue obedience, in fulfilling euery part thereof, by his holy life, and by his paſſiue obedience, in bearing the curſe and puniſhment due by the law for vs: and in this ſenſe *Auguſtine* ſaith, *Chriſtus finis legis perficiens, non interficiens*, Chriſt is the perfiting, not the deſtroying end of the law, *tract. 55. in Iohn.*

Of all theſe, the ſecond and laſt interpretation are moſt agreeable to the ſcope of the Apoſtle: who in theſe words bringeth a proofe of that which he ſaid before, that the Iewes were ignorant of the righteouſneſſe of God, becauſe they were ignorant of Chriſt the true end of the law: both directly in reſpect of Chriſt who fulfilled the law, and was in all things obedient vnto it, which thing the law intended: and indirectly in reſpect of vs, whoſe weakeneſſe it diſcouereth in not beeing able to keepe the law, and ſo directeth vs to Chriſt, beeing then a ſchoolemaſter to vs, as the Apoſtle ſaith, Gal. 3 19.

Queſt. 7. *How Chriſt is ſaid to be the ende of the Lawe, ſeeing the Lawe requireth nothing but the iuſtice of workes.*

The law is taken two waies. 1. More largely for the whole doctrine contained in Moſes, and the Prophets: and in this ſenſe, the law directly maketh mention of Chriſt, as in this place Saint Paul doth prooue the righteouſneſſe of faith by the teſtimonie of Moſes, as our Sauiour himſelfe alſo ſaith, *Had you beleeued Moſes, you would haue beleeued me, he wrote of me*, Ioh. 5. 46.

2. The law is taken more ſtrictly for the precepts onely of the morall law, wherein although faith in Chriſt be not directly commanded, yet it is implyed and intended; in which ſenſe Chriſt is ſaid to be the end of the law in theſe three reſpects. 1. In reſpect of his perſonall obedience and righteouſneſſe, which the law required. 2. In regard of the ſatisfaction by Chriſts death for the puniſhment due by the law. 3. And in iuſtifying vs by faith in him, that is our righteouſneſſe: whereunto the law bringeth vs as a ſchoolemaſter leading vs vp by the hand: as the glaſſe ſhewing the ſpottes, doth admoniſh the beholder to mend them: ſo the Law diſcouering our ſinnes, ſendeth vs to ſeeke out the onely true Phyſitian to heale them.

Queſt. 8. *That Chriſt is not the ende of the law, that we by grace in him ſhould be iuſtified in keeping of the law.*

1. *Pererius* ſaith that Chriſt is ſaid to be the end, that is the perfection and conſummation of the law, *quia fide in Chriſto impetratur gratia, &c.* becauſe that by faith in Chriſt grace is obtained, to fulfill and keep the law: *diſput. 1. numer. 2.* and *Stapleton Antidot. p. 617.* inſiſteth vpon the ſame point, that by this fulfilling of the law, which we obtaine by faith in Chriſt, we are iuſtified.

Contra. 1. We denie not but this alſo is one of the endes of our comming to Chriſt, to

ſhew

shew our obedience, in keeping Gods commandements, as *Zacharie* saith in his song, Luk. 2. 75. *That we beeing delivered out of the hand of our enemies should serve him, &c. in holinesse, and righteousnesse all the dayes of our life:* yet this is neither required, as the principall end, which is to be iustified by faith in Christ, as here the Apostle saith: neither is our obedience enioyned to that end, that we should be iustified thereby: for we are iustified by faith, before we can bring forth any fruits of obedience, and therefore by such workes, as follow our iustification, we are not iustified: and beside our obedience is imperfect, and can not iustifie vs in the sight of God: but this our obedience is necessarie to shew our conformity vnto Christ, and to iustifie our thankfulnes for the benefit receiued by Christ, and to be a pledge and an assurance of our perfect regeneration in the next life.

2. Herein then Christ is the end of the law, that we by faith in him, which hath fulfilled the law perfectly, should be iustified without the fulfilling of the law in our selues. 1. For the Apostle saith not, Christ is the end of the law to euery one fulfilling the law, but to euery one that beleeueth. 2. This end, would take away the force of Christs death: for, to giue vs grace to fulfill the law our selues, it was not necessarie, that Christ should haue died: for he might by his diuine power without his death, haue conferred that grace vpon vs. 3. And againe, if Christ gaue vs power to keepe the law our selues, this were to establish our owne righteousnesse: for that is our owne righteousnesse, which is performed by vs, though not by our owne strength: but the doctrine of faith doth not establish our owne righteousnesse.

Quest. 9. *What life, temporall or spirituall is promised to the keepers of the law, v. 5.*

1. *Origen* vpon this place thinketh, that the law only promised to the obseruers thereof temporall not eternall life: so likewise *Theodoret*, *Ambrose*, *Anselme*, *Lyranus*, *Tolet*, *annot. 5. Pererius disput. 1. numer. 3.* doe vnderstand it of escaping onely corporall death, which was inflicted vpon the transgressors of the law, as idolaters, adulterers, murtherers: But this were no great benefit, seeing many vngodly men might be free from these offences, which by the law were punished by death, and yet in other points might be offenders against the law.

2. *Augustine lib. de spirit. & lit. c.* vnderstandeth it of the spirituall life of faith, and iustification thereby: *per fidem concilians iustificationem, facet legis iustitiam & viuat in ea, &c.* hee that hath obtained iustification by faith, doth the righteousnesse of the law, and may liue thereby: But this were to confound the law and the Gospel: whereas the Apostle here speaketh onely of the righteousnesse, which the law requireth.

3. The law then promised eternall life vnto the obseruers thereof, but that it was impossible for any perfitly to keepe the law: so *Chrysostome* well interpreteth, that men should haue beene iustified in keeping of the law, if it had beene possible, but because it was not possible, *iustitia illa intercidit*, that iustice falleth to ground: our Sauiour also saith, *If thou wilt enter into life keepe the commandements*, Matth. 19. 16. meaning eternall life, as the young man had asked the question, what he should doe to haue eternall life: *Pererius* answeareth that this must be vnderstood of a iust man, which out of a liuely charitie keepeth the commandements. But Christ there speaketh not of the iustice of faith working by loue, but of such keeping and obseruing of the commandements, as the law required, if any could haue attained vnto it: for as the question was, not of beleeuing, but of doing, *What shall I doe*, so Christ maketh his answer, of such iustice, as was required by the law.

4. But if the lawe doe promise and propound eternall life to the obseruers and keepers thereof, how doth the Prophet, Ezech. 20. 25. call them statutes, *that are not good:* the answer is, that the law of it selfe promiseth life, but in respect of mans weaknes, that is not able to keep the law, it is not good, because it bringeth death: and so Moses saith, Deut. 30. 15. *I haue set before you this day life and death, &c.* the law was life to them, that had power to keepe it, which none haue in this life, but death vnto the transgressors, *Faius.*

Quest. 10. *Whether Paul did of purpose alleadge that place of Moses, Deuter. 30. 12. or allude onely vnto it.*

1. Some thinke, that Moses in that place directly speaketh of the law, according to the literall sense, and Saint Paul by a certaine allusion, applyeth that vnto faith, which Moses vttereth of the law; so *Theodoret*, *Chrysostome*, *Oecumenius:* likewise *Tostatus* vpon that place, *Paul per quandam concordantiam transtulit ad finem*, Paul by a certaine ageement hath

hath tranſlated this place, and applyed it vnto faith: *Vatablus* alſo ſaith, that Paul followeth not Moſes ſenſe, but ſome words: But this would extenuate the force of S. Pauls argument, if he ſhould allude onely vnto this place of Scripture, and not confirme that which he intended by the ſame: and the Apoſtle himſelfe ſaith, that *the iuſtice of faith thus ſpeaketh:* that is, as *Origen* expoundeth, Chriſt, who is our iuſtice by faith, thus ſpeaketh by the mouth of Moſes: wherefore Moſes in that place ſpeaketh of the iuſtice of faith.

2. Some thinke that S. Paul followeth not the litterall, but the myſticall ſenſe of Moſes: thus *Lyranus* thinketh that the booke called *Deuteronomie*, the ſecond law, was a figure of the Goſpell, which was indeede a new and a ſecond law: and that this was figuratiuely ſpoken of the Goſpel, that as they needed not goe to heauen, or to the furtheſt parts of the Sea to fetch the Law, becauſe it was neere them, as it were put into their mouth by Moſes: ſo neither neede they nowe ſeeke farre for the knowledge of Chriſt, either to heauen or hell, ſeeing he was euidently preached by the Apoſtles: this ſenſe alſo followeth *Bellarmine de grat. & liber. arbit. lib. 5. c. 6.* But that Moſes ſpeaketh not of the precepts of the law in that place, is euident, becauſe he ſheweth the facilitie of them: *it is in thy mouth and heart to doe it, &c.* but it was not ſo eaſie a thing to performe the Law: *Bellarmine* anſwereth with *Toſtatus*, that Moſes ſpeaketh not of the performing, but of the knowledge of the lawe: whereas the words are directly, *to do it: Sotus* in his commentarie thinketh that Moſes ſpeaketh of the externall obſeruation of the law, which was readie at hand, but for the internall and ſpirituall obedience they were to expect further grace: But Moſes ſpeaketh directly of the inward obedience, *it is in thy truth, and in thy heart, &c.*

3. Some thinke that the Apoſtle applyeth that teſtimonie vttered by Moſes of the law vnto the Goſpel, by an argument from the leſſe to the greater: that if Moſes goue ſuch commendation of the lawe, much more is it true of the Goſpel: But the Apoſtle ſheweth the iuſtice of faith to be a farre different thing from the iuſtice and righteouſnes of the law, and therefore not to differ onely as the leſſe and greater, but as things of a diuerſe nature.

4. Wherefore it may be more ſafely affirmed, that the Apoſtle citeth this very place out of Moſes: as *Origen* thinketh, *hæc à deuteronomio aſſumpta ſunt*, theſe words are taken out of Deuteronomie: yet the Apoſtle as an interpreter alleadgeth them, omitting ſome things in Moſes, and inſerting ſome other by way of expoſition: as *that is, to bring Chriſt againe from aboue, and to bring Chriſt againe from the dead:* and ſome words he altereth, as that which Moſes calleth the Sea, S. Paul nameth the deepe, which in effect is the ſame: to this purpoſe *Inn. in parall. 16. lib. 2. Faius:* and *Pet. Martyr* affirmeth that it is ſo euident a thing, that Moſes here ſpeaketh of Chriſt, that certaine great Rabbines among the Iewes confeſſe that Moſes in all that 30. chapter of *Deteronomie*, hath reference to Chriſt: yet *Pareus* inclineth to thinke S. Paul here vſeth but an alluſion to that place of Moſes: *dub. 6.*

Queſt. 11. *Whether Moſes in that place directly ſpeaketh of the righteouſneſſe of faith.*

1. *Tolet annot. 6.* and likewiſe *Caietan*, which take this place to be alleadged by Moſes in the litterall ſenſe, do thinke that Moſes doe ſpeak of the circumciſion and conuerſion of the heart vnto God, which belongeth vnto the righteouſneſſe of faith: that when God ſhould conuert and turne their hearts, they ſhould then not find it an hard and difficult thing to keepe the commandements of God: *Pet. Martyr* much diſſenteth not, that Moſes then ſimply ſpeaketh not of the precept of the law, but *vt iam per gratiam facile factu erat*, but as now made eaſie by grace and faith in Chriſt: ſo alſo M. *Caluin* denieth not but that Moſes in that place ſpeaketh of the obſeruation of the law: but *ex ſuo fonte diducit*, he fetcheth it from the fountaine, and originall thereof, namely the iuſtice of faith.

2. Some thinke that Moſes in that place ſpeaketh not onely of the law, *ſed de vniuerſa doctrina*, but of the whole doctrine, which he hath taught, which was not onely legall, but contained many euangelicall promiſes: But the words of Saint Paul are againſt both theſe interpretations: *The righteouſneſſe, which is of faith ſpeaketh on this wiſe, &c. and this is the word of faith, which we preach*, therefore Moſes onely in that place ſpeaketh of the word of faith.

3. Wherefore their opinion is to be preferred, who thinke that Moſes in that place directly treateth of the doctrine of faith, and not by way of conſequent onely as *Innius* well obſerueth, becauſe Moſes ſaith, *this commaundement which I commaund thee this day*, but that day Moſes deliuered not the precept of the law, which were giuen before, but of faith: and

so the Apostle *ex consilio Mosis*, by the counsell and according to the meaning of Moses himselfe applyeth this place vnto Christ, *Iun. lib. 2. parall. 16.* so also *Faius: est opposita loci applicatio, &c.* it is a fit application of that place: likewise *Osiander*, it is no doubt, but that S. Paul *oppositissime allegauerit*, most fitly & aptly applied that place of Moses to his purpose.

Quest. 12. *By what occasion Moses maketh mention in that place of the Gospel, and of the meaning of the words.*

1. *Origen* thinketh that Moses, and the Apostles intendment is this, to shew, that Christ is euerie where: that he is not only in heauen, and in earth but in euery place: to the same purpose *Haymo:* he instructeth vs by these words, *ne putemus Christum localem esse*, that we should not thinke that Christ is confined to a place: But this is not to the Apostles purpose, for of this point, there was no question.

2. *Theodoret* expoundeth it of curiositie: that no one should curiously enquire, how Christ ascended into heauen for vs, and ouercame death: to the same purpose *Pet. Martyr: quis ascendit in cœlum, vt hæc videat, &c.* say not, who shall ascend into heauen, to see this, or goe downe to the deepe, to be certified of Christs victorie; the word is in thy mouth and heart: it sufficeth thee to beleeue these things, to haue beene performed by Christ.

3. *Anselme* doth vnderstand Moses and Paul to speake of incredulitie, that no man should doubt of the ascension, and descension of Christ: so also the *ordinarie gloss.* do not say, *who hath ascended into heauen*, that is, none shall ascend to heauen, *pro institia fidei obseruata*, for obseruing the righteousnes of faith, nor shall descend to hell, for nor obseruing it: for this were to denie the ascension, and descension of Christ.

4. *Lyranus* applieth it to the certaintie of the knowledge of the Gospel, *tollitur omnis excusatio, &c.* all excuse is taken away, they cannot be ignorant of the Gospel beeing preached and testified by the Apostles, as the Iewes needed not vnder Moses to haue sent farre or neere to haue the law made knowne vnto them, seeing it was at home euen at their doores: to the same purpose *Bellarmine lib. 5. de grat. & liber. arbit. c. 6.* so also *Osiander* applieth it to the certaintie of the preaching of the Gospell by the Apostles, which shall be so liuely declared, that they shall not neede to wish, any to goe to heauen, or to descend into the deep, to bring vnto them the word of promise, seeing Christ hath alreadie performed these things for them.

5. *Chrysostome* vnderstandeth this place of the facilitie of the iustice of faith, in respect of the lawe: that there is no great thing required to be performed by our selues, as to ascend to heauen or to descend into the deepe: *licet tibi domi sedenti salutem consequi*, thou mayest euen sitting at home, obtaine saluation, though thou goe not ouer thy threshold: *Faius* also to the like purpose sheweth, how Moses in that place, and S. Paul here shewe, how the lawe is fulfilled for vs in Christ: that God requireth not of vs any difficult or impossible worke to be performed by vs, to ascend into heauen, or descend to hell, to bee deliuered from the one, and to obtaine the other by our owne worke: for this were to call both the ascension and resurrection of Christ into question: but Christ by his resurrection and ascension had performed for vs the worke of our redemption: This is some part of the Apostles meaning, but not all.

6. Wherefore this is the meaning of the Apostle: as he shewed before what the iustice of the lawe required, namely perfect obedience to be performed, in our selues, which being a thing impossible, there must needes remaine a doubt and despaire both of obtaining heauen, and in escaping hell: so now he declareth the nature and propertie of iustifying faith: first *per ἄρσιν*, by remooving that which is contrarie to faith: secondly, *per θέσιν*, by declaring that which is thereunto agreeable. And for the first, whereas there are two speciall doubts, that trouble the mind, how we may obtaine heauen and escape hell, the Apostle sheweth that the righteousnesse of faith taketh away both these doubts: first no man is nowe to say in his heart, who shall ascend for me into heauen to bring me thither, for Christ hath done it already: and this were to bring Christ againe from thence to become man for vs, and so to ascend againe: neither is any man now to make questiō, how he shal escape hell, or who shal descend thither for him: for Christ by his death hath deliuered vs from thence: faith in Christ doth deliuer vs from all doubt, he therefore that hath his faith grounded vpon the passion, resurrection, ascension of Christ, shall no longer be perplexed in his mind, as they are which hope to be iustified by the law, thus *Calv. Beza, Par.* So then he sheweth two notable differēces between the law & the gospel: the one requireth things impossible to be done, namely,

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the complete and perfect obedience of the lawe, and ſo leaueth the minde in doubt and deſpaire of ſaluation: but the Goſpel requireth not any thing impoſſible to be done by vs, but only to beleeue in Chriſt, and ſo it freeth vs from all doubt and deſpaire.

Queſt. 13. Of theſe words, *the word is neere thee, &c.*

1. Whereas the Latine tranſlator hath, *what ſaith the* (Scripture,) the word (Scripture) is not in the originall: therefore the ſame nominatiue caſe muſt be ſupplyed, which is expreſſed before, *the righteouſneſſe of faith, ſpeaketh on this wiſe, &c.* as before he ſhewed what was not agreeable to the doctrine of faith, to make doubts of ſaluation, or to ſeeke to be iuſtified by the lawe: ſo now he declareth the true propertie of iuſtifying faith, which requireth no great act to be performed by our ſelues, but onely to beleeue in Chriſt.

2. The Septuagint adde beſide, *in thy mouth, and in thy heart,* (*in thy hands,*) which addition *Pet Martyr* thinketh nothing to hinder, but to helpe the Apoſtles meaning, becauſe that which we beleeue in the heart, and confeſſe with the mouth, muſt be confirmed by the worke of our hands: but it rather croſſeth the Apoſtles meaning, to make mention here of workes, which the iuſtice of the lawe required: but the iuſtice of faith ſaith otherwiſe: and *Lyranus* gloſſe is here ſuperfluous and idle, that the Apoſtle ſpeaketh, *in caſu mortis*, in the caſe of death, when as there is no time of working, that then it is ſufficient to beleeue with the heart, and confeſſe it with the mouth: whereas the Apoſtle generally treateth of the iuſtice of faith, how it is ſufficient to ſaluation vnto all.

3. And whereas the Apoſtle ſaith, *it is neere thee, in thy mouth, &c.* 1. The meaning is not, it is neere thee, that is, *conſentaneum rationi*, agreeable to reaſon: *Hug. gloſſ.* for Chriſt preached things farre beyond humane reaſon. 2. *Vatablus* referreth it to the preaching of the Apoſtles: this word of faith was in their mouth and heart. 3. *Oſiander* likewiſe applyeth it to the multitude of beleeuers, this doctrine of faith which ſo many thouſands beleeued, was not remote or farre of. 4. *Pet Martyr* expoundeth it of the knowledge and vnderſtanding of the myſteries, which were hid before: *nobis ſit prope per fidem, quod per naturam eſt remotiſſimum*, that it is neere vnto vs by faith, which was before moſt remote and farre off. 5. But the fitteſt interpretation is, that the Apoſtle ſheweth the facilitie of the righteouſneſſe of faith, that God requireth no hard worke of vs, to croſſe the Seas, and climbe vp the mountaines, or take long iourneys to ſeeke out our ſaluation: but by the grace of Gods ſpirit, this faith is planted in our hearts, and confeſſed with our mouthes, and nothing els doth God require vnto ſaluation: ſo *Chryſoſt. in ore & corde tuo ſalutis cauſa*, in thy heart and mouth is the cauſe of ſaluation: ſo *Oecumen. breuis ſalus nihil indigens externis laboribus*, ſaluation hath but a ſhort cut, it needeth not externall labour: *facile credire animo & ore confiteri potes, &c.* thou mayſt eaſily beleeue with thy mind and confeſſe with thy mouth, by the operation of the ſpirit, *Calvin:* and it ſeemeth to be a prouerbiall ſpeach, to ſhewe the readines and facilitie of that which is in the heart and mouth: as it is ſaid Pſal. 81. 10. *Open thy mouth wide, and I will fill it, Faius:* ſo *Lyranus, oſtenditur iuſtitiæ per fidem Chriſti facilitas*, the facilitie of righteouſneſſe by the faith of Chriſt is ſhewed: And here *Origens* diſtinction may be receiued, who ſaith that two waies is Chriſt neere vs, *poſſibilitate*, in *poſſibilitie*, and ſo he may be neere vnto beleeuers, for they may haue grace to beleeue: and *efficacia*, in efficacie and power, and ſo he is neere vnto thoſe, which actually by the ſpirit doe beleeue with the heart and confeſſe to ſaluation.

4. But where the iuſtice of faith is ſaid to be eaſier then the iuſtice required by the lawe, that is not vnderſtood in regard of the beginning and efficient cauſe of faith: for man hath no more power to beleeue of himſelfe then to doe good workes: for it is God that worketh in vs both the will and deed, Philip. 2. 13. but the righteouſneſſe of faith is eaſier, in regard of the manner of the worke: becauſe the law requireth the obedience thereof to be performed by our ſelues: but faith referreth vs, for the performing of the law vnto Chriſt: Neither doth our ſaluation depend vpon the force and efficacie of faith, but vpon the worthines and vertue of Chriſt apprehended by faith: as when a ſicke man walketh leaning vpon his ſtaffe, it is his ſtaffe that ſtayeth him, not his hand, which only layeth hold vpon the ſtaffe: The iuſtice of the law is, as if a weake and ſicke man ſhould be enioyned to ſtand by himſelfe without a ſtaffe, but faith ſheweth how our weaknes is propped and held vp by other helpes, as when a ſicke man layeth his hand vpon a ſtaffe.

Queſt. 14. *How Moſes that preached the law, is alleadged for iuſtification by faith.*

Ob. The obiection is made out of that place, Ioh. 1. 17. *The lawe was giuen by Moſes, but*

grace and truth came by Iesus Christ, &c. but if Moses also taught iustification by faith, then grace also came by him. *Anſ.* 1. *Pet. Martyr* answereth, that Moses is said to giue the law, because his principall intendment was to propound the law: yet he giueth testimonie also to the Gospell, because Christ was the end of the law, as the Apostles in the new Testament preach repentance, which belongeth to the law, but their principall scope and intent is to set forth the faith of the Gospell. 2. Hereunto for more full answer may bee added, that the law giuen by Moses is taken two waies, either strictly for the precepts of the morall lawe, and so Moses was the Minister of the law onely and not of grace, or for the whole doctrine deliuered by Moses, wherein also Euangelicall promises are contained.

Quest. 15. *How Christ is said to be confessed.*

v. 9. *If thou shalt confesse with thy mouth, &c.* 1. S. Paul here placeth the confession of the mouth first, both because he followeth that order which Moses did, who nameth it first, and for that we doe not knowe the faith of others, that beleeue in Christ, but by their confession, *Mart. Parens.*

2. By confession is vnderstood not a bare and naked acknowledgment of Christ, but the inuocation of his name, beleeuing in him, giuing praise vnto him, and whatsoeuer belongeth vnto his worship: and this must be such a confession, as is ioyned with the beleefe of the heart: and not with a generall and historicall beleefe onely, such as the deuills haue, but a confident trust in Christ, in beleeuing him to be our redeemer and Sauiour.

3. Here we are to consider of fowre sorts of men. 1. Some neither confesse Christ, nor beleeue, and they are atheists. 2. Some beleeue and confesse not, they are timorous and fearefull, as Peter when he denied his Master. 3. Some confesse and beleeue not, such are hypocrites. 4. Some both confesse and beleeue, and they are right Christians.

4. The Apostle maketh speciall mention of the raising of Christ from the dead. 1. Because this was the most doubted of, his death the Iewes and Gentiles confessed, but his resurrection they would not acknowledge, *Mart.* 2. And vnlesse Christ had risen againe, all the rest had profited vs little, because in his resurrection he obtained a perfect victory ouer death, hell, and damnation, *Caluin.* 3. And this article of Christs resurrection, *præsupponit alios articulos*, presupposeth other articles of the faith, and taketh them as graunted: as if he rose, he died, and his death presupposeth his birth, *Gerhan.*

Quest. 16. *How Christ is said to be raised by God.*

1. By God in this place is not necessarie to vnderstand the person of the father: but the power of the Godhead in the whole Trinitie, whereby Christ as man was raised vp: So Christ as man was raised vp by the power of his father: but as he is one God with his father, so he is said to raise vp himselfe, Ioh. 2. 18. Christ is also said to be raised by the spirit of sanctification, Rom. 1. 4. so then Christ is here considered three wayes, as beeing one God with his father, as the second person in the Trinitie, and as he was man: as he is God he only raiseth, is not raised, as he is man he is onely raised, and raiseth not, as he is the Sonne of God he both raiseth himselfe, and the father raiseth him: the father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of sanctification: whereby he was declared to be the Sonne of God, Rom. 1. 4. *Parens annot. in v. 9.*

Wherein the Blessed Trinitie worketh ioyntly, wherein severally.

2. And generally concerning the workes of the Trinitie, there is a threefold difference to be obserued: for there are some workes wherein the Blessed Trinitie doe concurre together, both in their diuine essence and persons, and they are ioynt workers, as all those which are called *extra*, workes without them: as all things now ruled and gouerned by Gods prouidence, are so gouerned by the whole Trinitie, as Ioh. 5. 17. *My Father worketh hitherto, and I worke:* and the spirit of God also worketh, Psal. 104. 30. *If thou send forth thy spirit they are created:* some workes are proper and peculiar vnto the glorious persons of the Trinitie, as those which are called *ad intra*, the inward workes: as the father begetteth, the Son is begotten, the holy Ghost proceedeth; these are so peculiar vnto each of them, that what is proper to one, agreeth not vnto an other: and thirdly, some works there are, wherein the Blessed Trinitie concurreth in their diuine power and essence, as they are one God, yet with a speciall relation to their persons: as God the Father, Sonne, and holy Ghost, both created, redeemed the world, and sanctifie the elect: but the worke of the creation is specially ascribed to the person of the Father, the redemption to the person of the Sonne, the worke of sanctification to the person of the holy Ghost, considered together with their infinite and omnipotent Godhead.

Quest. 17.

Queſt. 17. *Whether to beleeue in the heart be not ſufficient vnto ſaluation, without confeſſion of the mouth.*

v. 10. *With the heart man beleeueth vnto righteouſneſſe, and with the mouth hee confeſſeth to ſaluation.* 1. *Lyranus* thinketh, that the Apoſtle onely giueth inſtance here of thoſe, which are *in caſu mortis*, at the point of death, in whom it is ſufficient to beleeue and confeſſe, when they haue no time to worke: But the Apoſtle peſcribeth one generall way and rule whereby all are iuſtified.

2. The Greeke ſcholiaſt thinketh, that whereas the beleefe of the heart is ſufficient, yet mention is made of confeſſion in two reſpects, both in regard of others, which by this confeſſion are to be inſtructed, and the time of perſecution, when it is neceſſarie to make publike confeſſion of the faith: But this which the Apoſtle requireth is to be performed of euery beleeuer, and at all times.

3. *Bellarmine* inferreth out of this place, *fidem non ſufficere ad ſalutem*, that faith is not ſufficient vnto ſaluation, but that the confeſſion of the mouth, and other works are alſo required as cauſes concurring vnto ſaluation: which place, he ſaith is ſo euident, that in the colloquie at *Altenburge*, one for *ad ſalutem*, to ſaluation, would haue put, *de ſalute*, of ſaluation.

But we are not driuen to ſuch a ſtraight, as to vſe any ſuch ſhift: we will ſend *Bellarmine* to his auncient Cardinal *Tolet*, who vpon this place thus writeth; *oris confeſſio nos non iuſtificat à peccato, &c. ſed iuſtificati tenemur eam palam profiteri, &c.* the confeſſion of the mouth doth not iuſtifie vs, but beeing iuſtified, we are bound publikely to profeſſe it, that we may obtaine euerlaſting ſaluation, &c. confeſſion then of the mouth is not required as a cauſe of ſaluation, becauſe it is no part of iuſtification, but as a neceſſary effect that followeth. lib.4.de iuſtificat.c.7.

4. *Pet. Martyr* thinketh, that by ſaluation here is not vnderſtood, as in the former verſe, the remiſſion of ſinnes, but *vlteriorem perfectionem*, a further degree of perfection in them that are iuſtified: as the Apoſtle in the ſame ſenſe biddeth vs *to worke out our ſaluation with trembling and feare*, Phil.2. ſo alſo *Gorrhan* interpreteth, *ad ſalutem*, to *ſaluation*, *ad ſalutis perfectionem*, to the perfection of ſaluation: But this were to giue way vnto them, which aſcribe onely the beginning of ſaluation vnto faith, and the perfection vnto works.

5. Wherefore the Apoſtle maketh not here confeſſion the cauſe of ſaluation, as beleefe is of iuſtification: but faith is the cauſe alſo of confeſſion, which is required, not as a cauſe, but *tanquam medium*, as a way and meane vnto ſaluation: for iuſtification and ſaluation, are here to be conſidered as the beginning and ende: by faith we are iuſtified, which faith muſt bring forth liuely fruits, as the confeſſion of the mouth, and the profeſſion of the life, before we can attaine to ſaluation: to this purpoſe *Parem. dub.* 8. likewiſe *M. Caluin* ſaith, the Apoſtle ſheweth onely how a true faith may be diſtinguiſhed from a fained faith: the faith which iuſtifieth muſt be ſuch a faith as bringeth forth liuely fruits, as the franke confeſſion of the mouth. And *Beza* addeth, that the Apoſtle maketh faith and beleefe here, the cauſe both of iuſtification, and of ſaluation, becauſe the confeſſion of the mouth, to the which ſaluation is aſcribed, is an effect and fruit of faith: and ſo according to that rule in Logike, *cauſa cauſæ, eſt cauſa cauſati*, the cauſe of the cauſe, is the cauſe of that which is cauſed by that cauſe: And ſo as *Beza* well concludeth, confeſſion is *via qua peruenitur*, the way whereby we come vnto eternall life: as alſo other good workes in the life are the way, but not the cauſe: which, as *Origen* collecteth, are here alſo included, vnder confeſſion: for he can not confeſſe Chriſt to be riſen from the dead, which doth not walke in newnes of life: as the Apoſtle ſaith, *which God hath ordained for vs to walke in them*, Eph.2.10. now we vſe to walke in the way.

18. Queſt. Of theſe words, *Whoſoeuer calleth vpon the name of the Lord, ſhall be ſaued*, v.13.

1. The word here tranſlated (*ſaued*) in that place of the Prophet Ioel, 2.32. ſignifieth to *be deliuered*, which in effect is all one: the Septuagint, reading σωθήσεται, ſhall be ſaued, doe put the conſequent for the antecedent: for he that is deliuered, ſhall conſequently be ſaued: the Prophet there propheſieth of the ſpirituall benefits, which the Church of God ſhould receiue by the Meſſiah, and ſo we are here to vnderſtand, not any temporall, but a ſpirituall and eternall deliuerance.

2. This ſentence is brought in by the Apoſtle vpon theſe two occaſions, both to prooue his former generall propoſition, that God is rich in mercie to all both Iew and Gentile: for the Prophet generally ſaith, *whoſoeuer*, excluding none, whether Iew or Gentile: *Caluin*: as

also the Apostle sheweth the difference betweene the iustice of the lawe, which requireth doing, and the iustice of faith, which requireth nothing but beleeuing, and confession in the inuocating of the name of God, *Melanct.*

3. *Calleth.* 1. *Gryneus* thinketh that inuocation, the principall part of the worship of God, is here taken for the whole: as also *Origen* saith, *inuocare nomen & adorare Deum, vnum*, to inuocate the name of God, and to worship God, are one and the same: But as *Pet. Martyr* thinketh, *inuocation*, here rather is taken properly, for the prayers of the faithfull. 2. Neither doth he speake of any inuocation, but of that, which is in faith: whereof the Apostle maketh mention, 1. Cor. 12. 3. *No man can say that Iesus is the Lord, but by the holy Ghost:* so the *ordinar. gloss.* he that prayeth, inuocateth, but this he cannot doe, *nisi prius credat*, vnlesse hee beleeue before.

4. *Shall be saued:* He saith not, he shall obtaine, that which he prayeth for, for many times one may pray ignorantly for that which is not meet for him: but yet by his faithfull praier, he shall come vnto saluation, *Mart.*

5. By the name of the Lord, *Origen* well vnderstandeth Christ Iesus, as he sheweth by that place of S. Paul, 1. Cor. 1. 3. *with all that call on the name of our Lord Iesus:* and he further thus inferreth: if that *Enoch, Moses, Aaron* did call vpon God, and he heard them, *sine dubio, &c.* without doubt, they called vpon the Lord Iesus: and *Gorrhan* giueth this reason, why Christ is said to be the name of his father, *quia per eum, sicut per nomen notificatur*, because by him as by a name the father is made knowne.

6. But that other glosse of *Origens* here is verie corrupt: that whereas he mooueth this question, where the Apostle, 1. Cor. 12. 3. writeth to the Church of Corinth, *with all that call vpon the name of the Lord Iesus*, whom the Apostle should meane hereby, as though these were not of the Church: he resolueth, that these which are said to *call vpon, &c.* are those which beleeue in Christ, but yet are not fully sanctified, nor ioyned to the Church, but are but beginners, and nouices as it were in the faith: whereas the Apostle in that addition, meaneth those faithfull brethren which were in other parts of Achaia, to whome he writeth as well, as to the Church of Corinthus, as it appeareth in the inscription of his second Epistle to the Corinthians, c. 1. 1.

Quest. 19. *Of the gradation here vsed by the Apostle, v. 14. the occasion thereof.*

1. Whereas the Apostle riseth vp by decrees, they which doe inuocate God must beleeue, and beleefe presupposeth hearing, and hearing preaching, and preaching sending: *Chrysostome* thinketh, that hereby the Apostle intendeth to discouer the ignorance and incredulitie of the Iewes, that it was their fault, that they beleeued not: on Gods behalfe there was no want, and so he would haue it a proofe of his former charge, that the Iewes were ignorant of the righteousnesse of God: But if the Apostle directed his speach against the Iewes onely, it should haue no coherence with that which went before, where he shewed, there was no difference betweene the Iew and Grecian.

2. Neither yet, as *Lyranus* saith, *arguitur hic infidelitas non credentium*, doth the Apostle in generall reprooue the infidelitie of those which beleeued not among the Gentiles: he rather sheweth the contrary, that God was beleeued vpon among the Gentiles, because he was there called vpon.

3. *Osiander* taketh it, that the Apostle by certaine degrees commeth to set forth the necessitie of the ministerie of the Gospell: to make a difference betweene those among the Gentiles, which truely inuocate the name of God, which cannot be where the ministerie of the Gospel is not: and those which boast that they are the worshippers of God, as the Turks, but yet receiue not the ministerie of the Gospell.

4. *Gryneus* following *Beza*, maketh this the scope of the gradation: that as inuocation is a testimonie of faith, faith of vocation, vocation of election and saluation: so inuocation is a sure note of saluation: and so they would haue it a proofe of the former proposition, *Whosoeuer calleth vpon the name of God shall be saued.*

5. *Parens* thinketh the order to be this, that as hitherto the Apostle had set forth the doctrine of iustification by faith, and the difference betweene it and the iustice of the lawe: so now he sheweth the meanes, how this iustifying faith is obtained, which is by hearing of the word preached by those, which are sent thereunto.

6. As this is true, that the ordinarie meanes to beget faith is the preaching of the word;

so

ſo the Apoſtle hereby ſheweth how the Goſpel was to be preached vnto the Gentiles, as wel as to the Iewes, becauſe God had appointed them to beleeue in his name, becauſe his name ſhould bee called vpon among the Gentiles, which could not be without faith, nor faith without preaching, nor preaching without ſending: and thus Saint Paul doth together iuſtifie the vocation of the Gentiles, and his Apoſtleſhip, and ſending to preach among them: to this purpoſe *Calvin*, *Martyr*, *Hyperius*, *Faius*, with others.

Queſt. 20. Of theſe words, v. 15. *How beautifull are the feete, &c.* whether it be rightly cited out of the Prophet.

1. The Apoſtle here leaueth the Septuagint, and followeth the Hebrew text: yet with ſome omiſſion, and alteration: the Septuagint read thus, *adſum tanquam ὡρα, in montibus*, I am preſent, as pleaſantnes, or beautie in the mountaines, &c. for the word ὡρα, (*hora*) with an aſpiration ſignifieth time, opportunitie, and beautie, and without an aſpiration (*ora*) *carefulnes*: the Apoſtle here rather followeth the Hebrew originall, leauing the vulgar tranſlation.

2. But hee omitteth ſome things, as theſe words, *vpon the mountaines*, becauſe this did ſpecially concerne the ſituation of Ieruſalem: but the Apoſtle applyeth this text, to the ſolemne embaſſage of the Apoſtles to the whole world: and yet euen that part alſo of the propheſie was fulfilled in the Apoſtles, who were firſt ſent to preach the Goſpel in Iudea which was a country full of hils, and ſo *diſcurrebant per montes*, they did goe vp and downe vpon the hills: And whereas the Prophet Iſa. 52.7. whence this place is taken, doth ſpeake in the ſingular number: *How beautifull are the feet of him, that bringeth glad tidings*; the Apoſtle doth vſe the plurall, therein expreſſing the force of the *Hebraiſme*, which by the ſingular vnderſtandeth the plurall.

3. The Prophet in that place ſpeaketh of the deliuerance of the people from the captiuitie of the Aſſyrians: but becauſe all thoſe particular and temporal deliuerances, were grounded vpon the ſpirituall deliuerance by Chriſt: that place ſpecially intendeth the ſpirituall ioy, which the Church of God ſhould haue in the meſſage of their ſpirituall deliuerance, *Mart. Origen* vpon this place, and *Cyrill* vpon Iſay, likewiſe *Ambroſe epiſt.* 11. doe interpret that place, and appply it vnto Chriſt, whom the Prophet ſpeaketh of in the next verſe before, *Behold it is I that doe ſpeake*. But ſeeing Saint Paul doth directly apply it to the preaching of the Apoſtles, no other ſenſe is to be followed: and ſo alſo *Tertullian*, *lib.* 3. *contr. Marcion.* expound it of the Apoſtles.

4. Their feete are ſaid to be beautifull: 1. Not as *Origen* in an allegoricall ſenſe, *quia ambulabant per viam vitæ*, becauſe they did walke in the way of righteouſneſſe: for this was not peculiar to the Apoſtles, but common to all the faithfull. 2. Nor as *Haymo*, becauſe the Lord had waſhed their feet, for S. Pauls feet were not then waſhed. 3. Wherefore here by a figure, *membrum*, a part is put for the whole perſon: *Vatab.* the meſſage of the Apoſtles was welcome: and their feet are named, becauſe they trauailed preaching the Goſpell: *Par.* and thereby is alſo ſignified, that the Goſpel ſhould not be propagated by force & ſtrength, *ſed humili prædicatione*, but by a lowly and humble kind of preaching. 4. And their feete are ſaid to be beautifull, both in reſpect of the manner of their teaching, which was alluring & delighting, in reſpect of their ſweete exhortations, and holy life, *Tolet:* and the powerfull demonſtration of the truth by miracles, *Martyr:* but eſpecially in reſpect of the meſſage it ſelfe, which was the preaching of redemption by Chriſt.

5. But whereas the word vſed by the Prophet, *baſhar*, ſignifieth ſimply to declare, publiſh, or bring tidings: the Greeke word εὐαγγελίζομαι, ſignifieth of it ſelfe to *euangelize*, that is, to bring good tidings, ſo that the other word τὰ ἀγαθὰ, good things, may ſeeme to bee ſuperfluous; *Origen* anſweareth that one may *annuntiare bona*, bring tidings of good things, and yet not *bene*, well, as the heretikes which doe profeſſe the Trinitie, the Father, Sonne, and holy Ghoſt, but not ſincerely.

6. But this is ſomewhat curious, the Apoſtle doth expreſſe the Prophets word, which ſignifieth a bare meſſage, by the word *Euangel*, or *Euangelize*, more fully to ſet foorth the Prophets meaning: the good things, which the Goſpel bringeth tidings of, are the peace of conſcience, and the ſpirituall good things both in this life, as remiſſion of ſinnes, iuſtification, and in the next life, eternall.

Queſt. 21. Of theſe words, v. 16. *But they haue not all beleeued our report, &c.*

1. *Chryſoſtome* thinketh, this is an obiection made by the Iewes, that if the Apoſtles

were sent of God, how commeth it to passe, that all beleeue not their message, and so by this sayling in the message, they would except against their authoritie: But these words are not obiected in the person of the Iewes: they are the Apostles words: because he saith, *our report*, and he giueth a reason out of the Prophet, for *Esaias* saith: But the Apostle indeede preuenteth a cauill of the Iewes, or whosoeuer might obiect, that if they were sent with so great authoritie from God, how came it to passe, that all obeyed not their doctrine: he answereth, this need not seeme strange, because it was foretold long agoe by the Prophet: for although faith presupposeth hearing, yet hearing alwaies bringeth not faith; like as where there is iustification, there is vocation, but not contrariwise, doth iustification alwaies follow vpon vocation.

2. *They haue not all obeyed, &c.* this the Apostle calleth, obedience to the faith, Rom. 15. whereupon it is called also the law of faith, Rom. 3.27. because it requireth obedience, as the law doth, but not in the same manner: for the Law requireth obedience euen of those which are vnwilling, but giueth no strength to obey, and by that obedience it promiseth life and saluation: but the faith of the Gospel maketh vs willing, & giueth strength in some measure to obey, though not thereby to be iustified, *Mart.* this obedience of faith is twofold. 1. In willing, receiuing, and attending vnto the doctrine of faith, as it is said of Lydia, Act.16.14. 2. And this attentiue obedience in hearing and beleeuing, bringeth forth a practicall obedience in life, as S. Peter saith, 1.Epist.1.14. *As obedient children, not fashioning your selues to the former lusts of your ignorance: Gryneus.*

Quest. 22. Of the saying of the Prophet Isay, *Lord who hath beleeued, &c.* c.53. cited by the Apostle, v.16.

1. The Prophet hath not the word *Lord*, but the Septuagint, whom the Apostle followeth, doe insert it by way of explanation: for the Prophet in that place, turneth himselfe vnto God, complaining of the small number of those, which should receiue the preaching of the Gospel: and somewhat is omitted, which the Prophet hath: as to *whom is the arme of God reuealed?* which is to be vnderstood, *de interiori reuelatione*, of the inward effectuall reuelation, and operation of the spirit, called the arme of God: which is the secret cause, why all doe not receiue the Gospell: But it was not necessarie that the Apostle should repeate all these words, which the Prophet there hath, he onely taketh that which was for his purpose.

2. *Origen* obserueth, that where the Scripture vseth to aske the question, *who, &c.* sometimes *pro raro, aliquando pro nullo ponitur*, it is put for few, sometime for none at all: as Psal. 15. *Who shall rest in thy holy mountaine?* there it signifieth but few: and where the Apostle said v.6. *Who shall ascend into heauen, that is to bring Christ from thence*, there it signifieth none at all. But here it is taken the first way.

3. *Our report:* the Hebrew word signifieth, *hearing*, ἀκοὴ, which *Ambrose* and *Haymo*, take for the doctrine, which the Apostles heard and learned of God: as though the meaning should be this, who hath beleeued those things which we haue heard of thee: but *Chrysost.* better referreth it to that, which the Apostles preached, and others heard, *quis credidit sermonibus nostris*, who hath beleeued our sermons: so also *Beza*: the Syrian interpreter, *voci nostræ*, our voice.

4. But whereas the Apostle thus bringeth in the Prophet speaking, *for Isaias saith:* this is not so to be vnderstood, as though this were the cause of their vnbeleefe, because Isaias so foretold: *Tolet* here sheweth a double vse of this word (*enim*) sometime it sheweth *causam rei*, the cause of the thing, sometime onely a cause of the speach: as if we should say, this man hath committed murther, for the witnesses haue said it, this is not giuen as a reason of the thing, but of the saying; *Tolet annot.* 10. the better answer is, that this particle (*for*) doth not shew the cause, but the consequence: for, not because the Prophet so said, did they not beleeue: but because they beleeued not, the Prophet so foretold, *Mar.*

Quest. 23. *Whether all faith come by hearing.*

1. *Obiect.* Instance may be giuen in infants, and those which are deafe and dumble, how in them, can it be said faith commeth by hearing? *Ans.* The Apostle speaketh of the vsual and ordinarie meanes, which God vseth to beget faith in them which are of yeares, and of perfect sense: the reason is otherwise in those which are depriued of the benefit of hearing, either for want of yeares, or by some other meanes, not by their fault: God in this case is not tied to outward meanes, which he can aboundantly supply by the inward worke of his spirit.

Obiect.

Obiect. 2. Faith also is by miracles, and the Sacraments also helpe to confirme faith: therefore it is not by hearing onely.

Ans. The working of miracles is neuer separated from the word, so neither are the Sacraments ministred without the word, and therefore the one of these excludeth not the other: the preaching of the word is the principall meanes, which is but seconded by the other, *Faius.*

Obiect. 3. Faith commeth by hearing, then it will follow, that a man by hearing of himselfe may attaine vnto faith; and yet we see that many which heard the Apostles preach, were not conuerted to the faith.

Answ. The Apostle speaketh of the outward ministerie of the word, as it is ioyned with the inward operation of the spirit: *ex auditu est preparatiue, ex Deo effectiue*, it is by way of preparation by hearing, but effectually from God, *Gerrhan*: and here the Apostle speaketh of the hearing of the word among the faithfull, in whome the grace of God worketh inwardly together with the outward voice: *Paulus Burgensis* here *addition.* 1. confuteth at large their opinion, which affirme, that *fides est acquisita*, that faith is altogether procured outwardly, *sine infusione*, without the inward infusion of grace: and hee well sheweth out of *Thomas*, that two things are required vnto faith, first the propounding of such things, as are to bee beleeued, then the assent thereunto: and two things make this assent, the outward *persuasion*, by the preaching of the word, and the inward and supernaturall *operation* of the spirit.

Obiect. 4. S. Paul was instructed by reuelation from Christ, therefore all faith commeth not by hearing.

Ans. The Apostle speaketh here of the ordinarie meanes, whereby faith is engendered, not confining or limiting the spirit of God, but that by extraordinarie meanes, yea without any meanes at all, faith may be wrought.

Obiect. 5. If faith commeth by hearing, then it sufficeth to heare, without any sifting or examining of that which we here.

Ans. 1. Faith commeth not by hearing of euery word, but the word of God: and that is the word of God, not which Christ onely preached, but which the Apostles also receiued from him, and which now is preached in the Church from the mouth of the Apostles, as *Origen* here noteth. 2. And the word must be receiued without any curious inquisition; for there are two kind of examinations, one is according to the iudgement of the sensuall and carnall man, and so the word must be examined, as the Scribes and Pharisies thus examined the doctrine of Christ according to their owne blind vnderstanding, and so reiected it: there is an examination according to the spirit, as the brethren of Berea examined the Apostles preachings according to the Scriptures, Act. 17. 11. and of this kind of examination speaketh S. Paul, 1. Thess. 5. 21. *Trie all things, and keepe that which is good.*

Quest. 24. *Whether the Apostle meane the Iewes or Gentiles:*
Haue they not heard, v. 18.

1. Some thinke that the Apostle goeth about to proue that the Iewes had heard the Gospel; if the remote parts of the world haue heard, much more the Iewes: *Chrysostome*, so also *Haymo:* and he giueth this reason, because Ierusalem was situate in the middes of the earth, Ephes. 5. 5. *This is Ierusalem, I haue set her in the middes of the nations, that are round about her:* and he giueth fowre reasons thereof, wherefore Ierusalem was in the middest of the earth. 1. Because Israel onely had the true knowledge of God, that other nations by them also might be prouoked to the true worshippe. 2. And if they did keepe the lawe of God, that they might be had in honour of all nations, as in Dauid and Salomons time. 3. If they breake the lawe of God, that they might bee afflicted on euery side, as they were. 4. And because Christ was to be borne of that nation, that the fame of his doctrine, and miracles might be the more easily dispersed abroad: to this effect *Haymo:* so also *Pet. Martyr, Gryneus, Beza, Iunius*, doe vnderstand this to be spoken of the Iewes, but not in the same manner: *Martyr* thinketh, that it is a direct proofe, that the Iewes had heard the Gospel, least they should excuse themselues that they had not heard: *Gryneus* thinketh the obiection to be framed thus, seeing faith commeth by hearing, the Iewes not hauing faith, may seeme not to haue heard. *Beza* doth inferre an other sense, as though the Iewes should obiect thus: you say that the Gentiles are called to the knowledge of God, and so haue heard: why haue not the Iewes heard also? and so the Apostle by way of concession,

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should graunt that not onely they, but all the world hath heard beside: *Iunius* doth thus gather the obiection, that the Iewes beeing charged, that they beleeued not the Gospel, might bee somewhat excused, because they had not heard: But this had beene a superfluous obiection, to doubt whether the Iewes had heard or not of Christ, seeing all Christs miracles were wrought among them, there he was borne, liued, suffered, died, and rose againe: there the Gospel was first preached by the Apostles: so that no doubt could be made thereof.

2. Wherefore it is rather vnderstood of the Gentiles; and it is a proofe that the Gospell was preached vnto them, by a propheticall testimonie of the Psalme: thus *Caluin, Hyperius, Faius, Tolet.*

3. Or rather it may indifferently be vnderstood both of the Gentiles and Iewes, that none of them could plead ignorance, seeing that in some sort the Gospel of Christ, had bin notified to all the world: *Pareus.*

Quest. 25. Whether that place of the 19. Psalme, *Their sound went through all the earth*, be rightly cited by the Apostle.

1. Concerning the words: the *Septuagint*, whom S. Paul followeth, hath an other word, then is in the Hebrew text, which saith *cauam*, their line is gone through the earth: the *Septuagint* read, their φθογγος, *sound*: keeping the sense, though not the word: to make it answer vnto the next words following, *And their words vnto the ende of the world*: and the Apostle retaineth that word *sound*, hauing respect vnto the present accomplishment of that prophesie, in the preaching of the Gospel by the Apostles to al the world: which was indeed a line and rule of faith vnto all: *Osiand.*

2. But a greater question is about the sense of that place, Psal. 19.4. where the Prophet Dauid seemeth directly to speake of the heauens, how they doe set forth the glorie of God, in such euident sort, that as with a loud voice they proclaime the same to all the world: for the answer vnto this doubt there are diuerse interpretations.

1. Some make the sense of that place allegorically, by the heauens vnderstanding the Apostles, by the Sunne, Christ; and so they will haue the Apostles and their preaching vnderstood by an Allegorie: thus *Augustine* and some others of the Fathers, and *Pet. Martyr* consenteth with them: But we are not to flee vnto allegories where the litterall sense will serue: and it is euident that the Prophet in that place litterally speaketh of the materiall heauens.

2. Some other thinke that the Apostle alludeth onely vnto that place, he citeth it not as a testimonie: *Martyr, Pareus*, refuse not this interpretation, though they insist not vpon it: and *Origen* hath the like obseruation, vpon the 6. to the Romanes, *obseruanda est consuetudo Apostoli, &c.* the custome of the Apostle must be obserued, that not alwaies when he assumeth any thing out of the Scriptures, he assumeth the whole text, as it lyeth, &c. But if the Apostle had onely alluded vnto that place, it had beene no sufficient proofe of the matter in hand.

3. Some thinke that the Prophet in that place speaketh indeed of the materiall heauens, and the Apostle in the same sense alleadgeth the Prophet, that it should not seem so strange a thing for the Gentiles to haue the Gospel preached vnto them, seeing that from the beginning he spake vnto them by the knowledge of his creatures: *Caluin, Hyperius, Faius*: But then this allegation had been impertinent: for the Apostle speaketh of that hearing, which begetteth faith, *faith commeth by hearing*: and then it followeth, *haue they not heard*: and this knowledge which commeth by the creatures, is rather by seeing then hearing.

4. *Iunius parall.* 18. thinketh, that although the Prophet in that place doe litterally speak of the heauens, yet there is a secret comparison implied, that if the line of the heauens doe runne ouer all the world, much more the voice of the Gospel, whereby the glorie of God is more liuely set forth: and that Saint Paul, the best interpreter of Scripture, openeth and vnfoldeth that comparison here insinuated.

5. But there is no inconuenience, if we affirme, that the Prophet there litterally & historically speaketh of the heauens, and prophetically of the Apostles: not that one place of Scripture admitteth diuerse senses, as *Tolet annot.* 11. but in beeing admitted, that the Scripture hath one whole sense, yet there may be a diuerse application, one sense including an other: As the sense of this place, hath an historicall relation to the heauens, and yet it con-

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containeth a propheticall prediction of the preaching of the Apoſtles through the world: *Pareus dub.* 12.

Queſt. 26. *Whether the Goſpel were preached to all the world in the Apoſtles time.*

1. Some are of opinion, that the Goſpel was not preached by the Apoſtles, nor in the Apoſtles times to all the world: *Origen* he vrgeth this reaſon, *hom.* 28. in *Matth.* becauſe many barbarous nations in his time had not heard of the Goſpell: as the *Æthiopians, Germaines, Sarmatians, Dacians, Scythians,* and ſo his opinion is, that *prope conſummationem ſeculi, &c.* neere to the end of the world, the Goſpel ſhall be preached to all the word, which was not preached before: of the ſame mind is *Auguſtine, epiſtol.* 80. *ad Heſychium,* that there were many nations in Africa, to whom the Goſpel was neuer preached, as was eaſie to learne by thoſe captiues which were brought from thence: ſo alſo *Anſelme,* likewiſe *Caietan* gineth inſtance of thoſe nations among the Indies, which haue been conuerted by the Spanyards to the Chriſtian faith: whoſe countries were not knowne in the world before: in c. 24. Mat. the ſame inſtance is vrged by *Pererius diſput.* 4. *Rhemiſt. Matth.* 24. *ſect.* 4. in the ſame opinion is *Bellarmine,* that the Goſpel is not yet preached to the whole world, but ſhall be before the comming of Chriſt, *de Roman. Pontif. lib.* 3. *c.* 4.

Contra. 1. It is certaine, that ſo many nations were not ignorant of the Goſpel in *Origens* time, for the *Britaines* were conuerted to the faith in the Apoſtles time by *Simon Zelotes,* as *Nicephorus* ſaith, and afterward, preachers were ſent in King *Lucius* daies from *Eluetherius* Biſhop of Rome, to confirme the Chriſtian faith, before *Origens* time; and not long after there was at the Councell of Nice, Biſhops from Scythia and Perſia, which ſhew, that they had before that receiued the Chriſtian faith. 2. Many countries might haue receiued the Goſpel before, which in continuance of time might bee obſcured, and diſcontinued: as who knoweth whether they of India heard not of the Goſpell before? for it is held that *Thomas* preached vnto them, which they acknowledge to this day, whereupon he commonly is called *Thomas* of *Ine:* the ſeruice which the Spanyards haue done, was to bring them in obedience to the Biſhop of Rome, and to corrupt them with Pſeudochriſtianiſme: As *Auguſtine* was ſent into England, who firſt brought them vnder the iuriſdiction of Rome, but the Chriſtian faith they had receiued long before, but then much decaied, and in many places aboliſhed. 3. And further we may anſwer with *Pet. Martyr,* that where *Auguſtine* with others of that time ſpeake of ſo many nations, to the which the Goſpel had not beene preached, the Goſpel was not *publice receptum & creditum,* publikely receiued and beleeued, by the authoritie of the Magiſtrate: for during the ſpace of 300. yeares after Chriſt, there were few Chriſtian Magiſtrates.

4. And whereas that place is obiected, Mat. 24. 14. *The Goſpell of the kingdome ſhall be preached to all the world, &c. then ſhall the end come: Chryſoſtome, Euthymius, Theophylact, Hilarie,* vpon that place doe vnderſtand that conſummation of the ouerthrow and deſtruction of Ieruſalem, before which time the Goſpel ſhould be preached to all the world. See this argument further anſwered, *Synopſ. Papiſ. Centur.* 5. *err.* 31.

2. An other opinion is, and the more probable, that the Goſpel was preached in the Apoſtles time to all the world: as *Chryſoſtome, Hierome, Euthymius, Theophylact, Ambroſe, Hilarie, Lyranus, Haymo,* doe affirme: and of our new writers, *Martyr, Oſander, Pareus,* with others; whoſe arguments are theſe.

1. *Theophylact,* and *Oecumenius* vpon this place, thus inſerre, *terrarum orbis hos audiuit, &c.* the whole world did heare them, that is the Apoſtles: as here the Apoſtle ſaith, *their ſound went through the earth.*

2. *Chryſoſtome* vſeth this reaſon, that if Saint Paul onely preached the Goſpell from Ieruſalem to Illiricum, and ſo to Spaine, as he himſelfe teſtifieth, cap. 15. v. 19. 24. it is very like that all the Apoſtles beeing diſperſed, might, and did preach the Goſpel to the known parts of the world.

3. *Hilarie* vpon that place, Mat. 24. 14. cited before, ſheweth that before the ouerthrow of Ieruſalem by the Romans, the Goſpel was preached in the vniuerſall world.

4. *Haymo* and *Lyranus* vrge that commiſſion giuen by Chriſt vnto his Apoſtles, Act. 1. *Ye ſhall bee my witneſſes in Ieruſalem, Iudea, Samaria, and to the ends of the earth, &c.* and this is ſo much the more probable, becauſe Ieruſalem was ſituate in the middeſt of the earth, from whence the Apoſtles were diſperſed, *in quatuor mundi climata,* into the fowre quarters

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of the world.

5. *Pet. Martyr* and *Pererius* shew by particular induction, in what seuerall countries the Apostles preached, out of *Dorotheus, Eusebius, Hierome, Isidore*: S. *Peter* preached in Iudea, Antioch, Galatia, Cappadocia, Pontus: S. *Paul* from Ierusalem round about to Illyricum, at Rome, and in Spaine; S. *Iames* the sonne of *Zebede* in Iudea, and Spaine; S. *Iohn* in Iudea, and *Asia minor*: S. *Andrewe* in Scythia, Epirus, Thracia, Achaia; the other *Iames* in Ierusalem: S. *Phillip* in Scythia, and Phrygia; S. *Bartholomew* in the neater Iodia, and Armenia the greater; S. *Matthew* in Ethiopia; S. *Thomas* among the Parthians, Medes, Persians, Hyrcanians, Indians; *Simon* in Mesopotamia; *Iude* in Egypt: *Matthias* in the inward parts of Ethiopia: *Barnabas* together with *Paul* in Syria, Cyprus, and many regions of Asia, and Europe.

6. Adde hereunto the euident testimonies of Saint Paul, Coloss. 1. 6. *The Gospell is come vnto you, as it is vnto all the world:* and v. 23. *The Gospell hath beene preached to euery creature, which is vnder heauen:* vpon these reasons and testimonies it appeareth, that the Gospell was preached in the Apostles time to all the world.

But here diuerse answers are framed to these reasons.

1. *Augustine* thinketh, that where the Apostle saith, the *Gospell hath been preached, &c.* the *preterperfectense* is vsed for the future: that is, it shall be preached: so the *ordinarie glosse, locutus est preteritiue*, he speaketh in the time past for the certaintie of the Prophesie.

3. But *Thomas* taking this to bee an insufficient answer, as indeed it is: for the Apostle prooueth by this testimonie, that all had heard alreadie, not that they should heare: therefore he vseth here a distinction: the Gospell may be said to be preached to the whole world, three kind of waies; either so to be preached, as the faith should be planted, and Churches founded: or so as it might come to the knowledge of euery one in particular: or the fame onely of the Gospel might be dispersed ouer all the world: the last of these onely he thinketh was done in the Apostles time, the first, not till afterward: the third way is not necessarie at all to be performed: But there was more then a fame onely of the Gospel spread abroad in the world in the Apostles time: for the Apostle speaketh of such a kind of hearing, as had beene able to beget faith, *faith commeth by hearing*: but a fame onely is not sufficient.

3. *Faius* thinketh the whole earth is named, because the Gospel was preached to the two great families of the world, the Iewes and Gentiles.

4. *Tolet* thinketh that the world is named by a figure, for the greater part of the world: as it is said Act. 2. 5. *There were men dwelling at Ierusalem of euery nation vnder heauen*: But neither of these answers doe satisfie, because the ends of the earth are named: and seeing that place of the Psalme is historically vnderstood of the heauens, which are patent and open to euery part of the earth, it beeing prophetically applyed to the preaching of the Apostles, must haue as large a sense.

Therefore I insist vpon the latter opinion, as the better grounded, that in the Apostles time, the Gospel was preached to all the world: but because there are many nations nowe found in India, and in other places, which seeme neuer to haue heard of the Gospell, here certen cautions are to be admitted.

1. The word οἰκουμένη, *tebel*, signifieth the habitable world: many countries may be inhabited now, and in great likelyhood are, which were desolate then, and after occupied: *Parens.*

2. *Ambrose* in his Commentarie here saith, *Vbi praesentia hominis praedicantis deficit, eo Euangelij sonus & fama peruenit*, where the presence of a Preacher was wanting, thither the sound and fame of the Gospel might come, as the fame of the wonders, which were done in in Egypt, came vnto the knowledge of other nations, as Rahab confesseth to the spies, Iosh. 2.

3. Adde hereunto *Hieromes* coniecture vpon the 24. of Matthew, who thinketh that in his time, there was not any nation, *quæ ignorauit nomen Christi*, which was ignorant of the name of Christ; and if there were any nation, which had not a Preacher of the Gospell, yet *ex vicinis gentibus opinionem fidei, &c.* yet it could not choose but haue some opinion of the faith from the next and neere nations: the like conceit hath *Caietan* in his Commentarie, by the ends of the world, vnderstanding *externa regionis*, the extreame parts of the region, from whence the inward parts might receiue the preaching of the Gospel.

4. *Lyranus*

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4. *Lyranus* addeth further, that though not by the Apoſtles themſelues, yet by their diſciples, while the Apoſtles were yet liuing, the Goſpel was preached, as by S. *Sauinian* and thoſe which came with him, in Fraunce, and to the vtmoſt coaſts of the Ocean: and ſo in other places of the world, other diſciples ſent by the Apoſtles might preach, whether they themſelues in perſon came not.

5. *Pet. Martyr* alſo hath this caution, that whereas the Fathers and auncient writers doe ſpeake of diuerſe nations called to the knowledge of Chriſt: their meaning is, that then the faith in ſuch nations, was receiued publikely *ex magiſtratuum inſtituto*, by the authoritie of the Magiſtrate, which was not ſeene in the Apoſtles times: when as the Magiſtrates were enemies to the Chriſtian faith.

6. Adde hereunto that many nations, which then had the Goſpel preached vnto them, for their vnthankefulneſſe were depriued of that benefit, and ſo fell to Pagan idolatrie againe: as here in England after the Chriſtened Brittans ſucceeded the heatheniſh and idolatrous Saxons: Now all theſe cautels beeing laid together, it may ſafely be affirmed, that the Goſpel of Chriſt was preached to the whole world in the Apoſtles time: ſo that the Lord ſhall not need to ſend new Embaſſadours and Apoſtles, as before, to preach the Goſpell to the world: and yet we denie not, but that toward the comming of Chriſt the knowledge of the Goſpel ſhall be reuiued, and be more plentifull, then many years before, by the induſtrie of faithfull and zealous paſtors, which ſhall beate downe the ſuperſtitious idolatrie of the new Romaniſts, as the Apoſtles did the heatheniſh idolatrie of the old Romaniſts: which thing we haue ſeene fulfilled in this age, beginning at the firſt preaching of Luther vnto this time.

7. And thus I conclude this point with that excellent obſeruation of *Chryſoſtome*, that the Goſpel of Chriſt was ſpeedily publiſhed to the whole world, in the ſpace of 20. or 30. years: which cannot be ſaid of any other ſect or hereſie whatſoeue, that it ſhould in ſo ſhort a time goe ouer the world: But whereas the *Mahumetan* profeſſion may be here obiected, that it diſperſed it ſelfe into many places in a ſhort time: *Pet. Martyr* maketh this anſwer: that they build vpon a foundation laid before, for they acknowledge God the creator of heauen and earth: they beleeue the immortalitie of the ſoule, and the reſurrection of the bodie: and the errors which they hold, they either receiue from the Iewes, or they are a relique of the Arrians, as in that they affirme Chriſt to be a great Prophet, yet a creature: and this may be the reaſon, of the eaſie proceeding and firſt encreaſing of this ſect; whereas the Goſpel which the Apoſtles preached was altogether contrarie to the profeſſion of the Heathen in euery point: But I thinke it may better be anſwered that neither the Mahumetan, nor Popiſh ſect, nor any other, was euer ſo generally receiued, as the Goſpel preached by the Apoſtles, nor yet in ſo ſhort time: for Mahomets religion was diuerſe hundred yeares in hatching, before it attained vnto that rule and dominion, which now it hath: it is now about a thouſand yeares, ſince the firſt beginning thereof.

The Goſpel publiſhed to the world within the ſpace of 20. or 30. yeares.

Queſt. 28. *How God prouoked the Iewes to enuie by the Gentiles, v.19.*

1. Where the Apoſtle ſaith, *I demaund, did not Iſrael know, &c.* Concerning the occaſion of theſe words, 1. *Chryſoſtome* thinketh this is an other proofe, that the Iewes were not ignorant of the preaching of the Goſpell, by their emulation and enuie conceiued againſt the Gentiles: ſo he applyeth both the former interrogation, *haue they not heard*, and this, to the Iewes: ſo alſo *Martyr:* likewiſe *Beza*, *Grynæus*, and *Iunius lib. 2. paral. 19.* ſupplying here the word (*God:*) *hath not Iſrael knowne God*, doe make this another obiection touching the Iewes: that though they haue heard of the Goſpel, yet they might be ignorant of God, that ſent preachers vnto them, and ſo by their ignorance might be excuſed: But there was no doubt at all to be made, whether Iſrael knew God, beeing the knowne worſhippers of God. 2. *Tolet* thinketh that all this which followeth is a continued proofe of the calling of the Gentiles. 3. But I preferre *Origens* expoſition, that S. Paul ſpake before of the Gentiles, and now of the Iewes: ſhewing that they were inexcuſable, and this thing, which is asked, whether they knew, is the preaching of the Goſpel, and conſequently the vocation of the Gentiles, which they could not be ignorant of, as S. Paul prooueth by the contrarie effects before prophecied, of their emulation and enuie againſt the Gentiles: thus *Haymo*, *Oſiander*, *Parens*, *Piſcator*, *Faius*.

2. *Did not Israel know, &c.* The answer is here affirmatiue, yes, they did know: how then saith the Apostle, 1.Cor.2.8. *If they had knowne, they would not haue crucified the Lord of glory:* we must answer here by a distinction, that they had a literall and superficiall knowledge, but they knew not this mysterie in truth: it was not *vera & salutaris cognitio*, a true and sauing knowledge.

3. *I will prouoke you to enuie, &c.* Not that God is properly the author of enuie and hatred: but thus to be vnderstood. 1. *Occasionaliter*, by way of occasion: because God conferred his benefits vpon the Gentiles, which angred the Iewes, as Act. 13.44. the Iewes were full of enuie, when they saw the Gentiles to follow the Apostles, *Haymo.* 2. God is the author of this enuie, *per accidens*, accidentally: as the light of the Sunne delighteth sound and perfit eyes, but it offendeth the weake and dimme sight: so the light of the Gospel offendeth the blind and peruerse heart, *Gryneus.* 3. And the Lord is the author of this enuie and emulation, as it is a punishment, *Mart.* as the Lord saith in the same place, Deut. 32. 21. *They haue mooued mee to iealousie with that which is not God, and therefore I will moone them to iealousie with those which are no people.* 4. And in respect of the ende it is of God, that the Iewes by this emulation may in the end be prouoked to beleeue in Christ: like as a mother to bridle the insolencie and wantonnes of the child, wil seeme to cast him off and adopt a stranger, that the child may haue more grace, *Chrysost.* or the mother will giue the childs meat to the dogges, which he playeth with, that he may learne to make more of it, *Osiander.*

4. But it will be here obiected, that Moses in that place speaketh of the idolatrie of the people, for the which the Lord would cast them off: but at Christs comming they were not idolaters: *M. Caluin* answereth that although they committed not visible idolatrie, yet they were guiltie of a greater sinne, in that they refused the Lord of life. 2. And wheras the Iewes worshipped God with externall rites and sacrifices, after their tearme and date was out, and added many superstitious rites of their owne: herein they were idolaters: for as well an idole may be set vp in the mind, as in a sensible image of woode or stone, *Mart.*

5. The Gentiles are said not to be a nation. 1. Not onely in the opinion of the Iewes, which counted them as no people in respect of themselues: for euen our Blessed Sauiour calleth them dogs, Matth. 15.26. *It is not good to take the childrens bread, and giue it vnto dogs.* 2. Nor yet need we excuse this tearme with *Origen*, that they are called *no nation*, because the beleeuing Gentiles were not *vna gens*, one nation, but a nation of nations. 3. But they are so called, because the Gentiles while they were strangers from God, as they counted the true God for none, so the Lord held them as no people, beeing without the knowledge and worship of God.

6. So here the Iewes are charged with a treble fault: 1. Enuie and emulation. 2. Then contempt, they held the Gentiles to be vile, and as no people. 3. They conceiued anger and wrath against them, *Gorrhan.*

Quest. 29. Of these words, *Isaias is bold, &c. v.* 20.

1. Whereas the Apostle before sunderly had alleadged Scripture to proue the vocation of the Gentiles, by the preaching of the Gospel vnto them, and the reiection of the Iewes: this testimonie which now he citeth is *bipartinum*, twofold: the former part sheweth the vocation of the Gentiles, the other the obstinacie of the Iewes and thereupon their reiection.

2. Isaias is said to be bold: that is, as M. *Caluin* following *Chrysostome*, he doth *aperte loqui*, speake openly, not couertly: but rather, he speaketh confidently, not fearing the persecutors which were set before him, as *Origen* according to that saying of S. Stephen, Act. 7.52. *Which of the Prophets haue not your fathers persecuted, &c. which shewed before of the comming of the Iust.*

3. Some doe more particularly referre it to that kind of death, which Isay was put vnto, in beeing cut a sunder with a saw, *Haymo, gloss. ordinar. Gorrhan*, but we need not descend to that particular: *Origen* here further obserueth well, that it was not with the Prophets as some thinke, *nesciebant quid dixerunt*, that they knewe not what they said, but spake as men beside themselues: for Isay here vnderstood what he said, and knew what trouble would arise vpon this so euident a prophesie of the vocation of the Gentiles: yet he will not hold his peace.

4. But touching the allegation of these words, some small difference there is; Saint Paul

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5. Paul neither exactly followeth the Hebrew text, nor yet the Septuagint, as *Eraſmus* obſerueth, and as may appeare vnto him that will compare them together: but he taketh the ſenſe: 1. The order is ſomewhat inuerted, for Iſay.65.1. the firſt part of the ſentence, *I was found of them that ſought me not*, is there the latter: and the latter here, *I was made manifeſt to them that asked not after me*, is there the firſt. 2. The word in the Hebrewe which S. Paul tranſlateth, *I was made* ἐμφανὴς, *manifeſt*, is there *nidraſhti*, not, *I was ſought for of them that asked not after me*: for how can that bē: but *I cauſed them to ſeeke me*, as *Beza* and *Pagnine* obſerue.

Queſt. 30. Of theſe words, *All the day haue I ſtretched forth my hands, &c. v.21.*

1. Concerning the reading of theſe words. 1. The Greeke prepoſition πρὸς, may as well here ſignifie, *againſt*, as *Beza* and *Eraſmus*, as *vnto*: for this is ſpoken indeede not *for* or *vnto*, but *againſt* Iſrael. 2. The word ἀπειθοῦντα, the Latine tranſlator interpreteth, *incredulous* or *not beleeuing*: rather, *diſobedient* and *immorigerous*, *Beza*: *contentious*, as the Syrian interpreter: for the Hebrew word is *ſorer*, which ſignifieth the rebellious, Pſal.68.6. 3. The other word ἀντιλέγοντα, *gainſaying*, as *Origen* obſerueth, the Septuagint haue, and not the Hebrew: *Caluin* thinketh that the Apoſtle expreſſeth the Hebrew word (*ſorer*) by theſe two, *rebellious*, and *gainſaying*: ſo alſo *Beza*: But *Iunius parall.* 19. thinketh rather, that the Apoſtle doth συντόμως, *compendiouſly*, in one word expreſſe the Prophets meaning, which is ſet forth in many words in that place, Iſa.65.3. *a rebellious people, which walketh a way that is not good after their owne imaginations, a people that prouoke me euer to my face, &c.* all this the Apoſtle comprehendeth in theſe two words, *rebellious*, and *gainſaying*.

2. By *all the day*. 1. *Origen* vnderſtandeth litterally the day, wherein Chriſt did hang vpon the croſſe, &c. and ſo a part is taken for the whole, *gloſſ. ordinar.* but then it ſhould not haue beene ſaid, *all the day*. 2. *Haymo* interpreteth it to be the whole time *Dominicæ predicationis*, of the Lords preaching, vnto his paſſion. 3. But *Oecumenius* better taketh it for all that time, which went before, ſince they came out of Egypt: ſo alſo *Grynæus* with M. *Caluin* and others vnderſtand, all that time, ſince the Lord beganne to take ſpeciall care of this people: and thus the Prophets vſe to ſpeake, as Ierem.7.13. *I roſe vp early to ſpeake vnto you, &c. but ye would not heare: toto tempore legis Moſaicæ*, all the time of the law of Moſes, *Lyran.*

3. *I ſtretched out my hands*. 1. Not vpon the croſſe, as *Origen* and *Ambroſe*, for Chriſt ſaid before he ſuffred, that he would haue gathered them together, as the henne her chickens, but they would not, *Martyr.* 2. Neither is thereby only ſignified the miracles which Chriſt ſhewed, and the benefits beſtowed vpon them, as *Haymo*: and as *Gorrhan* by extending the left hand, ſignifieth their protecting from euill, and by the right hand the collation of benefits. 3. But hereby we vnderſtand generally all thoſe meanes, which the Lord vſed, not only by his benefits, but by his threatnings, promiſes, preaching of his word, whereby hee would haue called them to repentance, *Parem.*

4. Yet they were ſtill a rebellious, and gainſaying people: rebellious in heart, and gainſaying in their mouth: contrarie to thoſe two ſpeciall works of grace before ſpoken of, the beleefe of the heart, and the confeſſion of the mouth, *Pelican*: ſo here three ſinnes are ſet forth in the people: their *ingratitude*, that regarded not Gods mercie in calling them; their *incredulitie* in their *rebellion*, obſtinacie in gainſaying: three vertues alſo are deſcribed in the ſeruants of God the Prophets; their patience *in ſuffering*, ſignified by the ſtretching out of their hands; their *perſeuerance*, all the day; the cauſe for the which they ſuffered, *againſt a rebellious, and gainſaying people.*

4. Places of Doctrine.

1. Doct. *A good intention maketh not a good action.*

v.1. *They haue the zeale of God, but not according to knowledge*: Hence it is euident, that to make a good action it is not ſufficient to haue a kind of zeale and good intention: for then the Iewes had beene excuſed for putting Chriſt to death, which they did of a blind zeale: and here the Apoſtle confeſſeth that they had zeale, but it was not according to knowledge, and therefore it was a falſe and erroneous zeale; ſuch as they were ruled with, that ſhould thinke they did God ſeruice in killing his ſeruants, Ioh.16.2.

Doct. 2. *Of the kinds of prayer.*

v. 1. *My hearts desire:* There is *oratio mentalis, vocalis*, a mentall and vocall prayer, the one onely in the mind, the other vttered by the voice: of the first our Sauiour speaketh, Matth. 6. 6. *When thou prayest, enter into thy chamber:* of the other v. 9. *after this manner pray yee:* And Saint Paul sheweth them both in this place, *that his hearts desire was, &c.* he prayeth both with his heart and voice: and the praier of the heart is the more principall.

Doct. 3. *How to discerne true loue and friendship.*

v. 2. *That they may be saued, &c.* Herein Saint Pauls true affection appeared toward his countrie men the Iewes, in wishing their saluation: whatsoeuer one freind wisheth vnto an other beside this, it is nothing: hence it is that Saint Paul in all his Epistles beginneth his salutation with *grace* and *peace:* this was Abrahams commendation, that he had a care to instruct his familie, children, and seruants in the waies of God, Gen. 18. 18.

Doct. 4. *Of the consent betweene the law and the Gospel.*

v. 4. *Christ is the end of the law:* So then herein both the law and the Gospell agree, that both of them doe ayme at Christ: the law looketh vnto him as the end, and the Gospel also requireth obedience to the law: but Christ is couertly insinuated in the lawe, but openly shewed in the Gospel: the law leadeth indirectly vnto faith, and the Gospel as it were indirectly pointeth at the lawe: requiring the obedience thereof, not as a cause, but as a fruit, testimonie, and consequent of iustification: and so that is fulfilled, which S. Paul saith, Rom. 3. 31. *doe we then make the lawe of none effect through faith? God forbid, yea we establish the lawe.*

Doct. 5. *Of the difference betweene the law and the Gospel.*

v. 5. *He that doth these things, shall liue thereby, &c.* Hence may be gathered three differences betweene the law, and the Gospel. 1. The law commandeth things impossible, and not in mans power, as in euery point to keep and fulfill the law: the Gospel onely requireth faith and beleefe. 2. The law worketh terrour and perplexitie of conscience, breeding doubts and questions in the mind, who shall ascend to heauen to bring vs thither, who shall descend to hell, to keep vs from thence: But the Gospell bringeth comfort and peace of conscience, and assurance of saluation. 3. The righteousnes of the law is grounded vpon the law of Moses, but the iustice of faith vpon the Gospel, *this is the word of faith*, v. 8.

Doct. 6. *Of the diuerse kinds of calling and sending to preach.*

v. 18. *How shall they preach, vnlesse they be sent, &c.* Though the Apostle doe here especially speake of the extraordinarie calling, such as was this of the Apostles, yet it is true of the ordinarie calling of preachers, that none must take vpon them to preach, vnlesse they be sent of God: which is either immediately, as the Prophets were so called of God in the old Testament, or mediately by the authority of the Church, or by them to whom it is committed: which kind of mediate calling is not in euery Church the same in respect of some circumstances, which are left to the libertie of the Church, *Parens:* but yet the same end must be propounded, which is the edifying of the Church, and none ought to be sent, which are not meete: for such are not sent of God, but runne vncalled, and vnsent, and are intruders: But no man, as the Apostle saith, ought to take this honour vpon him, but he that is called of God, Heb. 5. 4.

Here I cannot omit that obseruation of *Faius*: who thinketh the sending of Ionas to haue beene ordinarie, from the companie of the Prophets: and of the Apostles by Christ, excepting Paul: whereas for the former the text saith, that Ionas fled from the presence of the Lord, that called him: and who were called extraordinarily if the Apostles were not, both in respect of the caller, which was Christ God in the flesh, and of their extraordinarie and miraculous gifts.

Now the ordinarie calling is in a Church alreadie setled and constituted, the extraordinarie, when a Church is to be setled: and it is of two sorts: either when there is no Church at all, as the Apostles were sent vnto the Gentiles, who were altogether straungers from God: or when the Church is wholly corrupted with false doctrine and corrupt manners: as the Prophets were raised vp in Israel, when they were fallen to idolatrie: and now

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in this last age, when Christians vnder Antichrist were become Idolaters, God hath stirred vp many zealous preachers, as *Hus, Hierome, Luther, Caluin*, with other excellent instruments.

Doct. 7. *Of the peace which the Gospel bringeth.*

v. 15. *How beautifull are the feete of them, which bring glad tidings of peace?* Whereas without Christ God was offended with the world, and there was no peace, but the earth was full of tribulation, 2. Chron. 15. 4. God by Christ reconciled the world to himselfe, and sent peace, according to the song of the Angels at the birth of Christ: *glorie to God in heauen, and in the earth peace:* which peace is threefold: first toward God, in the assurance of the remission of sinnes, Rom. 5. 1. peace of conscience, in that sinne hath no more power ouer vs to perplex and and trouble our minds: and peace with our brethren: of these two our Sauiour speaketh, Matth. 9. 57. *Haue salt in your selues, haue peace one with an other:* But whereas Christ saith he came not to send peace, but debate, Luke. 12. 51. that is to be vnderstood of the peace of the world, which hateth the light, and with it the children of light can haue no peace.

5. Places of controuersie.

Controv. 1. *Against inherent iustice.*

v. 3. *They beeing ignorant of the righteousnesse of God, &c.* Stapleton Antidot. p. 601. contendeth, this place to be vnderstood of inherent, not of iustice imputed: for that which is imputed (saith he) is not giuen, neither receiueth he any iustice, to whom it is imputed onely, but remaineth still wicked in himselfe.

Contra. 1. The righteousnesse, which is inherent in a man, is the righteousnes of works, which the Apostle calleth their owne righteousnesse, but the righteousnesse of God, is not the righteousnesse of workes, but that which is of faith: as the Apostle sheweth, v. 6. there he calleth that the righteousnesse of faith, which here he nameth the righteousnes of God, but this is no other then righteousnesse imputed: now faith is imputed for righteousnesse without workes, Rom. 4. 5, 6. thus then the argument is framed: the righteousnes of God is the righteousnes of faith: this is prooued, both out of this place, v. 4. and c. 3. 22. *the righteousnesse of God by faith:* but the righteousnesse of faith is by imputation, c. 4. 5. 6. therefore the righteousnes of God, is righteousnes imputed.

2. The iustice is not onely giuen, which is actually conferred, but that also which is accounted and imputed: as the debt which is freely pardoned is as fully discharged, as if the debt were paied: and they which are iustified by righteousnesse imputed, remaine not wicked, because they are counted righteous in Christ, beeing iustified by faith: and are sanctified in some measure, and so are regenerate, and become new, beeing mortified vnto sinne: by which their mortification and dying vnto sinne, they are not iustified before God, but onely by faith in Christ.

Controv. 2. *Against the workes of preparation, which are done without faith.*

v. 4. *Christ is the ende of the law:* Here *Chrysostome* well noteth that if Christ be the end of the law, it followeth, that, *qui Christum non habet, etsi legis iustitiam habere videatur, eam tamen non habeat*, he which hath not Christ, though he seeme to haue the righteousnesse of the law, yet he hath it not, &c. without Christ then, and faith in him, there is no true righteousnesse before God: for without faith it is impossible to please God, Heb. 11. 6. what is become then of the Popish workes of preparation, which should goe before iustification? as though a man hauing not faith, yet by his workes might prepare and make himselfe fit for iustification following: for all such workes, which come before faith, and so are not sanctified in Christ, as before God no better then sinnes.

Controv. 3. *That it is impossible for any in this life to keepe the lawe.*

v. 5. *The man that doth these things shall liue thereby:* 1. Hence it is euident, that no man can performe the law in euerie point: for the lawe requireth perfect obedience in all things: and as he that keepeth it shall liue thereby, so he that fayleth in any part thereof, is vnder the curse of the lawe, as S. Paul sheweth, Galat. 3. 10.

2. If it be answered, that it is impossible to keepe the lawe by the power onely of free-will, but by grace it is possible to be kept, S. Iohn sheweth that euen the regenerate by grace are not without sinne, 1. Ioh. 1. 8. and consequently they transgresse the lawe: for sinne is the transgression of the lawe, 1. Ioh. 3. 4.

3. And whereas *Stapleton* obiecteth, *antid.p.637.* that then this should be a ridiculous deceitfull, and idle promise, *He that doth these things shall liue thereby*, if none were able to doe them; and it were like as a father should promise his sonne an inheritance, if he could get a kingdome, which were impossible for him to doe.

Contra. 1. Though the condition be impossible to vs to be fulfilled, yet it is possible in Christ, who hath performed the perfect obedience of the lawe. 2. And though it be not possible to keep the law perfectly, yet by grace we are made able in some measure to keepe the law, and the rest where we faile, is supplied by the perfect obedience of Christ. 3. Neither is the example like, for the sonne is not bound in any dutie to fulfill that condition: but we are debters vnto God, for the keeping of the lawe: which if it be now impossible, it is mans owne fault, who in his creation was made righteous, and endued with sufficient strength to keep the law: See further hereof, *Synops. Centur.4.cert.63.*

Contr. 4. *Against the doubting of salvation.*

v.6. *Say not in thy heart, who shall ascend, &c.* 1. The Apostle sheweth the contrarie effects of the law and Gospel: they which depend vpon the righteousnes of the law are continually in doubt, how they shall come to heauen, and how they shall escape hell: but the righteousnesse of faith removeth all these doubts: because their faith is grounded vpon the word of God, which teacheth them, that Christ ascended into heauen for them, and that he died for them, they neede none other to ascend to prepare them a way into heauen, nor to descend to suffer death, and deliuer them from hell.

2. There is not then any question remaining in the faithfull of their saluation, either *dubitando*, by doubting, how they shall goe to heauen, or *trepidando*, in beeing afraid of hell: but because our faith is not here perfect there may be some strife and wrastling in the soule betweene the assurance of faith, and carnall infirmitie: sometime the faithfull may make question, *luctando*, in wrestling and striuing against carnall distrust, saying, *if God be with vs, who can be against vs?* but at length faith preuaileth and triumpheth, resoluing thus with the Apostle, *who shall separate vs?*

3. But here we must make a difference of feare: faith expelleth not all feare, but onely the slauish and seruile feare of hell and damnation, ioyned with distrust and torment of conscience: yet a filiall feare and reuerent awe of God remaineth in the seruants of God: which is cheifely for the time past, they feare to offend so gracious a God, and mercifull a father, they feare not for the sinnes alreadie committed, which they are assured are forgiuen in Christ.

4. And this assurance and firme perswasion of saluation the Apostle insinuateth afterward, where he speaketh in the second person to euery faithfull person, *If thou shalt confesse with thy mouth, &c. thou shalt be saued:* signifying thus much, that euerie one examining himselfe by the beleefe of his heart, and confession of his mouth, may vndoubtedly conclude that he is saued. This maketh against the Popish vncertaintie and doubting of saluation: Whereof see more, *Synops.*

Controv. 5. *Against vnwritten traditions.*

v.8. *This is the word of faith which we preach, &c.* The Apostle here sheweth that the Gospel which he preached was agreeable to the Scriptures, he preached no other thing, then he here writeth: and he writeth nothing but was consonant to the old Scriptures: as *Ireneus* thus testifieth, *per Apostolos Euangelium peruenit ad eos, &c.* by the Apostles the Gospell came vnto vs, which they then preached, but afterward by the will of God, in the Scriptures they deliuered, *fundamentum & columnam fidei nostræ*, the foundation and piller of our faith, &c. *lib.3. c.1.* The Romanists then may be ashamed to flie vnto that vile and base refuge of the old Manichees, to say, that the Apostles preached some things, and committed other to writing: See *Synops.*

Controv. 6. *Against freewill.*

v. 8. *The word is neere thee, &c. Erasmus* in his defense of freewill against Luther, vrgeth this place, to shew the power and strength of freewill in keeping the commandements: and he presseth those other words of Moses, *non est supra te*, it is not aboue thee, that is, beyond thy strength.

Contra. 1. But the Latine translator there fayleth in the rendring of the right sense of

of the words: which are, *is not hid from thee*, not, *which is not aboue thee*. 2. He ſpeaketh of the facilitie of the commandements, not by the power of freewill, but by faith in Chriſt, who hath fulfilled the law for vs, and by whoſe grace we are enabled in ſome good meaſure to keepe the commandements of God, which are not greiuous vnto vs which are iuſtified by faith and ſanctified by the ſpirit. 3. And if it be admitted, that Moſes there ſpeaketh of the law: his meaning onely is, that the knowledge of the law, was not hid from them, neither was it farre off, that they had need fetch it from heauen, or from the vtmoſt parts of the Sea, it was preſent with them, and continually in their mouth, beeing rehearſed by the Prieſts and Leuites: ſo that *nulla ignorantiæ excuſatio ſit reliqua*, there remained no excuſe of ignorance: thus *Luther* anſwereth *Eraſmus*: and *Bellarmine* alſo acknowledgeth, that Moſes there ſpeaketh, *de facilitate non obſeruandæ, ſed cognoſcendæ legis*, of the facilitie of knowing, not doing the law, *lib. 5. de grat. c. 6.*

Controv. 7. Againſt *Limbus Patrum*, that Chriſt went not downe thither to deliuer the Patriarkes.

v. 7. *Say not, who ſhall deſcend into the deepe: that is, to bring Chriſt againe from the dead:* the ordinarie *gloſſe* would inferre vpon theſe words, that Chriſt deſcended into *Limbus* to fetch the Fathers from thence: for he that ſaith, *who hath deſcended*, in a manner denieth, that none deſcended thither, and ſo not the Patriarkes, and conſequently neither Chriſt, who deſcended not, *niſi proillis liberandis*, but to deliuer them.

Contra. 1. But *Lyranus* refuſeth this interpretation vpon theſe two reaſons: becauſe it is neither agreeable to that place of Moſes, Deut. 30. which will beare no ſuch ſenſe: nor yet vnto the words following: where he expoundeth, the deſcending into the deepe, of the raiſing of Chriſt from the dead, v. 9. 2. Some of our owne expoſitors, doe interpret this clauſe, *deſcending into the deepe*, thus, that Chriſt, *ſubierit inferni dolores*, hath vndergone the very dolours of hell for vs, *Caluin: Martyr* expoundeth it of the place of hell: as if one of curioſitie ſhould aske who ſhould goe downe to hell to certifie vs, that Chriſt hath ouercome hel and damnation for vs. Some vnderſtand it of the graue, as *Lyranus, Oſiander:* to ſay, who ſhall deſcend into the deepe, is all one, as to denie, that Chriſt is riſen from the dead: but Moſes for the deepe, ſaith *(Sea)* which cannot properly be taken for the graue. Some thinke that by going to heauen, and deſcending to the deepe, are meant things of great difficultie and impoſſible, to ſhew that the Goſpel requireth no ſuch thing of vs, to goe to heauen or hell. *Faius:* But beſide this laſt, it may be added further, that by the confeſſion of the death of Chriſt, we are conſequently deliuered from the feare of deſcending to hell, that is, of being condemned, becauſe by Chriſts death we are deliuered from the feare of hell, ſo that hee which remaineth ſtill fearefull of hell, doubteth of the truth of Chriſts death and reſurrection: to this purpoſe, *Pareus:* See before qu. 12.

Controv. 8. *Whether the righteouſneſſe of faith, and the righteouſneſſe of the law, bee one and the ſame, or contrarie the one to the other.*

1. *Stapleton* affirmeth them to be the ſame, *Antidot. p. 618.* by theſe arguments. 1. The law leadeth vs to no other righteouſneſſe, but to the righteouſneſſe of the law: but it leadeth alſo to faith in Chriſt; therefore faith in Chriſt is that righteouſneſſe. 2. The end of the law is the righteouſneſſe of the law, and Chriſt is the ende of the law, therefore faith in Chriſt is the ende of the law. 3. That which is perfect and imperfect, doe not differ in kind, as an infant, and a man of perfect age: the iuſtice of the law is imperfect, the iuſtice of faith perfect, they then differ no otherwiſe.

Contra. 1. The law directly intendeth the iuſtice of the law, and indirectly it leadeth vnto Chriſt: ſo it is falſe, that it leadeth and directeth onely to the iuſtice of the law: it leadeth vs vnto the righteouſneſſe of the law one way, by the proper ſcope and intent thereof, and to Chriſt an other way, indirectly, and by an accident, becauſe when we ſee our weakeneſſe in performing the law, we are driuen to ſeeke vnto Chriſt, that hath kept the law for vs. 2. The ſame anſwer ſerueth for the next obiection: Chriſt is the ende of the law, one way, as is ſaid, and the righteouſneſſe of the law, an other. 3. They differ rather as a thing perfect and imperfect of two diuerſe kinds, not as an infant, and a man of yeares, but as reaſonable and vnreaſonable creatures; they agree onely in generall, they are both a kind of iuſtice, and haue one efficient cauſe, God is the giuer and worker of the one iuſtice, and of the other; but they differ in the ſeuerall properties, the one is imputed, the other inherent, one is

by faith the other by workes.

2. Neither yet doe these two kinds of righteousnesse differ, as contrarie the one to the other, as some thinke: 1. One good thing is not contrarie to another, but both the righteousnesse of the law, and of faith are good. 2. Neither doth God command contrary things; but both the iustice of the law, and of faith are commanded. 3. And one contrarie doth expell an other: but the righteousnes of the law, doth necessarily follow and accompany faith, (though not to be iustified by it) as sanctification doth accompanie iustification.

3. Neither doe they differ onely *ratione, non re*, not in the thing or indeed, but in a certen respect, as *Grynens* saith, they are *vna specie*, of one and the same kind, and that the distinction and difference between them is not *realis, sed rationis*, is not reall, but rationall: as the Peripatetike Philosophers doe make morall vertue, and vniuersall iustice one and the same, *re & subiecto*, in the matter it selfe and subiect, and to differ onely, *ratione*, in a certain respect: for as it is considered as an habite of the minde, it is called vertue, but as it giueth vnto euery one his owne, it is iustice: so (he thinketh) these two kinds of iustice do differ, not in nature and substance, but onely in a certaine respect and rationall difference. But vnder correction of so worthy a man, there is a greater difference then thus, betweene the iustice of the law, and the iustice of faith. 1. *Grynens* himselfe confesseth in the same place, that they differ *subiecto*, in the subiect: for the iustice of faith, is *subiective*, in Christ, by way of a subiect, the iustice of the law hath man for his subiect: therefore they differ otherwise, then in a diuerse respect. 2. That which differeth in forme, matter, qualitie, subiect, differeth more, then onely in a certaine respect. But the iustice of the law, and of faith differ in all these: 1. In forme, the iustice of the law saith, *doe this*, and thou shalt be saued; faith saith, *beleeue only, &c.* 2. In matter they differ, the one consisteth of workes, the other of faith. 3. In qualitie, the one is imperfect, the iustice apprehended by faith is absolute and perfect. 4. In subiect, the iustice of faith is imputed vnto vs beeing inherent in Christ, the iustice of the lawe is inherent in man and not imputed.

4. Wherefore these two iustices, 1. are neither one and the same, as *Stapleton*. 2. nor contrarie. 3. nor differing onely in a certaine respect, as *Grynens*. 4. but they differ, as diuerse *species* or kinds of the same gender; they are both *iustice*, but the one inherent, the other imputed, the one consisteth in doing, the other in beleeuing, *Par. dub.* 5. and *Pet. Martyr* will haue them differ, as in Logike, the difference, and propertie of a thing; the difference is that which giueth essence vnto a thing, as Christs iustice applyed by faith maketh our iustification, the propertie, is that which followeth the nature of a thing: and so the iustice of the law in our holinesse and sanctification doth followe necessarily our iustification by faith.

Controv. 9. *Whether the righteousnesse of the law, and that which is by the lawe, doe differ.*

Pererius disput. 2. maketh three kinds of iustice. 1. One is *iustitia legis*, the iustice of the law, or the law of iustice, which is that iustice, when God by his grace doth helpe vs to fulfill the law. 2. The iustice of faith is that, which is giuen vnto those, that beleeue in Christ. 3. *Iustitia ex lege*, iustice by the law is that, which a man doth of himselfe, without faith & grace, onely by the strength of free will; and this is that iustice, which the Apostle here setteth against the iustice of faith. This distinction also hath *Stapleton*, making the like difference betweene *iustitia legis*, and *iustitia ex lege*, righteousnesse of the law, and righteousnes by the law, and *Bellarmine*, as is before alleadged, qu. 29.

Contra. 1. As the righteousnesse of faith, and by faith, with Saint Paul are one and the same, as Rom. 4.11. it is said to be of faith, πίστως, and here v. 6. righteousnesse which is by faith, ἐκ πίστως: so neither doe the righteousnesse of the law, and by the law differ: for both of them haue the same definition: he that doth the *law, shall liue thereby*: so that these termes of the law, by the law, through the law, in the law, in matter of iustification are all one, and in effect the same: as that which he calleth the righteousnesse νόμου, of the law, Rom. 8. 4. the same is ἐκ νόμου, by the law, c. 10. 5. διὰ νόμου, through the law, Gal. 2. 21. ἐν νόμῳ, in the lawe, Gal. 10. 11.

1. Concerning that distinction, it faileth in one of the parts thereof: for that which they call *iustitiam ex lege*, righteousnesse by the law, which a man doth without grace and faith, onely schooled by the law, and mooued by the terrour thereof, that is no iustice at all: for the law is holy and good, Rom. 7. 12. and the workes thereof holy and good, but without faith

faith and grace no man can doe any good thing: neither doth S. Paul dispute of any such imagined iustice, but euen of those workes of the law, which are done by men sanctified by grace, as the Apostle giueth instance in Abraham and Dauid sanctified men, Rom. 4. who yet by the workes of grace were not iustified.

3. Indeed *Augustine* hath such a distinction, betweene the righteousnesse, *legis*, of the law, which is fulfilled in vs by grace, and *ex lege*, by the lawe which is that righteousnesse, which a man worketh by his owne free will: as is before alleadged, qu. 29. But *Augustines* meaning is not, that a man is iustified by either of these kinds of righteousnesse, therefore that distinction, as he vseth it, is impertinent to this purpose: for we affirme, that the righteousnesse of the law, whereby they pretended to be iustified, is indifferently called, *of the law*, or *by the law*: and the Apostle herein maketh no difference. lib. 1 contr. 2 epist. Pelag. c. 7.

4. And as for that exact righteousnesse which the law requireth, which indeed is that which is called *iustitia legis*, the righteousnesse of the law, it is no otherwise fulfilled in vs, then by faith in Christ, Rom. 8. 4. the faithfull also receiue grace by the spirit of sanctification to keepe the law in some measure: but they are said rather to walke according to the law, and in S. Iohns phrase, κατὰ τὰς ἐντολὰς, according to the commandements, then to fulfill or keep the law and commandements.

Controv. 10. *That Baptisme doth not giue or conferre grace.*

v. 8. *This is the word of faith, &c.* The ordinarie *glosse* out of *Augustine* doth inferre hence, and out of that place, Ioh. 15. 1. *Yee are cleane through the word, &c.* that it is not the water which saueth in baptisme, but the word: for he saith not, yee are cleane because of baptisme, but through the word: *detrahe verbum, &c.* take away the word, and what is water but water: *accedat verbum ad elementum, &c.* let the word come to the element and it becommeth a Sacrament, *vnde est tanta virtus aqua, &c.* whence is this great vertue of the water, that it toucheth the bodie, and the heart is washed, *nisi faciente verbo, &c.* but because the word worketh, not because it is rehearsed, but beleeued, &c. this iudgement of *Augustine* here cited in the glosse, is agreeable to Saint Pauls doctrine, Ephes. 5. 26. *Cleansing it by the washing of water through the word:* the water then washeth not of it selfe, but by the word: then the element it selfe conferreth not grace, as the Romanists hold. See further *Synops. Centur.* 2. *err.* 69.

Controv. 11. *Against the dissembling of our faith and profession.*

v. 9. *If thou shalt confesse with thy mouth, &c.* It is then necessarie to confesse the faith of Christ, which is beleeued in the heart, contrarie to the opinion of the Libertines, which renew the old error of Priscillianists, and Carpocratian heretikes, which thought it lawfull to dissemble their faith before the Magistrate: so doe the Family of loue, the Libertines of these daies: and such carnall Gospellers, which thinke it safe for them to goe vnto the Popish Masse, and other superstitious rites, keeping their conscience to themselues: they are the *Nicodemites* of these daies. But the Apostle reproueth them all, requiring this as necessarie vnto saluation to confesse Christ with the mouth: And our Sauiour saith, that who so is ashamed of him here, he will be ashamed of him in his kingdome, Mark. 9. 38.

Controv. 12. *That faith is not onely in the vnderstanding.*

The Romanists (as namely *Bellarmine*) doe affirme, that faith onely hath the seate in the intellectuall part: *lib.* 1. *de iustificat. c.* 6. and so they hold faith to be an act onely of the vnderstanding: *Rhemist. annot.* 2. Cor. 13. *sect.* 2.

But the contrarie is euident here: the Apostle saith, *with the heart man beleeueth, &c.* now the heart is not the seate of vnderstanding, but of the affections: and yet the heart is taken according to the phrase of Scripture, not for that vitall part of the bodie, but for the soule and all the faculties thereof: wherefore though knowledge and vnderstanding be requisite vnto faith, yet the principall part thereof, is an assured confidence and beleefe, which is in the heart and affections, not in the braine onely and vnderstanding. See further, *Centur.* 4. *err.* 48.

Controv. 13. *The Scriptures the onely sufficient rule of faith.*

v. 11. *For the Scripture saith, &c.* S. Paul hitherto hath prooued the whole doctrine of

faith by him deliuered by the testimonie of Scripture: and Act.26.22. he professeth, that he taught none other things, then Moses and the Prophets did: we are then onely in matters of faith to haue recourse vnto the Scriptures, not vnto vnwritten traditions, whether the Papists would send vs, for they are vncertaine, mutable, variable, and therefore can be no rule of faith.

And further, whereas the Apostle addeth, the *Scripture saith*, as before, c. 9. 17. hereby that cauill of the Iesuites is remooued, which say that the Scripture is mute and dumbe, and cannot be a Iudge of controuersies: but the Apostle saith, the *Scripture speaketh*, that is, God speaketh in the Scriptures, and it speaketh and proclaimeth the truth to euery one; therefore it is not a dumbe but a speaking Iudge: and therefore is sufficient to determine all controuersies of religion, and matters of faith. See further *Synops. Centur. 1. err. 5.*

Controv. 14. *How the Apostle saith, there is no difference between the Iew and the Grecian*, v.12.

Obiect. The Apostle before gaue the prioritie vnto the Iewes, c.1.17. *To the Iew first, and also to the Grecian:* how then doth he say here, there is no difference.

Answ. 1. We must distinguish the times: there was in the olde Testament a difference made, because the Lord then had made choise onely of Israel, before all the people in the world, but now vnder the kingdome of the Messiah, this difference is taken away: Christ hath broken downe the wall of partition, and of both made all one: so *distingue tempora & conciliabis Scripturas*, distinguish the times, and you shall reconcile the Scripture: *Parens.*

2. Adde hereunto, that because euen at the first preaching of the Gospel, the Iewes had a preheminencie, and the Gospel was first offered vnto them, the distinction of the times will not fully satisfie: the Iewes were not preferred *quoad bona gratia*, in respect of spiritual grace, but *quoad prærogatiuam, &c.* in respect of some prerogatiues they had, which S. Paul sheweth what they were, Rom.3.2. and c.9.5.6. *Gorrhan.*

Controv. 15 *Against the maintainers of vniuersall grace.*

Obiect. Whereas the Apostle saith, v.12. *rich vnto all*, he may seem to fauour their opinion, which hold, that God hath vniuersally and indifferently decreed to shewe mercie vnto all, and so in his owne purpose he hath not reiected any.

Answ. We must vnderstand the Apostle here not to speake *absolute*, absolutely of all in generall, but with two qualifications: he speaketh of all *distributiue*, by way of distribution, all both Iewes and Gentiles: he is rich to all not in particular, but of what nation or kinred whatsoeuer, Iew, or Gentile: for that the Apostle taketh vpon him to prooue, that not to the Iewes only, but to the Gentiles also the promises of mercie in Christ do belong: secondly, the Apostle nameth (all) *limitate*, with a certaine limitation, *vnto all that call vpon him*, that is, *all beleeuers*, for they onely call vpon God, that doe beleeue in him.

Controv. 16. *That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.*

Whereas the Apostle saith, v.13. *Whosoeuer calleth vpon the name of the Lord, shall be saued, &c. Bellarmine* would hence inferre, that faith doth not iustifie, *relatiue*, by way of relation vnto Christ, by beleeuing in him, but in seeking, asking, invocating, as here the Apostle saith: *lib.1. de iustific. c.17.*

Contra. 1. The Apostle saith not, neither can it be concluded out of his words, that we are saued by calling vpon God, but innocation is a sure note and argument of saluation, because it is an euidence of their faith, whereby they are iustified and saued. 2. But faith iustifieth onely *passiuely*, as it apprehendeth Christ, not *actiuely*, in respect of the worke and merit thereof: for we are iustified by the righteousnesse of God, by faith in Christ, Rom. 3.22. but the act and worke of faith is a part of mans righteousnesse, not of Gods, therfore so faith iustifieth not, but as it apprehendeth the righteousnes of God in Christ: See further, *Synops. Centur.4.err.53.*

Controv. 17. *That faith onely iustifieth, not innocation.*

Bellarmine out of this place, *Whosoeuer calleth, &c.* would confirme an other of his errors, that faith *pro parte sua*, for it part iustifieth, if other things bee not wanting: for saluation is here ascribed to inuocation: *lib.1. de iustif. c.12.*

Contra. 1.

Contra. 1. The ſame anſwer may ſuffice: for here ſaluation is not aſcribed vnto inuocation, neither doth the Apoſtle ſhew, how; but who they are that ſhall be ſaued, namely, they which call vpon him, which is an act and effect of faith: for without faith there is no inuocation: the argument then followeth not, they which call vpon God ſhall be ſaued, therefore for their calling vpon God they ſhall be ſaued: for this were like, as if one ſhould reaſon out of theſe words of S. Paul, Act.27.31. *Except theſe abide in the ſhippe, ye cannot be ſafe:* all that did abide in the ſhip were ſafe, therefore becauſe they did abide in the ſhippe, they were ſafe: for the ſhip brake, and ſome were ſaued by ſwimming, ſome vpon boards, and other peices of the ſhip.

Controv. 18. *Againſt the inuocation of Saints.*

ver. 14. *How ſhall they call on him, in whom they haue not beleeued, &c.* This place is ſtrongly vrged againſt the Popiſh inuocation of Saints by our Proteſtant writers, as *Pareus, Faius,* and others: for if we are to call vpon none, but in whom we muſt beleeue, and we are onely to beleeue in God, Ioh.14.1. *Yee beleeue in God, beleeue alſo in me:* it followeth that God onely muſt be called vpon.

The Rhemiſts in their annotation here anſwer, by a diſtinction of beleefe: that none can inuocate Chriſt as their Lord and Maſter, vnleſſe they beleeue him ſo to be: but they may truſt alſo in Saints, that they can helpe them, and ſo alſo may beleeue in them, as their helpers: and this phraſe (they ſay) to beleeue in men, is found in Scripture, as Exod.14.31. *they beleeued in God and in Moſes,* for ſo it is in the Hebrew.

Contra. 1. Seeing the Scripture curſeth him that truſteth, or putteth any confidence in man, Ierem.17.5. how can Papiſts eſcape this curſe, that are not aſhamed to profeſſe their truſt and confidence in man. 2. Though that in the Hebrew phraſe the prepoſition (*beth*) which ſignifieth (in) be vſed, yet it is no more, then is expreſſed in the Latine phraſe in the datiue caſe, and ſo the Latine tranſlator well obſerueth, *crediderunt Deo & Moſi,* they beleeued God and Moſes: the meaning is no more then this, that they beleeued Moſes as a true Prophet of God, that it came to paſſe as he had foretold. 3. And ſeeing all our faith and confidence muſt be grounded vpon the Scripture, but in the Scripture men haue no warrant to truſt in Saints, that they can helpe them, this is but a vaine confidence. 4. Neither are there diuerſe kinds of a religious beleefe and confidence: there is a ciuill kind of aſſurance, which is the good perſwaſion that one may haue of another: but all our religious beleefe muſt be onely ſetled vpon God. 5. And ſo to conclude, *Auguſtine* ſaith in Pſal.64. *Non poteſt eſſe Deo grata oratio, quam ipſe non dictauit, &c.* that prayer cannot be acceptable to God, which he (that is Chriſt) hath not indited: But Chriſt hath not indited any prayer vnto any but vnto God onely: therefore that forme of prayer is onely acceptable to him: See further hereof in *D. Fulkes* anſwer to the Rhemiſts vpon this place.

Controv. 19. *That we muſt pray with confidence and aſſurance.*

M. Caluin alſo vpon theſe words, *How ſhall they call on him, in whom they haue not beleeued, &c.* confuteth the opinion of the ſchoolemen, *qui ſe dubitanter Deo offerunt,* which doubtfully offer their praiers to God: and ſo *Bellarmine* ſaith, that it is not neceſſarie for a man in his prayer to beleeue and bee perſwaded that God will heare him, *lib.* 1. *de bonis operibus,* cap.9.

Contra. But the Apoſtle here requireth an aſſured beleefe in him that prayeth; and our Sauiour ſaith, *Whatſoeuer yee deſire when ye pray, beleeue that ye ſhall haue it, and it ſhall bee done vnto you,* Mark.11.24. See further *Synopſ. Centur.* 4. *err.* 88.

Controv. 20. *Againſt the vaine pompe of the Pope of Rome, in offering his feet to be kiſſed.*

v.15. *How beautifull are the feete, &c.* This maketh nothing at all to countenance the pride of the Romane Antichriſt, who hath offered his feet to be kiſſed of Kings and Emperours. 1. The Prophet firſt, and the Apoſtle following him, meaneth not any ſuch particular geſture to be offered to the feet, but by a figure is vnderſtood the reuerence due to the perſon of thoſe which preached the Goſpel: and this rather confoundeth the pride of the Pope and Cardinals, that ride in ſtate on their trapped horſes, whereas the Apoſtles trauailed on foote, preaching as they went: and therefore it is ſaid, *how beautifull are the feete.* 2. And this honour is onely belonging to them which preach the Goſpell: but the Pope and his Cardinals are ſo far from preaching the Goſpel, that they by all meanes ſuppreſſe it, and per-

persecute with sword and fire the professors of it: *Martyr.* See hereof more *Synops. Cent. 2. err. 29.*

Controv. 21. *Against humane traditions.*

v.17. *Faith commeth by hearing, and hearing by the word of God, &c.* Hence it is euident, that nothing must be preached but the word of God, and that faith onely is builded thereupon: all humane traditions must giue place, and whatsoeuer is vrged beside the word of God: The Papists indeed, are not ashamed to call their traditions, *verbum Dei non scriptũ*, the word of God not written; which is not farre from blasphemie, to make their owne inuentions, and traditions equall with the word of God: which is not to be found but onely in the Scriptures: for the word of God is certaine, we know who is the author thereof, it is consonant to it selfe, and remaineth for euer: but their traditions are of obscure and vncertaine beginning, they are contrarie to themselues, and are changeable. *Basil* hath this notable testimonie concerning the authoritie of the Scriptures, calling it, the sinne of pride *aut non admittere, &c.* either not to admit the things written in the Scriptures, or to adde vnto them: and this he confirmeth by that saying of S. Paul, Gal. 3.15. *Though it be but a mans couenant, when it is confirmed, yet no man doth abrogate it, or addeth any thereto, &c.* See further concerning traditions, *Synops. Centur. 1. err. 13.*

Serm. de confess. fidei.

Controv. 22. *That the Ministers and Preachers of the Gospel haue a lawfull calling, against Stapleton.*

v.15. *How shall they preach vnlesse they be sent, &c.* Hereupon the Romanists, as namely, *Stapleton Antidot. p.684.* and the *Rhemists* in their annotations here, take occasion to charge the Protestant Ministers with intrusion: because they haue neither an extraordinary calling, because they are not furnished with the power of miracles, nor yet ordinarie from the Church.

Contra. 1. It is not true, that there is no extraordinarie calling without the gift of miracles, for we read of many Prophets which were sent in time past, and yet are not mentioned to haue wrought any miracles. 2. The Preachers and Protestant Ministers nowe, doe enter by that ordinarie calling, which is established in those seuerall Churches, where they are placed. 3. In the beginning of the reformation of religion, diuerse, which were stirred vp to be preachers of the Gospel, had a calling such as it was in their Popish Church, as *Luther, Pet. Martyr*, with others. 4. But we insist rather vpon this point, that where either there is no Church, or the same corrupted; diuerse are extraordinarily raised vp, and so sent of God (of which extraordinarie sending the Apostle speaketh here,) where no lawfull calling is to be had: as learned *D. Fulke* in his answer vpon this point, sheweth out of *Ruffinus*, how diuerse great nations haue been conuerted by lay men, and women: as a great nation of the Indians, by *Ædesius* and *Frumentinus*, the country of the *Iberians* by a captiue woman: yea and further he addeth, how in constituted Churches, lay men which were able were permitted to teach the people, which was the defense of *Alexander* Bishop of Ierusalem, *Theoctistus* of Cæsaria against *Demetrius* B. of *Alexandria*, for suffering *Origen* before he was ordained to teach in the Church: how much more, where the Church is corrupted, may not lay persons be stirred vp extraordinarily to preach.

Controv. 23. *That the Hebrew text is more authenticall, then the vulgar Latine translation.*

v.18. Whereas the Apostle saith, *their sound is gone through the earth*, according to the *Septuagint:* and so the Latine translator readeth: and yet in the Hebrew text, Psalm. 19. the word is *kauam, their line:* hereupon and by occasion of the like places, our aduersaries doe commend the vulgar Latine as more authenticall, and freer from corruption, then the Hebrew.

Contra. For answer hereunto: 1. Some thinke, that the Septuagint, for *kauam, their line*, might read *kalam, their voice*, which word is in the end of the former verse, *Faius:* but then, as *Pareus* obserueth, the Septuagint would haue translated it φωνὴ, voice, as they did before, not φθόγγος, sound. 2. *Beza* thinketh they translated thus (*their sound*) to make it answerable vnto the next clause, *and their words into the ende of the world.* 3. And *Pareus* gesseth that they might reade βόλος, which signifieth, *ædificium cameratum*, a vaulted building, such as the frame of the heauens seemeth to bee. 4. But I rather thinke that the Apostle refuseth not the Septuagint, whose translation was so well knowne, because they retain the sense of the place, though they exactly render not the words: for both in respect of the heauens,

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heauens, whereof the Pſalmiſt ſpeaketh, their line and workmanſhip, was as it were their voice, and in reſpect of the Apoſtles their propheſies of their ſound, and voice, was as a line, and rule of doctrine to the Church: and theſe two the Prophet Iſay ioyneth together, c.28. 10. *precept vpon precept, line vpon line*, where the ſame word is vſed: and thus the precepts of the Apoſtles, was indeede a line vnto them, whom they taught. 5. But it were a very prepoſterous courſe to preferre the tranſlation before the originall; as the riuers before the ſpring and fountaine: which is contrarie to *Auguſtines* mind, *lib. 2. de doctrin. Chriſt.* who would haue the olde Teſtament examined according to the Hebrew, and the newe according to the Greeke originall.

24. Controv. *Againſt the workes of preparation.*

v. 20. *I was found of them, that ſought me not.* In that the Gentiles were called, when they ſought not after God, neither enquired after him: it is euident that they did not prepare a way by their morall works, or ciuill kind of life, and thereby make themſelues more fit and apt for their calling: for they are called in the former verſe, *a fooliſh nation*, altogether vnwiſe vnto ſaluation: for it is not poſſible without faith to pleaſe God, Heb. 11. 6. ſo *Chryſoſtome* here confeſſeth, in that the Lord ſaith, *I was made manifeſt to them, that asked not after me*, he ſheweth, *quod totum hoc Dei gratia perfecerit*, that Gods grace wrought all, &c. and yet afterward, forgetting himſelfe, he ſaith, *nequaquam omnium erant vacui*, they were not void of all: for in that they apprehended and acknowledged the things manifeſted vnto them, *hoc de ſuo attulerunt*, this they brought of their owne, &c. whereas our Sauiour Chriſt ſaith, *without me ye can doe nothing*, Ioh. 15. 5. See more hereof, *Synopſ. Centur. 4. err. 75.*

25. Controv. *Againſt the Iewes, that will not haue the Prophet to ſpeake of them, in theſe words, I haue ſtretched out my hands, &c.*

Whereas the Prophet Iſa, c. 65. 2. as the Apoſtle here citeth him, v. 21. calleth them *a rebellious people. Pet. Martyr* out of *Munſter* ſheweth how a certaine Rabbin among the Iewes would not haue this ſpoken of the Iewes, but of the Gentiles: & that which followeth in the Prophet, how they ſacrificed in gardens, and burnt incenſe vpon brickes, and remaine among the graues, he applieth vnto the Gentiles, profeſſing themſelues Chriſtians, he meaneth the Papiſts, which haue their altars, whereon they ſacrifice, and doe viſit the ſepulchres of the dead, and worſhip their reliques.

Contra. 1. It may be a ſhame vnto thoſe, which call themſelues Chriſtians to giue ſuch offence to the Iewes, as to pollute themſelues with thoſe things, which the Prophet directly enueigeth againſt: when ſhall we look to haue the Iewes conuerted to the Chriſtian faith, when they find idolatrie, and other ſuperſtitions practiſed among Chriſtians, for the which their forefathers were puniſhed. 2. But yet they abſurdly and ignorantly wreſt this ſo euident a place from themſelues to the Gentiles: for firſt it is euident, that the Prophet ſpeaketh of two kind of people; the one that asked not after God, and yet he did declare himſelfe vnto them; the other, to whome he ſtretched forth his hands continually, and called them vnto him: the firſt muſt needes be the Gentiles, for the Iewes profeſſed themſelues worſhippers of God, and asked after him: therefore the other are the Iewes: and this further appeareth, becauſe this is reckoned among one of their faults, they did eate ſwines fleſh, which neither was practiſed among the then Pagan, nor now beleeuing Gentiles. 3. Wherefore this rebuke muſt light vpon the Iewes: for they contemning the Lords altar, did ſet vp other altars in gardens to ſacrifice vpon, to their idols: they did viſit the graues and ſepulchres, either to conſult with the dead, contrarie to the law, Deut. 18. or els to adore their reliques, as Papiſts now doe. 4. And it is apparant to all the world, how this propheſie is fulfilled: God hath reuealed himſelfe to the Gentiles, and the Iewes are blinded ſtill.

6. Morall obſeruations.

1. Obſerv. *Of the ſecuritie and aſſurance of faith.*

v. 6. *Say not in thine heart who ſhall aſcend into heauen, &c.* So long as a man is vnder the terror of the law, his mind is continually perplexed and troubled, doubting of heauen, how he ſhall come thither, and fearing hell who ſhall deliuer him from thence: but beeing iuſtified by faith, and ſo at peace with God, nothing doth trouble vs: we neede not to ſay, who ſhall aſcend to heauen, to bring vs thither, or deſcend to hell to redeeme vs

thence, for Christ hath done both for vs: in whom we are so sure of Gods loue, that nothing can separate vs from it: as S. Paul sheweth by his owne experience, Rom.8.38.39. so long then as the mind is doubtfull, perplexed, and wauering, it is a sure signe, that such haue not yet attained vnto this iustifying faith.

Observ. 2. *Against pride and vaine-glorie.*

Chrysostome vpon these words, v. 11. *Hee that beleeueth in him shall not be ashamed:* taketh occasion to shew the vaine desire of humane praise: whereas it is faith in Christ, that bringeth true praise, and deliuereth from shame and confusion: I will abridge his morall vpon this point.

1. First he describeth this vanitie, by the adiuncts thereof, *quid illa sumptuosius, quid difficilius, &c.* what is more sumptuous, and more hard: as to build goodly houses, to prouide multitude of seruants, great horse, to set forth shewes, to go in pompe, and all to get praise: what can be more costly?

2. By the euent: it consumeth not onely money, but *deuorat animas*, it deuoureth the soule, *mater gehennæ est inanis gloria*, vaine-glorie is the mother of hell, and vehemently kindleth the fire thereof.

3. By the difference between this passion, and all other: *quæ morte finiuntur*, which ende by death: but this vaine desire sheweth it selfe after death, as in the immoderate cost bestowed in garnishing sepulchres: that they which could not affoard one halfepennie to the poore while they liued, *morientes sumptuosam mensam vermibus præbeant*, beeing dead to prepare a sumptuous table for the wormes.

4. By the condition and propertie of it: as there is no seruitude, no not of the Barbarians, which is more greiuous, then the seruitude of vaine-glorie: it commandeth most seruile things: he which is ambitious refuseth no labour nor seruice, to further his vnsatiable appetite: so that there cannot be a greater slaue, then a vaine-glorious man.

5. The companions of vaine-glorie, are enuie, couetousnes, adulteries: for many one in his fooliish brauerie vaunteth himselfe, *hanc & hanc ego decepi*, I haue deceiued this woman and that, and had my will of them.

6. Vaine-glorie is an vncertaine thing: though a man hed tenne thousand commenders, they much differ not *à graculis garrientibus*, from so many cakling iayes: for they will vpon any occasion be as readie to dispraise.

7. Beside, that which a man desireth to be praised, he sooneſt obtaineth by contemning of praise: for men doe not more wonder at any, then at him, *qui non laudari sustinet*, which can not endure to be praised.

8. This studie of vaine-glorie is farre vnlike all other studies and professions: in other arts men will make them their iudges that haue skill: but the vaine-glorious man, putteth himselfe vpon the ignorant multitude: the harlot is not so vaine: for she contemneth and despiseth many louers; but the man ambitious of praise, doth fawne euer vpon base and vile persons, for praise and commendation.

Now *Chrysostome* in this manner proceeding to lay open the vanity of this desire of praise, doth also shewe the remedies against it.

1. There is a woe denounced to such, Luk.6.26. *Woe be vnto you, when all men speake well of you: for so did their fathers to the false Prophets:* euill men are sooner commended of the world, then good.

2. We must set before vs the euerlasting praise of God, which will make vs to tread vnder foote the praise of men: like as they which delight in the comelinesse of the bodie, *alia splendidior facies visa, à prima separat*, a more beautifull face doth turne a mans desire from the former: the seruant looketh to his master, the scholler to his teacher, the labourer to his paymaster: but he that desireth the praise of men, looketh not to God his master and rewarder: *Athleta in arena certans, in theatro probari cupit*, the champion or combatant striuing in the sand and ground below, yet seeketh to be approoued in the theatre aboue: yet a vaine-glorious man, *cum theatrum in cœlo habet, spectatores in terris colligit*, when he hath his theatre in heauen, yet doth seeke vnto him spectators in earth.

3. We must consider the dignitie and excellencie of our calling, and say with S. Paul, knowe ye not that we shall iudge the Angels: and wilt thou then that shalt iudge the Angels, be iudged of vile and base persons here in earth?

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4. We muſt ſet before our eyes, the examples of the Saints, that haue condemned the vaine-glorie of this world: as *Heliat*, when the King and nobles and people were gathered together, and wondred at him: he ſought not their praiſe, but checked them, ſaying, *how long halt ye betweene two opinions?* 1.King.18.21. and when all Iudea aſſembled vnto Iohn, he fawned not vpon them, but reprooued them, *O generation of vipers:* to this purpoſe *Chryſoſtome.*

Obſerv. 3. *Againſt deſpaire.*

v. 12. *He that is Lord ouer all, is rich vnto all:* From this place *Oecumenius* collecteth a comfortable note: that ſeeing Chriſt is ſo deſirous of our ſaluation, *vt ſuas diuitias exiſtimet eſſe*, that he counteth it his riches, if many be brought vnto the faith: that no man ſhould deſpaire of ſaluation: And that we ſhould haue a deſire vnto our ſaluation, which our Bleſſed Sauiour ſo thirſteth after: as he did, when he wept ouer Ieruſalem, which he would haue gathered vnto him, as the henne doth her chickens, but they would not, Matth.23.

Obſerv. 4. *Againſt enuie.*

M. Calvin vpon the ſame words, he is rich vnto all, doth thus collect, that one ſhould not enuie another, as though they loſt any thing by the graces beſtowed vpon an other: for God is aboundantly rich, *eius opulentiam largitate non minui*, his bountie and riches is not diminiſhed by his giuing: God hath enough in ſtore for all: it is therefore called *the deepenes* of his riches, c. 11. 33. the bottome whereof can neuer be ſounded, nor the fountaine drawne drie.

5. Obſerv. *Of the reuerent reſpect, which ſhould be had vnto the Miniſtrie, and Miniſters of the word.*

v. 15. *How beautifull are the feete:* ſeeing the Miniſters of the Goſpel doe bring vnto vs the tidings of ſaluation, and of peace with God: they ought to be more welcome vnto vs, then they which bring vs newes of any worldly treaſure whatſoeuer: and herein appeareth how earthly-minded men of this world are, that haue no more regard vnto thoſe, who are the meſſegers of God for their ſoules health: that wheras, in euery profeſſion the Miniſters thereof are honoured: as the Pagans did highly eſteeme their idolatrous ſacrificers; the Turkes, their *Muſulmen*, which are their Prieſts; the Papiſts their Maſſe-prieſts: yet among Proteſtants, their Miniſters and Preachers, are of leaſt regard, vnleſſe it be among thoſe few, that receiue comfort by their miniſterie.

6. Obſerv. *Againſt* titulare *Miniſters, which haue the name onely, and not the thing.*

v. 15. *How beautifull are their feete, which bring glad tidings of peace, &c.* It is required then of Miniſters, that if they would be honoured as Meſſengers, they ſhould bring the Meſſage with them, that is, to preach good things vnto the people: this then maketh for the reproofe of idle or vnſufficient Miniſters, that either can not, or will not preach to the people: where is now their loue vnto Chriſt, ſeeing they feede not his flocke: as Chriſt ſaid vnto Peter, *loueſt thou me, feede my ſheepe, &c.* Ioh.21.

7. Obſerv. *Of the neceſſitie of the preaching of the word.*

v. 17. *Faith commeth by hearing, &c.* Where then there is no preaching of the word of God, there can be no hearing: where no hearing, there no faith: this ſheweth the miſerable ſtate of thoſe people, which want the ordinarie miniſtrie and preaching of the word of God: how can they but fall into the ditch, that either haue no guides, or thoſe but blind: for the Scripture ſaith, *Where there is no viſion, there the people decay*, Prou. 29. 18. where are no Prophets ordinary or extraordinarie, there the people muſt periſh: *Chryſoſtome* compareth the word of God, and the preaching thereof vnto oyle, and faith as the lampe, without the word preached faith decaieth, as the lampe without oyle is extinguiſhed: The conſideration hereof ſhould mooue Chriſtian Magiſtrates which are the cheife paſtors of the Lords inheritance, to prouide, that the people be euery where taught: and the people themſelues ſhould be incited cheifely to ſeeke for the foode of their ſoules.

CHAP. XI.

1. The text with the diuerse readings.

v. 1. I say then, (*I demaund. G.*) hath God cast away his people? God forbid: (*let it not be, Gr.*) for I also am an Israelite of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people, which hee knew before? (*from the beginning. S.*) Know ye not what the Scripture saith of Elias: *V. Be. B. G.* (*to Elias. S. in Elias. L. the preposition is* (ἐν, *in*) *but it is taken as the Hebrewe preposition* (*beth*) *is, to signifie* (*de, of,*) how he communeth with God (*cryeth. S. maketh intercession. L. V. B. yet he doth not pray against Israel, but onely communeth,* ἐντυγχάνει,) against Israel, saying:

3 Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life.

4 But what saith the answer of God (*the diuine answer. Gr. Be. L. it was said vnto him in reuelation. S.*) vnto him? I haue reserued (*left. Gr.*) vnto my selfe seuen thousand men, which haue not bowed the knee (*and worshipped. S. ad.*) vnto (*before. L. ad.*) Baal: (that is, *the image of Baal. V. Be.*)

5 Euen so then at this present time, is there a remnant (*a reseruation. Be.*) according to the election of grace. (*of God. L. ad.*)

6 And if *it be* of grace, it is no more of works, or els were grace no more grace: but if it be of works, it is no more grace: or els worke were no more worke: (*this clause is omitted in the vulgar Latine.*)

7 What then? Israel hath not obtained, that he sought: but the election hath obtained it, and the rest haue beene hardened: *B. G.* (*blinded. L. S. V. B. P. but* πωρόω, *properly signifieth to harden, as Ioh. 12. 40. he hath blinded their eies, and hardened their hearts.*)

8 According as it is written, God hath giuen them the spirit of slumber, (*of compunction, L. V. S. A. P. of commotion, S. of remorse, B. the word* κατάνυξις, *properly signifieth compunction, but because they which are in a deepe slumber can not feele though they be pricked, it signifieth here rather slumber, the cause beeing taken for the effect*) eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, Let their table be made for a snare, and for a net, (*or trappe, B.*) and for a stumbling blocke, (*a scandale, Gr.*) and for a recompence (*a relation, Gr. a requitall*) vnto them.

10 Let their eyes be darkned, that they see not, and bow downe their backe (*their thigh, S.*) alwaies.

11 I say then (*I demaund, G.*) haue they stumbled, that they should fall? God forbid: but through their fall (*sinne, L.*) saluation *commeth* vnto the Gentiles, to prouoke them to emulation. (*to follow them, G.*)

12 Wherefore if the fall of them be the riches of the world, and the minishing (*condemnation, S.*) of them, the riches of the Gentiles, how much more shall their abundance *be*?

13 For I speake to you Gentiles, in as much, as I am the Apostle of the Gentiles, I magnifie my ministrie: (*office, G. B.*)

14 If by any meanes I might prouoke vnto emulation (*prouoke, B prouoke to follow, G. the word is* παραζηλόω, *to prouoke vnto zeale or emulation*) and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what *shall* the receiuing *be* but life from the dead?

16 For if the first fruits be holy, so is the *whole* lumpe: and if the root *be* holy, so *are* the branches.

17 And though some of the branches be broken off, and thou beeing a wild Oliue tree, was graft in for them, and made partaker of the roote and fatnesse of the Oliue tree;

18 Boast not against the brances: and if thou boast, thou beareſt not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: thorough vnbeleefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, *take heede*, least he also spare not thee.

22 Behold therfore the kindnes (*benignitie. B. S. bountifulnes. G. goodnes. L.* χρηστότητα) and

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ſeueritie of God: toward them which haue fallen, ſeueritie, but toward thee kindnes, if thou continue in *his* kindnes, or els thou alſo ſhalt be cut off.

23 And they alſo if they abide not ſtill in vnbeleefe ſhall be graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the wild oliue tree by nature, and contrarie (*beſide, B. S.* παρὰ,) to nature was graffed in a right oliue tree, (*good oliue. Gr.*) how much more ſhall they which are by nature, be graffed into their owne Oliue tree?

25 For I would not, brethren, that ye ſhould be ignorant of this ſecret (*myſterie. Gr.*) that ye ſhould not be wiſe (*arrogant. B. G. A.*) in your ſelues, (*in your owne conceipts. B.*) that obſtinacie (*blindnes. L. V. ſee before v.7.*) in part is come to Iſrael, vntill the fulnes of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaued, as it is written, The deliuerer ſhall come out of Sion, and ſhall turne away vngodlines from Iacob.

27 And this is my couenant (*teſtament. V. S. S. P.* διαθήκη, *ſignifieth both, but the firſt is fitter here*) to them, when I ſhall take away their ſinnes.

28 As concerning the Goſpel, *they are* enemies for your ſake, but as touching the election they are beloued for their fathers ſake.

29 For the gifts and calling of God are without repentance. (*ſuch as he cannot repent him of. B. V. God changeth not in his gift. S.*)

30 For euen as ye in times paſt haue not beleeued God, (*obeyed. Be. S.* ἀπειθήσατε, *it ſignifieth both, but the firſt is more proper here*) yet haue now obtained mercie thorough their vnbeleefe:

31 Euen ſo now haue they not beleeued, (*not obeyed, Be. haue beene contumacious. S. ſee the former verſe*) by the mercie *ſhewed* vnto you, (*your mercie. Gr.*) that they alſo may obtaine mercie, (*not beleeued the mercie. B. A. in the mercie. L. not beleeued becauſe of your mercie. V. S. Beza referreth it to the latter clauſe, that by your mercie they might obtaine mercie.*)

32 For God hath ſhut vp all in vnbeleefe, (*contumacie, or diſobedience, S. B.* ἀπείθεια *ſignifieth both, the firſt rather here, for the Apoſtle ſtill vrgeth the neceſſitie of vnbeleefe, as c. 9. 32.*) that he might haue mercie on all.

33 O the deepenes of the riches, both of the wiſedome and knowledge of God! (*and of the wiſedome and knowledge of God, L. ſee 32. queſt.*) how vnſearchable (*incomprehenſible, L.*) are his iudgements, and his waies paſt finding out?

34 For who hath knowne the mind of the Lord? or who was his counſeller?

35 Or who hath giuen vnto him firſt, and he ſhall be recompenſed?

36 For of him, and thorough him, (*in him. S.*) and for him, are all things, to him be glory for euer. Amen.

2. The Argument, Methode, and Parts.

THe Apoſtle in this Chapter treateth of the calling of the Gentiles, and of the reiection of the Iewes: yet ſo, as that he both exhorteth the Gentiles not to inſult ouer the Iewes, becauſe they are reiected for a time: and to the comfort of the Iewes he ſheweth that they are neither totally, nor finally reiected, but ſhall in the ende be conuerted. There are 3. parts of the chapter: the firſt is doctrinall, ſhewing, that the Iewes are not totally reiected, to v. 11. the ſecond is exhortatorie, both to Iewes and Gentiles, to v. 33. the third is the concluſion. v. 33.

1. In the Doctrinall part, 1. he ſheweth, that all the Iewes are not reiected by theſe reaſons. 1. by his owne example, that was a Iew. 2. by the immutabilitie of Gods foreknowledge, v. 2. 3. by an argument *à pari*, taken from the like in Elias time: the *antecedent* containeth Elias complaint vnto God, v. 3. and Gods anſwer to him, v. 4. the *conſequent* ſheweth the application: euen ſo now a remnant ſhall be ſaued, v. 5. as in Elias time: this is amplified by ſetting forth the efficient cauſe, of their election, the grace of God, which can not fall away, which is enlarged by the contrarie, *not of works*, v. 6. 2. Then the Apoſtle ſpeaketh of the part of the Iewes reiected: which is propounded by the contrarie, v. 7. and prooued by teſtimonies of Scripture, one of *Iſay*, v. 8. the other of the Prophet Dauid, v. 9, 10.

2. In the exhortation, 1. He mooueth the Gentiles, that they ſhould not inſult ouer the

Iewes, to v.25. 2.He comforteth the Iewes by a propheticall prediction of their conuersion, to v.33.

1. The summe of the Apostles exhortation is set forth, v.18. that the Gentiles (to whom he directeth his speach, v.13.) should not boast themselues, nor be high minded, v.20. or arrogant in themselues, v.25. This exhortation is strengthened by diuers arguments. 1.From a double end of the reiection of the Iewes, one to bring saluation to the Gentiles, the other, that the Iewes might emulate the example of the Gentiles: these two ends are propounded, v.11. and then amplified, the first v.12. by an argument from the lesse to the greater: that if the world gained so much by the reiection of the Iewes, much more by their conuersion: the other end is vrged by shewing the ende of the Apostles ministerie among the Gentiles, which was to prouoke the Iewes to emulation, to saue some of them, v.13,14.

2. *Argument* from the hope of the conuersion of the Iewes, v.15. which is grounded vpon the force of the Couenant, they are branches of an holy roote, v.16. therefore let not the Gentiles insult.

3. *Arg.* From the former state and condition of the Gentiles, they were as a wild olive tree, v.17.

4. *Arg.* The Gentiles should shew themselues vnthankefull to insult against the roote, which did beare the branches, v.18.

5. *Arg.* The Gentiles might be cast off themselues, therefore they were not to boast: which he prooueth by an argument from the greater to the lesse: if God spared not the naturall branches, much lesse the vnnaturall, v.19,20,21.

6. *Arg.* From the cause or originall of the vocation of the Gentiles, the bountie and mercy of God, therefore they were not to boast, v.22.

7. *Arg.* From the hope of the conuersion of the Iewes, which was touched before, v.15. which is amplified, by the efficient, the power of God, and by an argument from the lesse to the greater, v.24.

The propheticall prediction of the conuersion of the Iewes for their comfort followeth: which is propounded v.25. as before he shewed, that the reiection of the Iewes was not *totall*, so here he prooueth, that it shall not be *finall*: but that Israel shall be called againe, 1. by two testimonies of the Prophet Isai, v.26,27. 2. from the dignitie of the Iewes depending vpon Gods grace and election, which was infallible, v.18,19. 3. *à pari*, from the like, as the Gentiles sometimes beleeued not, but were receiued to mercie, so the Iewes then beleeued not, but should receiue mercie, v.30,31. 4. From the end, God hath shut vp all in vnbeleefe, that all might tast of his mercie, v.32. and ascribe nothing to themselues.

3. The conclusion consisteth, 1. Of an exclamation, with an admiration of Gods wisedome and knowledge, as vnsearchable: which is shewed, 1. by the secrecie thereof, not to be found out by any creature, v.34. 2. by the bountie of God, not prouoked by any mans giuing first vnto him. 3. because God is the beginning and end of all things. 2. Then followeth the Apostles vow and wish, that all glorie may be ascribed vnto God, v.36.

3. *The questions and doubts discussed.*

Quest. 1. *Of the scope and intent of the Apostle in this chapter.*

1. Whereas the Apostle had in the ende of the former chapter shewed out of Isay, how the Iewes for their obstinacie were reiected, and the Gentiles called: now he sheweth in this chapter for the comfort of the Iewes, that all generally were not cast off, but onely the vnbeleeuers, *Origen:* and so least that the Iewes might haue despaired, and some might also haue obiected, as though hereby Gods promises to his people should haue beene made of no effect, he sheweth this reiection of the Iewes not to be generall, *Par.* and this he doth, *ne insultarent Gentiles*, least the Gentiles might haue insulted ouer the Iewes *gloss. ordin.*

2. So then partly to minister consolation to the Iewes, *Bucer:* partly to represse the insolencie of the Gentiles, the Apostle sheweth three things concerning the reiection of the Iewes: that it is not *vniuersalis*, vniuersall, to v.11. nor *inutilis*, vnprofitable, to v.25. nor *irrecuperabilis*, irrecouerable, from v.25. to the ende, *Lyran.*

3. And touching the first, that their fall is not generall: he sheweth, first that all are not reiected, as by his owne example; then that some are assumed, as seuen thousand were in Elias dayes: and yet some reiected, v.8.9. *Gorrhan.*

Quest. 2.

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Quest. 2. *Why the Apostle maketh mention of the tribe of Beniamin, whereof he was.*

v.1. I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin, &c. 1. *Pet. Martyr* thinketh that Saint Paul would signifie here, that he was not obscurely borne, but of a noble tribe, euen of Beniamin which came not of any of Iacobs handmaids, but of Rachel his principall wife: and out of the which Saul the first King of Israel was chosen. 2. *Tolet* giueth a contrarie reason, that least Saint Pauls calling might be ascribed to the dignitie of his tribe, he sheweth he was of Beniamin, which was *vltima & minima*, the last and least of all the tribes. 3. The *interlin. gloss.* thinketh it is added, because mention is made next before, of the seed of Abraham, least he might be thought to be of Abraham by Ismael: But this doubt was remooued before, in that he saith hee was an Israelite. 4. *Gorrhan* giueth this coniecture: *alludit genus operi sequenti*, S. Pauls kinred and tribe is mentioned, as agreeable to the worke that followed: for as Rachel died in the birth of Beniamin, so the Synagogue in the birth of Paul: and as Iosephs cup was found in Beniamins sackes mouth, so the word of Christ in the mouth of Paul: and as Iacob saith of Beniamin, Gen. 49. that hee is a wolfe deuouring the prey: so S. Paul spoiled the Iewish Synagogue, and brought many as a prey vnto Christ.

5. But these collections are too curious: S. Paul onely hereby sheweth that he was a Iew by nation, not a Proselyte conuerted to the faith: by rehearsing three of their principall Fathers, Israel, Abraham, Beniamin, *Parens:* that his kinred was so farre off from beeing an hinderance to him, that he was chosen to be *praco gratiæ*, a preacher of grace: *Bucer:* and therfore all the Iewes were not reiected.

Quest. 3. *How God is said not to cast off that people whom he knew before, v.2.*

1. *Chrysostome* taketh here Gods foreknowledge for his prescience, by the which hee did foresee the people whom he had chosen, *aptum fore fidem recepturum*, to be apt and readie to receiue the faith: But herein the Greekes erred in attributing too much to mans freewill: and the contrarie is euident out of the Scripture, and reasons diduced from them, that Gods prescience was no cause, why he elected the people of Israel. As 1. Deut. 7. 7. the Lord saith, he did not set his loue vpon them or choose them, because they were moe in number, &c. he did of his meere loue choose them, not for any respect vnto any thing in them. 2. How could he foresee any goodnesse in them, in whom naturally there is nothing but euill. 3. And the Lord here saith, v. 4. *I haue reserued seuen thousand*, he ascribeth it not to their owne wil, but to his owne grace, that they were so reserued.

2. Some will haue this vnderstood comparatiuely, *ipsum præscinit ante Gentes*, God did foresee them to be his people before the Gentiles, so *Oecumenius* vnderstandeth it of the prioritie of the calling of the Iewes before the Gentiles: But as *Beza* well obserueth, the Apostle here speaketh not of vocation, but of the decree of eternall predestination.

3. Some interpret it thus: *which he knew before*, that is, had before enlarged with many excellent benefits: but it is euident by the circumstance of the place, that the Apostle speaketh here of election before all time, not of the collation of benefits in time, *ex Tolet annot. 1.*

4. Wherefore, we must vnderstand, that Gods prescience is taken foure waies: 1. Either largely for his foresight, whereby he seeth and knoweth all things which are done in the world: as Peter saith to our Sauiour, Ioh. 21. 17. *Lord thou knowest all things*: and this generall prescience in God, belongeth to his vnderstanding, rather then will, and is no cause of things: for all that God in this sense knoweth, he decreeth not. 2. Gods prescience is taken more strictly, for his foreknowledge of those things which he decreeth to be, both of good, which he purposeth to worke, and of euill, which he purposeth to permit: and this prescience is *practicall*, the former is onely *speculatiue*. 3. It is vsed yet in a more strict sense, as when it signifieth the approbation and acceptance of God in his eternall loue: as Rom. 8. 29. *Whom he knewe before, he predestinate:* and so *prænoscere* is *probare*, to *foreknow*, is to approoue, as *Origen* saith: and so Gods prescience differeth from election, as the cause from the effect: as it signifieth election and predestination it selfe: and so *Augustine* taketh it here, *præscinit, id est, prædestinauit*, he foreknewe, that is, predestinate: so also *Haymo, Lyranus:* and so the meaning is, whom he *knewe before, ab æterno electum amplexus*, whom he loued and embraced beeing elected from the beginning: *Beza:* and here the word *præcognoscendi*,

of foreknowing, signifieth *beneplacitum*, the good pleasure of God, whereby hee chose them to be his children, *Caluin:* for there is difference betweene these two words, προσκ-ναι, to foresee, and προγνῶναι, to foreknow: this signifieth a foreknowledge with approbation, in which sense, the Apostle saith, 2. Tim. 19. *The Lord knoweth, who are his:* the other is taken for a bare prescience and foresight, which is not ioyned with such approbation.

Quest. 4. *Of Elias complaint vnto God concerning Israel.*

1. S. Paul alleadging the Scripture, as an interpreter, doth not tie himselfe strictly to so many words, nor to the same order: in the place which is here cited, 1. King. 19. *Elias* saith, *They haue killed thy Prophets (with the sword,)* which clause is here omitted, and he saith in the first place, *And haue destroyed thine Altars*, which the Apostle rehearseth in the second place: likewise in these words, *They seeke my life (to take it,)* these last are omitted: and the Lord in his answer in that place, maketh mention of seuen thousand which neither had bowed the knee to Baal, *nor kissed him with their mouthes:* which latter is here omitted also by the Apostle.

2. *Chrysostome* noteth how the Apostle in great discretion bringeth in the example of Elias, that great Prophet, *qui omnibus erat in pretio*, who was highly esteemed of them all: whose authoritie they could not gainesay. And S. Paul by this example of Elias, doth secretly meet with an obiection: because he had giuen instance onely of himselfe before, they might haue imputed it to S. Paul, as an insolent part, as though the whole condition and state of Israel rested in him onely: whereunto he answereth, that there might be many more beleeuing Israelites, though not knowne vnto them, as in the daies of Elias.

3. *How he maketh request against Israel.* 1. There are two kinds of request or complaint against one, either in complaining of the faults or sinnes committed, or in crauing punishment & vengeance for their sinne: some think that Elias complained against them the latter way, as *Leui ben Gerson*, thinketh that the fire, wind, and earthquake, which were sent before, did signifie *impetum Eliæ*, the heat and earnestnes of *Elias*, that would haue incensed the Lord to punish his people: *Pet. Martyr* also consenteth, and would excuse it thus, the Prophet was not angry with their persons, but would haue their sins punished, & he had the spirit of prophesie, wherby he knew that the Lord would punish them, and so therein his praiers concurre with Gods will: *Lyranus* thus helpeth the matter, that he did it not *zelo vindictæ, sed amore iustitiæ*, not with desire of reuenge, but in zeale of iustice: *non vt punirentur, sed corrigerentur*, not that they should be so much punished, as corrected, and amended, *Gorrhan.* But herein Elias had been much vnlike Moses, that prayed for the people, and Samuel, which said, *God forbid, that I should cease to pray for the people*, 1. Sam. 12. and our Sauiour Mat. 15. biddeth vs to pray for our enemies. 2. Therefore *Beza* to mitigate the matter, translateth the word ἐντυγχάνει, *talked with God*, and thinketh, he did onely *id simpliciter dicere, &c.* rehearse that simply without any other intent, which made against Israel: But S. Paul vseth this word in the other sense, which is to *make request*, as chap. 8. 16. the spirit is said to make request for vs, and vers. 34. Christ maketh request for vs. 3. Wherefore this was onely a complaint of the great decay of religion, and of the great impietie of the people, *Pareus.* M. *Caluin* thinketh that he did *imprecari interitum*, wish their destruction: so also *Gryneus*, that beside the complaint of the Apostasie of Israel, there was *tacita imprecatio*, a secret imprecation: but this I refused before: I therefore rather consent to them, which thinke that the Prophet onely here vttereth his complaint vnto God, of the generall falling away of the people, *Osiander. postulabat illius exemplum, &c.* hee entreated his helpe against the rebellious people, *Tolet. annot. 2. Deum interpellat iudicem*, he calleth God to bee Iudge betweene them, *Gorrhan. Pet. Martyr* obserueth that there are two kinds of expostulation with God, one when as simply complaint is made of the iniquitie of the times, and the sinnes of the people, which it is lawfull to doe; the other when as men so expostulate with God, as that they shew their discontent, and doe charge God, as it were with negligence in the regiment of the world: but the Prophet here expostulateth with God after the first manner.

4. *They haue broken downe thine Altars, &c.* These were not the Altars of the high places, for they are commended, which cast them downe. 2. Nor yet the altars, which Ieroboam set vp for his golden calues; for they were not the Lords altars. 3. Nor yet the al-

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tars in the temple at Ieruſalem, for they were not vnder the dominion of Iſrael, againſt who Elia complaineth. 4. *Pet. Martyr* thinketh they were the altars, which had beene erected by Abraham and other of the Patriarkes, the memorie whereof yet remained: but it is not like that they continued ſo long. 5. And to vnderſtand by theſe altars, by a figuratiue ſpeach, the true worſhip of God, as *Faius, Grynæus, Pareus*, it ſeemeth not to bee ſo proper. 6. *Haymo* thinketh they were ſuch altars, as the godly among the tenne tribes, *Deo edificarunt*, did build vnto God, becauſe they could not goe downe to Ieruſalem: but theſe could not be called Gods altars, which were built by a priuate authoritie. 7. Therefore *Oſiander* better vnderſtandeth the altars, *tuo inſſa erecta*, which had been erected at the Lords commandement, as by the Prophets Samuel, Elias, who had the Lords extraordinary direction for the erecting and building of altars.

5. *And I am left alone:* wherein Elias error appeared, both in complaining, as though all the people were fallen away, and that he himſelfe was left alone; wheras the Lord had reſerued to himſelfe a great number, though they were not knowne: *Lyranus* giueth the reaſon, *quia ſpiritus non ſemper tangit corda Prophetarum*, the ſpirit alwaies mooueth not the hearts of the Prophets: as Eliſha ſaith, 2. King. 4. 27. *Her ſpirit is vexed within her, and the Lord hath hid it from me.*

6. But it will be obiected, how Elias could ſay that none were left but himſelfe, when Obadiah had hid an hundred of them: the anſwer is, that Elias might thinke, that they were all deſtroyed by Iezabel, from whom he alſo fled: *Faius, Pareus.*

Queſt. 5. *Of Gods anſwer vnto Elias.*

1. Concerning the word here vſed χρηματισμὸς. 1. Though it properly ſignified the oracle or anſwer of God giuen in the Tabernacle from the mercie ſeat, yet it generally is taken for any diuine anſwer or oracle giuen by God, *Faius.* 2. It commeth of the word χρηματίζειν, which either hath a large ſignification, which is to be *named*, or *called*, as Act. 11. 26. the brethren, of Antioch were firſt *called* Chriſtians: or it is taken more ſtrictly, for a diuine anſwer or direction receiued from God, *Beza.* 3. Which may be done diuerſe wayes, either in dreame, as Matth 2. 11. or by any other reuelation, as *Noah is ſaid to bee warned of God*, Heb. 11. 7.

2. The Apoſtle doth not repeate the whole anſwer of the Lord vnto Elias in that place, but onely ſo much as was pertinent to his purpoſe: Elias made three complaints: 1. Of the cruell outrage of the idolaters in breaking down the altars, and killing the Lords Prophets. 2. Of the ſmall number of true worſhippers, *I am left alone.* 3. And they ſought his life alſo to take it away, that there ſhould not be one Prophet left. To euery one of theſe complaints, the Lord maketh anſwer, giuing Elias a ſpeciall remedie for each of them: touching the firſt, he biddeth him to annoint *Haſael* King of Aram, that ſhould be reuenged of the idolatrous Iſraelites: and for the third, he muſt anoint Elizeus, to bee Prophet in his place, that therein the Idolaters ſhould faile of their deſire, thinking vtterly to root out the Lords Prophets: and for the ſecond, the Lord putteth the Prophet in comfort, that hee had reſerued many thouſand beſide himſelfe: and this part of Gods anſwer the Apoſtle onely alleadgeth as ſufficient for his purpoſe.

3. By ſeuen thouſand God would notifie, *multitudinem*, a multitude, which hee had reſerued to himſelfe, *Caluin:* as other numbers are alſo vſed to be put, the certaine for the vncertaine: as the fiue wiſe and fiue fooliſh virgins, Matth. 25. and the rich mans fiue brethren, Luk. 16. but the number of ſeuen is vſually taken for the whole, as Dauid ſaith, ſeuen times a day will I praiſe thee, *Haymo:* But *Origen* is ſomewhat curious, who thinketh the number of ſeuen is vſed, becauſe the ſeuenth, was the day of reſt, to ſignifie thoſe which came vnto Chriſt, and by faith had reſt in him: *Gorrhan* alſo deſcanteth in like manner, how the number of *ſeuen*, is mentioned, to ſignifie the vniuerſalitie, becauſe all things were made in ſeuen daies, and of a *thouſand*, to ſhew their perfection; becauſe that is a perfect and abſolute number.

4. Though the Lord onely ſpake of 7000. men, yet thereby are vnderſtood women, and all other which continued in the true worſhip of God: the reſt beeing comprehended vnder the more worthy ſex, *Grynæus.*

5. The word *Baal* ſignifieth a *Lord*, or an *husband*, for ſo their Idols they made their Lords, and did as it were eſpouſe themſelues vnto them: and ſo the ſuperſtitious Papiſts at this day, doe make the Saints and their images, their Lords and patrons: But whereas in the ori-

originall, there is added the article of the feminine gender, τῇ, to *Baal*, it is euident that the word εἰκόνι, *imagini*, image, must be supplyed, as *Erasmus* and *Beza* well obserue. Wherein the Rhemists doe bewray their cauilling spirit, for taking here exception to our translations; that insert the word, *image*: *Tolet* here well obserueth that though *Baal* were a general name to all their idols, whereupon they were called in the plurall *baalim*, yet here it specially signifieth the idoll of the *Sydonians*, which now the Israelites worshipped.

Quest. 6. *Of the Apostles collection inferred out of this answer made to Elias.*

1. *Euen so then, &c.* S. Paul maketh his times in all things like vnto those dales, wherein Elias thus complained. 1. Both in the thing it selfe: for as then Elias seemed to be alone in Israel that worshipped God, and yet there were many true worshippers beside: so now it may be thought that I Paul onely beleeue in Christ: but God hath a great remnant beside. 2. The Apostle maketh the similitude to agree euen in the phrase also, & manner of speach: for there the Lord saith, καταλλειπον, I haue left, and here he calleth them λεῖμμα, a remnant: *vt omnia faciat similia*, to make all things alike, *Calvin*: and as here the Apostle saith, according to the election of grace, so there the Lord saith, *I haue reserued vnto my selfe*, which is as much in effect: for it was the worke of Gods election and grace, that they were so reserued.

2. *A remnant.* 1. The vulgar Latine, and so *Origens* translator read, *a remnant is saued*: but in the originall it is onely (and so *Chrysostome* and *Theophylact* reade) *there is a remnant saued.* 2. Which remnant was not so small a number, (though in respect of the vnbeleeuers it was small) but it made many thousands: as Iames said to Paul, Act. 21. 20. *Thou seest brother, how many thousand Iewes there are, which beleeue.* 3. They are called *reliquiæ*, a remnant, not because they seemed vile in respect of others, *Gorrhan*: but they were like rather vnto the wheate, *quod electis paleis purius residet*, which remaineth more pure, the chaffe being cast out: but rather in regard of the smalnesse of their number: as our B. Sauiour saith, many are called, but few chosen.

3. *According to the election of grace.* 1. Here *Origen* in his wandring speculation would make a difference betweene those which are called by *grace*, which are they that beleeue in Christ, and those which are called by election of grace, which beside faith haue good workes, &c. as though a iustifying faith could be without workes. 2. *Chrysostome* saith that *election* is added to shew how God calleth some of grace, but such as he foresaw, would beleeue: so the Greeke scholiast, *indicat plurimam partem gratia fuisse, &c.* he sheweth that the greatest part was of grace. But the Apostle sheweth in the next verse, that all is of grace, there is no place for workes. 3. Therefore *Haymo* better interpreteth, *according to the election of grace, secundum prædestinationis donum*, according to the gift of predestination: and the *interlinearie glosse, per gratiam, qua electi sunt*, by the grace whereby they were elected: and here the Apostle vseth an Hebraisme, the *election of grace*, for gracious election, *Beza*, *Parens.*

Quest. 7. Of these words; *If of grace, it is no more of workes, &c.*

1. *Origen* thinketh, that the Apostle speaketh of the ceremoniall workes of the law, such as were circumcision, the sacrifices, and the like: But the Apostles words are generall, shewing an opposition between grace and all workes whatsoeuer, whether legall, morall, naturall.

2. Whereas that other clause, *If of worke, then not of grace, then worke were no more worke*, is omitted in the vulgar Latine: *Erasmus* would iustifie that omission by this reason, because it is not the Apostles question, *whether worke be worke*, but hee onely affirmeth grace: *Tolet* also saith this addition is superfluous, because it is comprehended in the former.

Contra. 1. The Syrian translator, and the Greeke expositors, *Chrysostome*, *Theophylact*, *Oecumenius*, haue this clause, though it be omitted in *Origen*, and the Greeke copies generally haue it. 2. And it is agreeable, to the Apostles purpose, who to proue the election of grace, doth shew it by the contrarie *antithesis* and opposition: and his argument standeth thus, it is either of grace altogether, or of works altogether, but not of works altogether, therefore of grace: the *consequence* of the proposition he proueth by this inconuenience, that if grace be ioyned with workes, then worke were no more worke: for if the reward

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of grace,it is not by the merit of the worke:and the aſſumption and ſecond part he prooueth by an other abſurditie, for then grace ſhould be no more grace, for that which is giuen to the merit of the worke, is giuen of debt,not of fauour, as before the Apoſtle reaſoned,c.4.4. this clauſe then is neither impertinent, nor yet ſuperfluous.

3. This place of the Apoſtle meeteth with diuerſe cauills. 1. The Greeke Scholiaſt ſaith, that we need no workes to come vnto Chriſt, *ſed ſola voluntas, & mentis intentio ſat eſt*, the will and intention onely of the mind is ſufficient. But I aske, this will, and intention, whether it is Gods worke or mans: if it be Gods worke, as the Apoſtle ſaith, that *God worketh both the will and the deed*, Phil.2.13. then is it of grace: if it be mans, then is it a worke: but all workes are here excluded. 2. Beſide this, grace cannot be here vnderſtood,to be a thing infuſed into and inherent in man, as the Romaniſts, for then it were a worke, *Oſiander*: but grace is here conceiued to be *ſubiectiue in Deo*, in God as a ſubiect, as worke is (*ſubiectiue*) in man as a ſubiect. 3. *Gorrhans* conceit here hath no place, that a worke may be ſaid to merit, and it ſhall be of grace, becauſe it meriteth of grace: for the verie oppoſition betweene grace and worke, one excluding the other, alloweth no ſuch permiſſion. 4. Worke and grace may ſtand together, but not as ioynt cauſes: but workes muſt follow grace, *ne accepta gratia ſit inanis*, that the grace receiued be not in vaine, as *Origen* ſaith: and though the reward follow works, yet the merit of the worke is not the cauſe, but the grace and fauour of God, which hath appointed ſuch a way and order, that the faithfull after they haue wrought and laboured, ſhould be rewarded: it is *conſecutio & ordo*, a thing that followeth, and an order, which God hath appointed, not any merit: *Mart.*

4. Though the Apoſtle eſpecially entreat here of election, that it is of grace, yet becauſe the Apoſtles rule is general, *ad totam ſalutis noſtræ rationem extendi debet*, it muſt be extended, to the whole manner and way of ſaluation, *Caluin:* for as election is by grace, not by works, Rom.9.11. ſo our calling is by grace, not by workes: 2.Tim.1.9 *Who hath called vs with an holy calling, not according to our works:* our iuſtification alſo is by faith without workes, Rom. 3.24.28.

Queſt. 8. How it is ſaid, *Iſrael obtained not that he ſought*, v.7.

This doubt is mooued, becauſe our B. Sauiour ſaith, Matth.7.7 *Aske, and it ſhall be giuen you, ſeeke and you ſhall finde, &c.*

1. The anſwer is, there are two kinds of ſeeking God, a lawfull, right, and true ſeeking of God, wherein muſt be conſidered both the manner, which muſt bee faith, and the ende which is to the glorie of God: and the other ſeeking is not right, which fayleth of either of theſe, as the Iewes failed in both: for they ſought not righteouſnes by faith, cap. 9.23. and therefore miſſed of that, which they ſought for: and beſide they went about to eſtabliſh their owne righteouſnes, and would not ſubmit themſelues to the righteouſneſſe of God, c.10. 3. that is, they ſought their owne praiſe, and glorie, and not Gods, and therefore it was no maruell if they failed of their deſire.

2. Like vnto thoſe were they, which ſought and followed Chriſt, Ioh.6. but it was to haue their bellies filled, and fed by him: ſo Saint Iames ſaith, chap. 4.3. *You aske and receiue not, becauſe yee aske amiſſe, that you may conſume it on your luſts:* in like manner the Prophet *Hoſhea* rebuked the old Iſraelites, *They ſhall goe with their ſheepe and bullockes to ſeeke the Lord, but they ſhall not finde him, becauſe hee hath withdrawne himſelfe from them*, *Hoſh.* 5.6.

3. *Chryſoſtome* ſomewhat otherwiſe, ſheweth the reaſon why they obtained not that they ſought: *Iudæus ſibi ipſe repugnat, &c.* the Iew is contrarie to himſelfe, for they ſought righteouſneſſe, and yet when it was offered them, they reiected it: they looked for the Meſſiah, and yet, when he came they would none of him: like as wanton children, that call for bread, and when it is giuen them, they caſt it away.

Queſt. 9. Of theſe words, v.8. *As it is written, God hath giuen them the ſpirit of ſlumber*, whence it is taken.

1. *Origen* is of opinion, that theſe words can no where be found in the olde Scriptures: *Ego hactenus inuenire non potui*, I could not find them out yet (ſaith hee) and therefore hee thinketh, that the Apoſtle addeth theſe words of his owne, and followeth the ſenſe of the Prophet, rather then the words: But if it were ſo, the Apoſtle would not haue ſet this ſentence before, *As it is written*, if it were not ſo written, as it is here alleadged: *Eraſmus*

thinketh

thinketh that Saint Paul deliuereth the sense of that place, Isa.6.9. as likewise he doth, Act. 28.27. but in that place there is no mention made of the *spirit of slumber* or *compunction*: some thinke that the Apostle citeth not here any particular place, but alludeth onely vnto the like places of the Prophet Isai, as cap.19.14. *The Lord hath mingled among them the spirit of errors: ecclestic. expos.* but that place is spoken of the Egyptians, and therefore could not properly be applyed by Saint Paul to the Iewes: therefore I subscribe rather to *Paræus*, and *Tolet*, who thinke that this testimonie is taken out of two places of the Prophet Isay, the first, chap.29.10. *The Lord hath couered you with a spirit of slumber:* the other part is found, cap.6.9.

2. But there is some difference both betweene the translation of the Septuagint, and the Hebrew, and betweene S. Pauls citation, and the Septuagint, and between S. Pauls allegation, and the originall. 1. The Septuagint in that place, Isa.19.14. vse the word κατανύξεν, *He hath made them drunke with the spirit of slumber:* but in the Hebrew it is, *he hath couered*, of the word *nasaph*, to hide or couer: the Apostle vseth the word ἔδωκεν, he hath giuen: in the other place, Isa.6.9. the originall vseth the imperatiue moode: *Make their hearts heauy, and shut their eyes:* the Septuagint expresse it by the actiue, applying it to the people, *they haue shut their eyes:* and so doth S. Luke cite it, Act.28.27. and Matt.13.16. but S. Paul referreth it vnto God, *hee hath giuen, &c.* as Ioh. 12.40. it is said *he hath blinded their eyes:* wherein the Apostle followeth the sense of the Prophet: for as *Pet. Martyr* well obserueth, *quod Deo imperio fit, à Deo fieri dicitur*, that which is done by the commandement of God, is said to be done by God.

3. But there is some difference yet in the word *tardemah, slumber*, which the Prophet vseth, Isa. 29.10. which the Septuagint translate κατανύξεις, *compunction:* here much adoe is made about the signification of this word. 1. Some take the signification of the word רגז, which is to *moone, to drive*, and so interpret it *spiritum commotionis*, the spirit of commotion, perplexitie: so the Syrian interpreter, *Anselme*, *Faius:* but this should much differ from the Hebrew word which signifieth *slumber:* commotion, and rest, or slumber, are not one and the same. 2. Some doe take the other sense of the word, *compungo*, to pricke or peirce: in which signification, *Chrysostome*, *Theophylact*, *Oecumenius*, by compunction vnderstand the setled obstinacie of the Iewes: like as a thing nayled to a post mooueth or stirreth not: *Haymo* interpreteth it, *spiritum inuidentiæ*, the spirit of enuie, whereby they were offended at the calling of the Gentiles: there are two kind of compunctions, one is taken in the better part, as Act.2.37. *They were pricked in their hearts to repentance:* so also the *ordinary gloss.* and *Lyranus*, vnderstand the enuie of the Iewes, to the doctrine of Christ: but yet the reason appeareth not, why the Septuagint should render the Hebrewe word *tardemah*, slumber, by a word signifying *pricking* or *compunction*. 3. Therefore some are of opinion, that the Greeke word κατανύξις, rather signifieth *soporem*, slumber, as both *Beza* here, and *Tolet annotat.* 6. alleadge out of *Hesychius*, who expoundeth it by an other Greek word ἡσυχίαν, rest, ease: and hee seemeth to deriue κατανύξιν, of νύξ, the night, whereof commeth the word νυστάζω, to sleepe: and of this his opinion that the Septuagint translate this place by a word, signifying slumber, *Tolet* bringeth three reasons: 1. Because the Hebrew word *tardemah*, signifieth a dead sleepe or slumber, which sometimes they render by the word ϗαμβῶ, 1. Sam. 26.12. which is a kinde of stupiditie, senselesnesse, or astonishment, which in effect is all one. 2. Psalm.60.5. *Thou hast made vs to drinke the wine of giddinesse:* there an other word *targelah*, is vsed, of the like signification with *tardemah*, which is a kind of giddines or drowsines, such as is in those that slumber: which word the Septuagint interpret κατανύξεως, the word which they vse here. 3. The words following, *Eyes that they should not see, and eares that they should not heare*, doe shewe the effects of slumber, or sleepe. 4. But notwithstanding these coniectures, seeing the word κατανύξεις, signifieth *compunction*, as not onely the Greeke interpreters, *Chrysostome*, *Origen*, *Theophylact*, *Oecumenius*, who best knew the proper signification of the Greeke word, do interpret, but the Scripture also thereto beareth witnes: as Act. 2.27. they are said to bee *pricked in their hearts*, κατενύγησαν, of the which word κατανύξις, *compunction*, is deriued: I thinke this word fittest to be reteined, yet in sense it is all one, as if he should haue said the spirit of slumber: whereof *Osiander* giueth this reason, because they are as it were pricked and stirred, when they are called to the Gospel, as they which are indeede a sleepe are loath to be awaked: *Parem* addeth that the effect is put for the cause, like as they which are fast

a sleepe

aſleepe cannot with any ſtirring or pricking be awaked: But I rather thinke that it is a metaphoricall ſpeach; becauſe they which are pricked and ſo perplexed with greefe, haue no ſenſe of any other thing: as *Cyprian* ſaith of ſome, *tranſpunctæ mentis alienatione dementes*, they beeing madde, and beſide themſelues in their pricked and pierced ſoule, neglect to be cured, and to be brought to repentance, &c. *de orat. dom.* ſo that the *ſpirit of cumpunction*, is the ſame with a *ſeared*, and *cauteriſed* conſcience, whereof the Apoſtle ſpeaketh, 1. Tim. 4. 2. which is all one with a ſpirituall *giddines* or ſlumber: and this anſwereth to the word before vſed, v. 7. ἐπωρώθησαν, they were hardened: like as the hand which hath a hard skin drawne ouer, feeleth not the pricke put vnto it.

4. It is called the *ſpirit of ſlumber*, *or cumpunction*, which *Haymo* vnderſtandeth to be the minde filled with enuie: but rather, as Gods ſpirit worketh in vs euery good grace; ſo the euill ſpirit is the miniſter of wrath in the reprobate, inſtigating and mouing them continually vnto euill: whereupon they are called, *the ſpirit of fornication, the ſpirit of couetouſnes*, and ſuch like: As God ſent ſuch a ſpirit of giddines and phrenſie vpon Saul, which did beſot and make him madde with enuie and malice.

5. The laſt words, *vnto this day:* Some will haue a part of Scripture here cited by the Apoſtle, and ſo they referre vs to that place, Deut. 29. 4. *The Lord hath not giuen you an heart to perceiue, and eyes to ſee, and eares to heare vnto this day: Tolet annot. 7. Faius.* But there is great difference betweene theſe two teſtimonies, *the Lord hath not giuen them eyes to ſee*, which are the words of Moſes, and *the Lord hath giuen them eyes, that they ſhould not ſee*, as here the Apoſtle citeth the text; the firſt ſheweth onely the negation and denial of a gift, the other expreſſeth further a iudgement of induration or hardening: wherefore theſe words are no part of the teſtimonie, but added by the Apoſtle, and are to be ioyned with the laſt words in the 7. verſe, *the reſt haue beene hardened*, (the words comming betweene beeing encloſed in a parentheſis) *vnto this day; Beza, Paræus:* as the Apoſtle ſaith, 2. Cor. 1. 15. *Vnto this day the vaile is laid ouer their hearts.*

6. Now whereas two exceptions may be made to the Apoſtles allegation here; the one that the Apoſtle ſeemeth not to proue directly that which he intended, that the reſt are hardened; the other, that his proofe is but weake beeing taken from a particular example of thoſe times: hereunto we anſwer. 1. That the Apoſtles proofe is direct from the effect to the cauſe: if God in his iuſtice hardened them, then were they hardened: their owne malice was the cauſe of their hardening properly, and as we ſay *per ſe*, of it ſelfe: and the iuſtice of God, *per accidens*, accidentally. 2. His proofe alſo as it is direct, ſo is it forceable: for that place, Iſay. 6. containeth a manifeſt propheſie of the obſtinacie of the Iewes in the times of our Sauiour, as is euident by the frequent application of it, in the Goſpel, as Matth. 13. 14. Act. 28. 26. and ſay, that were not a ſpeciall propheſie, yet becauſe the rule of Gods iuſtice is certaine and conſtant, and alwaies like it ſelfe, the Lord finding greater obſtinacie among the Iewes at the comming of his Sonne into the world then before, was in like ſort to exerciſe his iuſtice. See further *Ium. parall.* 21. *l.* 2.

Queſt. 10. *How God is ſaid to ſend the ſpirit of ſlumber, to giue eares not to heare, &c.*

1. Their opinion here is refelled, that will haue God no wayes the cauſe of hardning the heart, which is *Pighius* aſſertion, as he is here confuted at large by *Pet. Martyr*, who in this manner obiected. 1. That place of the Prophet Iſay is a prediction, therefore not the cauſe of hardening. *Anſw.* It followeth not: for euen that word which Iſay preached, did prouoke the Iewes, and they were thereby further hardened: and though euery prediction be not a cauſe of that which is to come, yet ſuch predictions, as foretell of ſuch things as the Lord himſelfe will worke, as here the Prophet ſpeaketh of the hardening of the heart, doe not onely ſhew the thing but expreſſe the cauſe alſo.

2. *Ob. Nemo cogitur ad peccandum*, but no man is compelled to ſinne. *Anſw.* We muſt here diſtinguiſh betweene *violentia & neceſſitas*, violence and neceſſitie: true it is, that God forceth and compelleth none to ſinne, yet they cannot otherwiſe chooſe but ſinne, by reaſon of the corruption of nature, to the which man hath enthralled himſelfe: in reſpect whereof it is impoſſible that man ſhould beleeue of himſelfe, without the worke of the ſpirit, as it is ſaid, Ioh. 12. 39. *they could not beleeue, &c.*

3. *Obiect. Pighius* ſaith, that by *impoſſibile*, here we are to vnderſtand *difficile*, that which is hard to bee done; not that it was ſimply impoſſible that they ſhould beleeue, but it was an hard matter for them ſo to doe. *Anſwer.* Neither doe wee ſay that ſimply

it is impossible in respect of the absolute power of God, but *ex hypothesi*, by way of supposition, the blindnes and obstinacie of mans heart, beeing presupposed: and to say that a man may beleeue of himselfe, though hardly, is the euasion of the old Pelagians: for of himselfe, not onely hardly, but not at all can a man beleeue; as our Sauiour saith, *Without me, yee can doe nothing*, Ioh.15.5.

4. *Obiect.* Whereas that place by vs is vrged, Mark.4.11. *To you it is giuen to know the mystery of the kingdome, but to them, &c. all things are done in parables, that they seeing may see, and not discerne, &c.* no shewe, that God hath an hand and worke in blinding of the eyes of the obstinate; *Pighius* will haue this word (*that*) to shew not the finall, but efficient cause, because they were blind, therefore Christ spake in parables: they were not therefore blinded the more, because he spake in parables.

Answ. 1. Their blindnes was not the cause of Christs speaking in parables: for that had beene a reason rather, why Christ would haue spoken more plainely vnto them, but because they were wilfully blind, he therefore spake in parables, that they might continue in their blindnes still. 2. These words *that, because*, doe not alwaies shewe the cause of a thing, *sed causam notitiæ*, but the cause of the knowledge or manifestation of a thing, which is by the effect; as Luk.7.47. our Blessed Sauiour saith of the woman; *many sinnes are forgiuen her, for she loued much:* by the effect of her great loue, he doth demonstrate the cause, the forgiuenes of her sinnes: so here Christ sheweth the cause of his preaching in parables, by the effect, the hardening of their heart, and blinding of their eyes. 4. And like thereunto is that place, where the Lord saith concerning Pharaoh, *For this cause haue I raised thee vp, that I might shew my power in thee*, Rom.9.17. that was the end of raising vp Pharaoh, that God might get himselfe honour in his confusion: as this was the end of Christs preaching in parables, that the Iewes might be confirmed in their obstinacie, and hardnes of heart.

5. *Ob.* Whereas we also vrge that place of Isay.6.9. *Make the heart of this people fat, shut their eyes, &c. Pighius* replyeth that God biddeth it to be done, he is not said to doe it: and in that he saith, *shut their eyes*, is thus much in effect, *predica excæcando*, preach that their eyes shall be blinded, &c.

Answ. 1. That which the Lord biddeth to be done, is held to be done by the Lord himselfe, beeing done by his commandement. 2. And it is a very strange construction, *shut their eyes*, that is, propheſie or preach, that their eyes should be shut vp: but thereby is signified, that by the word which he preached, they should be occasioned to stumble, and their eyes should dazle at it; as bleare eyes at the brightnes of the Sunne. 3. And that God is the cause of their hardning and blinding, is euidently expressed, Ioh.12.40. *he hath blinded their eyes, and hardened their hearts.*

6. *Obiect.* To this *Pighius* againe replyeth; that man in himselfe is the cause of his hardening and blindnes, yet the Scripture so speaketh, as though God blinded their eyes: and yet he doth not: as when they which haue tender eyes, and are made more blind by looking vpon the Sunne, who will say that the Sunne-beames are the cause of blindnes, the fault is in the eyes. And both S. Matthew, c. 13. 10. and S. Luke, Act.28.27. doe otherwise cite that place, Isay.6.9. *the heart of this people is waxed fat*, making no mention at all of God to be the cause or worke of it.

Answ. 1. Doth the Scripture so say, that God blindeth the eyes, and is it not so? this were to make the Scripture to speake one thing, and to meane an other. 2. That similitude maketh directly against him: for though the first and principall fault be in the eyes, yet accidentally the brightnes of the Sunne doth increase the blindnes of the eyes: and so God in his iustice more hardeneth the hearts of the obstinate, which they first hardened by their owne peruersenes and vnbeleefe. 3. S. *Matthew* indeede and S. Luke, doe in that manner cite that text, therein following the reading of the Septuagint; whereof diuerse reasons are yeelded. 1. Some thinke, that the Iewes falsified the Scriptures, and therefore the Septuagint, which translated them, before they were corrupted, were rather followed: but *Origen* vpon that place, Isay.6. refuseth this conceit, because it is not like that our Sauiour and the Apostles would haue left that fault vntouched, if the Iewes had falsified the Scriptures. 3. *Hierome* in his Commentarie also vpon that place, reporteth an other opinion of certaine Ecclesiasticall writers, who thought, that Saint Luke, because he was more skilfull in the Greeke tongue, did rather followe the Septuagint: but this reason is not sufficient for Saint Matthew, though it might seeme probable for the other. 3. Some thought,

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that the Septuagint did ſo tranſlate, that they might decline that blaſphemie, (as they thought) to make God the author of the hardneſſe of the heart: but *Hierome* taketh away this, becauſe in other places the Septuagint are not afraide ſo to tranſlate, as *God hardened the heart of Pharaoh.* 4. Wherefore the Septuagint in their tranſlation tooke that liberrie, not alwayes to render the words, but the ſenſe, and the Apoſtles followe them, becauſe their interpretations was then receiued and well known, and ſo it would haue giuen offence to the Gentiles, if it had beene refuſed: and though neither S. Matthew, nor S. Luke doe directly make God the author, yet it is ſufficient that S. Iohn in his Goſpell ſo alleadgeth that place: which ſmall difference betweene them teacheth vs, that we ſhould compare one Scripture with an other, and interpret one by an other. And thus much (if not too much) of their opinion, that would vtterly exclude God, from beeing any cauſe at all of the hardening of the heart.

2. A ſecond opinion is of them, which aſcribe ſomewhat vnto God herein, but not much: as *Chryſoſtome* ſaith, that this word, *he gaue*, *non operationem Dei, ſed conceſſionem ſignificat*, doth not ſignifie an operation of God, but a conceſſion onely: ſo *Theophylact*, he gaue, that is, *permiſit*, he ſuffered them to be hardened: likewiſe the *interlin. gloſſ.* he gaue them the ſpirit of of compunction, that is, *permiſit habere*, *hee permitted them to haue, &c.* But to doe a thing, is more then to ſuffer: and it is a violent interpretation, *to giue*, that is, *to ſuffer* to be giuen: beſide, he that ſuffreth a thing to be done which is in his power to hinder, is acceſſarie to the doing of it: ſo that allowing vnto God *permiſſion* onely, they either will make God an idle beholder, and no doer, or they will make him acceſſarie and conſenting to euill. *Origen* much better anſwereth this queſtion, how it may be ſaid *de bono Deo*, of the good God, that he ſhould giue Iſrael, *eyes not to ſee, and eares not to heare: vide ne hæc magis ſit retributio & merces incredulitatis:* ſee (ſaith he) if this be not rather a reward of their incredulity: ſo hardnes of heart, as it is a puniſhment may well proceed from God, not as a ſufferer and permitter onely, but as an agent and doer.

3. Some, as theſe doe extenuate the power of God too much, and ſo doe aſcribe too much vnto God, in making him the principall cauſe of hardening of mens hearts, which muſt needs follow as the fruits and effects of their reprobation, which God abſolutely decreed, without any reſpect vnto their workes: True it is, that they which hold the abſolute decree of reprobation, muſt needs make God a proper and principall cauſe of the hardening of the heart, ſeeing their reprobation is the beginning and originall of their rebellion, obſtinacie, and forſaking of God: but that God reiecteth none, but for ſinne, nor decreeth none to be damned, without relation to their ſinne, is before at large handled: c. 9. contr. 10. whether I referre the reader: at this time, that place of the Prophet, *perditio tua ex te Iſrael*, *thy perdition is of thy ſelfe, O Iſrael*, onely may ſuffice to cleare God, from beeing either the proper, or principall cauſe of hardneſſe of heart.

4. Others doe diſcharge God altogether, and make the deuill only the author and cauſe of the blindneſſe of the heart, according to that ſaying, 2. Cor. 4. 4. *in whom the God of this world hath blinded the minds:* this place was much vrged both by the *Arrians*, who would prooue by this place, that Chriſt is no otherwiſe God, then as this name is giuen vnto creatures in Scripture, as here vnto the deuill; as alſo by the Manichees, who held that there were two beginnings, and two Princes or Gods, one of good the other of euill.

Whom the Apoſtle meaneth by the God of this world, 2. Cor. 4. 4.

Hereupon ſome of the fathers, to take away all aduantage from theſe heretikes, as *Hilarie*, *Auguſtine*, *Chryſoſt.* *Ambroſe*, did expound this place of the true God, making this the ſenſe, *in whome God hath blinded the mindes*, *that is, of the infidels of this world.* But 1. here the words are euidently tranſpoſed: for in the originall, thus the words ſtand, *the God of this world.* 2. And the *Arrians* with the *Manichees* may be otherwiſe anſwered, then by declining the right ſenſe of this place: for though Sathan be here vnderſtood, he is not ſaid ſimply to be of God, but with an addition, *God of the world*, whereas Chriſt is ſimply called God, Rom. 9. 5. *Who is God ouer all*, *bleſſed for euer:* and ſo are the *Arrians* anſwered: And to the Manichees we ſay, that the deuill is called the God and Prince of the world, not as though the kingdome were diuided with him, but we graunt, that a principalitie is committed vnto him, yet as Gods Miniſter, that he can goe no further, then the Lord permitteth: and therefore hee is called, *the euill ſpirit of the Lord*, which came vpon Saul, 1. Sam. 16. 14. becauſe the Lord vſeth him as his meſſenger, and miniſter of his iudgments. Yet this place beeing vnderſtood of Sathan, maketh not him the onely cauſe of the blindnes

and hardnes of heart, though he be a principall doer in it: for here the Apostle saith, *that God gaue them the spirit of slumber.*

5. Nor yet is man onely the cause of his owne hardening and blindnesse, as the *ordinar. glosse* saith, *excæcati sunt, quia noluerunt credere*, they were blinded because they would not beleeue: for their blindnesse was the cause of their vnbeleefe, as the Apostle here sheweth, that the Iewes beleeued not, because they were blinded, *Mart.* and *Gorrhan* here distinguisheth well, that there are two kinds of *cecitie* or blindnes: there is *cæcitas culpæ & pœnæ*, a blindnes which is a fault, and a blindnes which is a punishment: the first is the cause of infidelity, and infidelity causeth the second: that is, a man is first blind, which is the cause he beleeueth not, and then as a reward of their infidelitie, they are more blinded still: wherefore though the corruption of a mans heart be a cause of his owne blindnes and hardnesse of heart, yet there is some other cause beside.

6. Wherefore to the hardening and blinding of the heart, these three concurre, mans owne corruption, as the first and neareſt cause, Sathan as the instigator and tempter, God as a iust iudge: the Scripture maketh all these the causes: God is said to harden Pharaohs heart, and Sathan also blindeth the mindes of the infidels, 2.Cor.4.4. and Pharaoh hardened his owne heart, Exod.9.34. the corruption of mans heart is as the coale, that sendeth forth sparkes, Iob.5.7. the deuill bloweth and stirreth the coales, and kindleth the fire: God he smiteth as it were on the anuile, and frameth and disposeth euery thing to his owne will: so God hath a stroke in the hardening of the heart, not by permission onely, neither in making a soft heart hard: but both in leauing men beeing blind by nature, to his owne will, and in withdrawing his grace, and giuing him ouer, as a iust Iudge, to the malice of Sathan to be further hardened: and so God is the author of the hardening of mans heart, not as it is a sinne, but as it is a punishment of sinne: and thus, and no otherwise doe Protestants maintaine, God to be an agent and worker in these actions: and therefore that is a meere slaunder of *Stapleton*, that *Caluin* should hold, *Deum esse actiuam causam peccati*, that God is the actiue cause of sinne, *Antid.p.* 715. and the like slaunder is vttered by *Becanus*, *p.6.* that the God of the *Caluinists* is, *author peccati*, the author of sinne. See more hereof, *c.6. quæst.* 18.

11. Quest. *Of the meaning of those words, Let their table be made a snare, &c. v.9.*

1. Concerning the place here cited out of Psal.69. v.22. *Origen* obserueth, that the Apostle doth not tie himselfe to so many words: for some he addeth, as εἰς θήραν, for a net or trappe, which neither the Hebrew, nor the Septuagint haue: and some he omitteth, as *coram ipsis, before them:* so also *Erasmus:* but *Beza* obserueth, that this latter is not omitted, for *vnto them*, is equiualent, to *before them:* further, both *Martyr, Beza, Pareus, Caluin*, thinke, that the Hebrew word *lishlomim*, signifieth *pacifica*, their prosperous things, which the *Septuagint* read, τὰς ἀνταποδόσεις, for a retribution: as though the word were *leshillomim*, retributions: but *Iunius* and *Pagnine* doe there interpret the word *lishlomim*, retributions; because of the preposition *iamed*, beeing set before, which signifieth for a recompence, or retribution.

2. Now for the meaning of the words. 1. *Origen* by their table, vnderstandeth the Scriptures, which were a scandale vnto them, in that they peruerted them to their owne hurt: as where the Scriptures describe the Messiah to be a glorious deliuerer, which must be vnderstood spiritually, they were offeded, because they looked for a temporall deliuerance. 2. *Haymo* doth vnderstand by the table, *collatio verborum in mensa*, their conferences together at the table, how to take Christ: but in this sense their table was a snare to others, rather then to themselues. 3. *Lyranus* doth thus distinguish these three, their table became a snare in peruerting the Scriptures, and a trappe, when they were taken by *Titus* and *Vespasian*, and a *scandale*, when to the infamie and opprobrie of that nation, their nobles were put to torment, and shamefull death, by the Romanes. 4. But the better interpretation is this: by the table, as *Chrysostome* expoundeth, we vnderstand, *omnes illorum delicias*, all things, wherein they delighted; as their prosperitie, their publike state, their Temple, *Caluin:* the hauing of the Scriptures, sacrifices, and such other spirituall or temporall blessings, the Prophet prayeth that all may be turned to their hurt: & he vseth three similitudes; let them be a *snare*, as birds are taken, when they thinke to find foode, a *trappe*, as the beasts are caught and enrapped in the net, and a *scandale*, as that whereas men doe stumble in their going and running, and fall.

3. For

3. *For a recompence vnto them.* 1. The *interlin. gloſſe* vnderſtandeth the retribution of eternall death. 2. *Haymo* and *Lyranus* haue ſpeciall reference to Chriſt: that as they would haue blotted out his name, ſo their name is periſhed; as they killed him, ſo they were killed of the Romanes. 3. But it generally rather ſheweth a retalion and recompenſe in their iuſt puniſhment, for all the wrongs and iniuries which they had offered to the ſeruants of God, and eſpecially to Chriſt himſelfe. *Pareus.*

4. *Let their eyes be darkened, and bowe downe their backe.* 1. *Lyranus* by the darkening of the eyes, interpreteth the error of their vnderſtanding; and by the bowing of their backs, the errour of their will. 2. *Gorrhan* vnderſtandeth, errour in faith and manners. 3. *Deprime oneribus conſcientiæ*, hold them downe with the burthen of their conſcience, *Pellic. aterna ſeruitute opprime*, oppreſſe them and keepe them vnder with euerlaſting ſeruitude: *Melanthon* following *Chryſoſtome* and *Theopylact.* 4. But the generall ſenſe is better: that they are depriued of all ſtrength both inward and outward; for the backe or loines, (as it is in the Hebrewe) ſignifieth the ſtrength: ſo their eyes are blinded, they are voide of all vnderſtanding in ſpirituall things, and they are likewiſe depriued of all grace and ſtrength, both ſpirituall, they haue no endeauour or will, to that which is good, *Geneuenſ. Pareus*; as alſo temporall, their authority and gouernement is taken from them, they liue in perpetuall ſeruitude. *Grynæus.*

Queſt. 12. *Whether it be lawfull to vſe any imprecation, as Dauid doth here.*

1. *Origen* ſeemeth to be of opinion, that it is not lawfull: and therefore he hath here a ſtrange interpretation: he thinketh the Prophet prayeth not againſt the Iſraelites, but for them, that their eyes might be darkened, *ne videant peruerſa*, that they ſee not peruerſe things: as it had beene happy for *Marcion*, *Baſilides*, and *Valentinus*, and other heretikes, that they had not ſeene thoſe peruerſe errors, which they held: But ſeeing both that which goeth before, *let their table be made a ſnare, &c.* and that which followeth, *bowe downe their backe*, are imprecations made againſt them, how can this comming between be taken to be a praier for them?

2. *Auguſtine* agreeing in the ſame opinion, that no imprecation is lawfull, yet followeth an other interpretation: he thinketh that the Prophet ſpake this, *non optantis voto, ſed ſpiritu prouidentis*, not as with a deſire of one that wiſheth, but with the ſpirit of one foreſeeing and foretelling what ſhould happen: *lib. 1. de ſerm. Dom. in monte:* ſo *Haymo*, *hæc verba non optantis voto, ſed prædicentis officio dicuntur*, theſe words are not vttered with a wiſhing deſire, but by way of prediction, &c. ſo alſo the *ordinar. gloſſ.* And theſe reaſons may bee alleadged againſt imprecations.

1. Our Bleſſed Sauiour biddeth vs to pray for our enemies, Matth. 5. 46. S. Paul alſo ſaith, Rom. 12. 14. *Bleſſe them which perſecute you, bleſſe I ſay and curſe not, &c.*

2. The example of our Sauiour, is againſt imprecations, who prayed for his enemies: he curſed them not.

3. Yet we haue ſome forren examples of ſuch as refuſed to make imprecations, as *Balaam* would not curſe the people of Iſrael: and a certaine woman Prieſt of Athens could not be hired to curſe *Alcibiades*, making this anſwer, that it was her office to pray for other, not to curſe them: much more ſhould Chriſtians abſtaine from curſing.

3. Wherefore for the ſolution of this queſtion, theſe diſtinctions muſt be premiſed. 1. The cauſe muſt be conſidered: whether it be priuate, which concerneth ones perſon onely, in which cauſe it is vnlawful to curſe: or whether it be publik concerning the glory of God: wherein imprecations are vſed: as S. Peter ſentenced Ananias to death, Act. 5. & laid a curſe vpõ S. Magus, Act. 8. S. Paul curſed Elimas the ſorcerer, Act. 13. or it may be a priuate cauſe, yet ioyned with the glory of God: as Eliſha curſed the children which called him bald head, 2. King. 2. 2. The condition & calling of them, which vſe imprecations muſt be conſidered, whether they do it of a priuate affection, which is vnlawfull: or of a propheticall ſpirit, as the Prophets & Apoſtles did; as it is ſaid of Paul, that when he curſed *Elymas, hee was full of the H. Ghoſt*, Act. 13. 9. herein they as Prophets do by their imprecation inflict that puniſhment which is appointed of God. 3. The things muſt be conſidered, which are wiſhed vnto any by theſe imprecations: they are either temporall, which may tend vnto their amendment; as Pſal. 89. 16. *Fill their faces with ſhame, that they may ſeeke thy name:* theſe imprecations are more tollerable, which a man ſometime wiſheth againſt himſelfe, that he may bee afflicted with

some crosse, or other, rather then to fall into sinne: or they are eternall: but euerlasting destruction cannot be denounced against any without Gods speciall warrant.

4. The persons are to be distinguished, which are cursed: they are such of whome there is hope of amendment: or such as are in a desperate state, and professed enemies to God and godlines, against whom such imprecations doe lie: as S. Iohn will not haue vs to pray for those whom we see to sinne vnto death, 1. *epist.* c. 5.

5. The manner and kind of imprecations must also be looked into, some are extraordinarie, whereunto men were directed by a propheticall and extraordinarie spirit: of the lawfulnesse of such imprecations, there is no question: or ordinarie, wherein these circumstances must be considered. 1. The persons that curse, they must thereunto be called as the publike Magistrate or minister, and parents in their families. 2. The persons that are cursed must be intractable and incorrigible, and refuse all wholesome admonition. 3. The manner must be this, they must not curse absolutely, but with a condition, that such may be conuerted, or confounded. 4. With what affection, not hating their persons, but detesting their vices, against the which, they open their mouthes to curse.

Now in Dauids imprecation all the things before required concurred, it was Gods cause, he had a propheticall spirit, they were professed enemies to God: the reasons before alledged doe conclude only against priuate curses; in our owne cause, against persons not desperately euill, and without any speciall direction.

Quest. 13. *Of the ende of the stumbling of the Iewes, v.* 11.

v. 11. *Haue they stumbled that they should fall, &c.* 1 *Chrysostome* here obserueth well the Apostles wisedome, that when he speaketh of the *execation* and reiection of the Iewes, he alleadgeth Scripture, least he might be thought to speake of euill will: *consolationem à seipso ponit*, but the consolation he bringeth in his owne name, that his loue toward them might appeare; as here he sheweth a double end of their stumbling; one, that thereby saluation might come vnto the Gentiles, the other, that by the calling of the Gentiles, the Iewes againe might be prouoked and stirred vp to beleeue in Christ: the first end serueth to beat downe the pride and insolencie of the Gentiles, the other, to comfort the Iewes, that they should not thinke their fall to be irrecouerable.

2. *Haue they stumbled, &c.* 1. The Latine translator addeth, *haue they so stumbled*, that they should fall; which *Tolet* iustifieth and would haue the meaning to be this, not that the ende of the falling of the Iewes should be the calling of the Gentiles, but that their fall was not without recouery: and *Origen* hath the like obseruation, shewing here the diuerse kinds of falling: some fall and neuer rise againe, as Lucifer, who shall neuer, no not in the end of the world be restoared: the fall of others is recouerable, as here the Iewes did not so stumble, *vt ab omni legis obseruantia declinarent*, to decline from the whole obseruation of the law. 2. But *Erasmus* well obserueth, that here the Apostle speaketh not *de magnitudine lapsus, sed de euentu*, of the greatnes of their fall, but of the euent; for the Apostle throughout this whole epistle doth exaggerate the sinne of their incredulitie; neither is this particle (*so*) in the originall, neither doe the Greeke expositors, *Chrysost. Theoph. Oecumen.* insert it. 3. Yet this must be added further to *Erasmus* obseruation, that the calling of the Gentiles, was not onely the euent, which followed the incredulitie of the Iewes, but it was the ende and scope, for the which God suffered the Iewes to fall: for this euent must not be seuered from the prouidence of God. *Beza, annot.* 4. Nor yet is this question so propounded, as though the Iewes did stumble and fall with any such intention to profit the Gentiles, as *Grynæus* seemeth to note, no man that is in his right minde will hurt himselfe; which the Iewes should haue done, if they of purpose had stumbled to fall: But *Photius* obserueth that the Iewes, as much as in them lay, did so stumble, *vt corruerent*, to fall altogether: *nec sic affecti sunt, &c.* neither were they so affected, that any good should come thereby to themselues, or others: *sed Deus illorum casu, &c.* but God vsed their fall both for the saluation of the Gentiles, and their owne emendation. 5 *Theophylact* must here also be warily and aduisedly read: the Iewes are not so fallen, *vt se nequeant, quando velint, attollere*, that they can not raise vp themselues againe, when they will, &c. for this were, as though the Iewes of purpose had fallen, that the Gentiles might come in, and then they would returne againe: neither is it in any mans power to returne when he will: for ones conuersion, is as life from the dead, v. 13. as one can not raise himselfe from the dead, so neither can he conuert and

turne

turne vnto God. 6. *Haymo*, and *Auguſtine* before him, put in the word *ſolum*, onely; that is, they haue not ſtumbled onely to fall, as though no good ſhould come thereby: but God did not ſuffer them to ſtumble at all to fall: God propounded not to himſelfe their fall, as an ende of their ſtumbling, for God delighteth not in the deſtruction of any; but God reſpected two ſingular good ends in the fall of the Iewes, the vocation of the Gentiles, and their owne conuerſion. *Pareus.*

Queſt. 14. *How the ſtumbling and falling of the Iewes, brought ſaluation to the Gentiles.*

v. 11. *Through their fall ſaluation commeth to the Gentiles.* 1. The word παράπτωμα, is not well here tranſlated *delictum*, as the Latine interpreter, which *Anſelme* interpreteth, *peccatum*, ſinne, and vnderſtandeth it of that ſpeciall ſinne of the Iewes, in putting Chriſt to death: ſo alſo *Gorrhan*: but it here ſignifieth rather *lapſum*, their fall, as *Eraſmus* well noteth, to anſwer vnto the former queſtion, *Haue they ſtumbled that they ſhould fall?* ſo alſo *Tolet annot. 9.*

2. But we muſt not thinke, that the fall of the Iewes was properly the cauſe of the calling of the Gentiles: but it was the occaſion rather: for euil is not of it ſelfe the cauſe of that which is good: but God by his power draweth good out of euill: for otherwiſe, as *Lyranus* alleadgeth out of *Auguſtine* in his *Enchyridion*, *Deus non permitteret mala fieri, niſi inde eliceret maiora bona*, God would neuer ſuffer euill to be, vnleſſe he did thereout draw greater good. This is like, as *Pet. Martyr* reſembleth it, as there is a ſaying in Philoſophie, that the *corruption of one thing, is the generation of an other*, not that it is the cauſe thereof: but the efficient hauing expelled one forme, doth bring in another: and as in a ſyllogiſme out of falſe and vntrue propoſitions, a true concluſion may be inferred, not by the force of the premiſes, but of the *ſyllogiſme*, and forme of reaſoning: ſo Gods prouidence as the cheife efficient cauſe, doth by-occaſion of that which is euill, bring forth that which is good.

3. *Anſelme* thinketh, that the reiection of the Iewes was the occaſion of the calling of the Gentiles, becauſe thereupon followed their diſperſion through the world, and by that meanes, they brought the Scriptures to the Gentiles: But this was an occaſion rather, that after that the Iewes had reiected the preaching of the Apoſtles, they turned to the Gentiles: neither was there any ſuch neceſſitie, that the one ſhould be reiected, before the other could be called: if it had ſo pleaſed God, they might haue been called together: But this *conſequence*, that vpon the reiecting of the Iewes the Gentiles were called, depended both vpon the will and pleaſure of God, who had appointed it ſhould ſo be, *Martyr*: and vpon the conuenience of the thing, the Iewes were high minded, and could not endure, that the Gentiles together with them ſhould be the people of God; but they were like the dogge in the maunger, that would neither eate himſelfe, nor ſuffer the oxe to eat; therefore it was requiſite, that their pride ſhould be firſt abated, and they humbled, by ſeeing them to be called to be a people, that were no people: ſo the queſtion here is not, what God could doe, but what the Iewes had done, and would do: by their good will, neither they themſelues would come, nor ſuffer the Gentiles to enter: *Pareus.*

4. And though the Iewes had not beene reiected at all, yet the Gentiles alſo ſhould haue been called, but in the ſecond place: as *Chryſoſtome* ſheweth out of that place, Act. 13. 46. *Vobis oportuit primum annuntiari verbum*, the word of God ought firſt to haue been preached vnto you; but now through their incredulitie it came to paſſe, *vt inuerteretur hic ordo*, that this order was inuerted: ſo in the parable, Luk. 14. after that they, which were inuited to the feaſt, refuſed, then the good man of the houſe ſaith vnto his ſeruant, *exi cito*, go forth quickly into the ſtreetes, &c. the Gentiles then ſhould haue been called, though the Iewes had not been incredulous, but not ſo quickly.

The Gentiles ſhould haue been called though the Iewes had not been reiected.

Queſt. 15. *How the Iewes were prouoked to follow the Gentiles.*

1. Where as the word is, εἰς τὸ παραζηλῶσαι, which ſignifieth properly to prouoke to emulation, the vulgar Latine doth not well tranſlate, *vt æmulentur illos*, to imitate or emulate them, referring it to the Iewes that they ſhould emulate the Gentiles, either *imitando*, in imitating them, as *Lyranus* expoundeth, and before him *Photius*, that ſaith the Gentiles were *exemplaria*, examples herein to the Iewes, or *inuidendo*, in enuying the faith and knowledge of the Gentiles: *Gorrhan.*

2. Some referre it to the Gentiles: as *Origen* vnderſtandeth it of the faith of the Gentiles, which ſhould prouoke the Iewes to emulation: *Anſelme* vnderſtandeth it thus, that the

Gentiles should imitate the Iewes, that is, such as beleeued among them: but this is impertinent to the Apostles purpose: some, as *Chrysostome*, *Theodoret*, *Ambrose*, doe apply it to the Gentiles, that they should prouoke the Iewes by their example to beleeue.

3. But it is better referred vnto God, that he should prouoke the Iewes to emulation by the example of the Gentiles, when they saw themselues the auncient people of God to be neglected, and the Gentiles which were forlorne to be receiued in, *Martyr:* But *Tolet* refuseth this, and would haue it referred either to the Gentiles, or their faith, because no mention is made of God before, but of the Gentiles, *annot.9.* yet I preferre *Pet. Martyrs* reason, *totum ad Deum refertur*, all is referred to God: and *Parens* prooueth it by that place, Deut. 32.21. *I will prouoke you to emulation by a nation, that is no nation.* But *Tolet* obserueth well, that the word there vsed by Moses is in *hiphil*, of the word *kanah*, which signifieth to emulate or enuie, and in *hiphil*, to cause to emulate: and so the Apostle is to be translated here, as likewise, v.14. *If I might by any meanes prouoke them of my selfe:* where the Latine interpreter so readeth also: and therefore he faileth here, in translating, *that they might emulate them*, whereas he should haue said, *to prouoke them to emulation.*

4. But it will be obiected, that this is no commendable thing, by enuie or emulation to be brought to beleeue: the answer is, that God simply approoueth not such emulation or enuie, but as he can vse that which is euill to good purposes, so by this emulation it pleaseth him to incite and stirre vp the Iewes to returne vnto him: like as the husband putteth away his adulterous wife, that she thereby may be prouoked by a kind of emulation (least an other should be receiued in her place) to seeke to be reconciled, *Parens.*

5. But here we must vnderstand, that the better sort of the Iewes shall be prouoked, not all, for the obstinate thereby are made worse, *Martyr:* and further the Apostle must not be taken to speake of the Iewes in particular: for they which stumble and fell away, were not restored, but of the nation in generall: that though some were vnbeleeuers, yet the whole nation was not cast off: *Caluin, Beza.*

Quest. 16. *What is meant by the diminishing of the Iewes, and their abundance, v.12.*

1. Whereas the Apostle had shewed, that the falling away of the Iewes was an occasion of the calling of the Gentiles: it might be obiected, that the conuersion of the Iewes might likewise be an occasion of the falling away of the Gentiles: hereunto the Apostle answereth negatiuely, and he confirmeth his answer by an argument from the lesse to the greater: that if their empayring and diminishing, and pouertie as it were, were the riches of the Gentiles, much more their plentifull calling: for God can turne that which is euill to the good of the Gentiles, much more that which is good.

2. By the riches of the world, we vnderstand both the multitude of the Gentiles, called to the knowledge of Christ, *Parens*: and that wherewith they were enriched, namely the knowledge of the Gospel, *Genevens.*

3. By the *diminution*, 1. *Haymo*, whom *Lyranus* and *Gorrhan* follow, vnderstand the Apostles, which were but few, and as the abiects of the people, yet they enriched the Gentiles by their preaching: if the conuersion of a few was so profitable to the Gentiles, much more the conuersion of the whole nation in the end of the world: but the Apostle expoundeth the word παράπτωμα, the *ruine* of the Iewes, which he vsed before, by this word ἥττημα, *diminution:* he meaneth not then, the conuersion of a few, but the falling away of the Iewes to a few. 2. Wherefore these three words the Apostle vseth, as of equipollent, and of one signification, παράπτωμα, their fall, ἥττημα, their *diminution*, v.12. and ἀποβολὴ, their reiection and casting off, *Par.* 3. And in that he saith they are diminished, hee sheweth that they are not vtterly perished: the imminution of a thing, is not *rei excisio, sed decisio*, is not the cleane cutting off, but an impairing onely, *Par.*

4. *How much more their abundance*, πλήρωμα, fulnes. 1. By this fulnesse is not onely vnderstood πολυπληθία, the multitude of the Iewes, which shall be called, but also excellencie of the spirituall graces, wherewith the Iewes, in their generall conuersion toward the end of the world, shall be encreased, *Gryneus.* 2. Neither are we so to vnderstand the fulnes of the Iewes, as though euery one in particular should be called, but as then most of them were auerse from Christ, so in the end most shall be conuerted, *Martyr:* as by the fulnesse of the Gentiles, v.12. is vnderstood the generall and vniuersall calling of them, not of euery one in particular. 3. And this *fulnes* is not to be vnderstood so much with a relation

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to the Gentiles, as though their number ſhould bee more full, by the conuerſion of the Iewes, for their fulneſſe muſt be firſt come in, before the Iewes be conuerted, v. 25. as with reference to the whole number of Chriſts Church: that although there is a fulneſſe of the Gentiles without them, yet as *Origen* ſaith, *plenitudo portionis Domini nondum dicitur completa*, the fulneſſe of the Lords portion cannot be ſaid to be compleat, vntill the Iewes alſo be conuerted. 4. But it will be obiected, how much more the fulneſſe of the Iewes ſhall bee profitable to the Gentiles, if more Gentiles ſhall not be called, by the conuerſion of the Iewes; which the Apoſtle ſeemeth to denie, v. 25. for the fulneſſe of the Gentiles muſt firſt enter: *Pet. Martyr* doth vnderſtand it of the confirmation of the faith of the Gentiles, who ſeeing the zeale of the Iewes, ſhall thereby be confirmed: ſo the ordinarie *gloſſe*, their fulnes beeing conuerted, *ditabit gentes doctrina & exemplo*, ſhall entich the Gentiles by their doctrine and example: *Oſiander* addeth, the Church of God ſhall be encreaſed, *gloriosa populi Iudaici acceſſione*, by the glorious acceſſion of the Iewiſh people: *Pareus* goeth further, the Gentiles alſo, by the fulneſſe of the Iewes ſhall be prouoked to emulation: ſome further acceſſion ſhall be made euen to the number of the beleeuing Gentiles: though in reſpect of their vniuerſall calling, the fulnes of the Gentiles ſhall be entred before. 5. So theſe benefits ſhall accrue vnto the Church of God by the conuerſion of the Iewes. 1. The conſociation and ioyning together both of the Iewes and Gentiles, the wall of partition beeing taken away: Epheſ. 2. 14. 2. The Church of God ſhall be encreaſed, *When the children of Iudah, and the children of Iſrael ſhall bee gathered together to the Church*, Hoſh. 1. 11. 3. The faith of the Gentiles ſhall be greatly confirmed. 4. God ſhall receiue greater glorie, when his goodnes, and the veritie of his promiſes ſhall be made manifeſt in the ſaluation both of Iewes and Gentiles. *Gryneus.*

Queſt. 17. *How it ſtandeth with Gods iuſtice to caſt off the Iewes, that the Gentiles might enter in.*

Obiect. Seeing the Apoſtle ſaith, that through the fall of the Iewes ſaluation came to the Gentiles; & their ruine is the riches of the world: God may ſeeme to deale hardly, in caſting off his owne people, to receiue ſtrangers: and beſide it ſeemeth contrarie to that rule, euill muſt not be done, that good may come thereof.

Anſw. 1. It were indeede an hard thing to caſt off ſome to receiue others, if they were caſt off without their owne fault, or if the Lord were tied by any bond not to caſt them off, or if their caſting off did not tend to their further good: but it is otherwiſe here: for the Lord did not caſt off the Iewes, but for their vnbeleefe: and he is not bound to beſtow or continue his grace; he may conferre it, and withdraw it, vpon whome, and from whom he pleaſe: and beſide the reiection of the Iewes, was for their more plentifull calling afterward. 2. Neither was their reiecting ſimply the cauſe of the calling of the Gentiles, but *ex accidente*, accidentally, as we ſay: it was properly the puniſhment of their infidelitie, and a demonſtration of the iuſtice of God: but God, that can turne euill vnto good, did vſe this as an occaſion to induce the Gentiles to beleeue.

Queſt. 18. *Why the Apoſtle maketh mention of his Apoſtleſhip, and how he is ſaid to magnifie his office.*

verſe. 13.

1. For the occaſion of theſe words. 1. *Tolet* thinketh, that the Apoſtle giueth here a reaſon of his former ſpeach, that the diminiſhing of the Iewes, was the riches of the Gentiles: which was by reaſon of his miniſterie, who was appointed the Apoſtle of the Gentiles. 2. *Chryſoſtome* ſaith, the Apoſtle ſheweth two reaſons of his commendation of the Gentiles, both becauſe he was their Apoſtle, and to the end that by their praiſe the Iewes might bee prouoked. 3. *Hyperius* maketh this a third reaſon of the calling of the Iewes, from the ende of his office and miniſterie. 4. *Lyranus* will haue the third part of the chapter here to begin, that as he had ſhewed before, that the falling of the Iewes was neither generall, vnto v. 11. nor vnprofitable, v. 11. 12. ſo now he ſheweth that it is not irrecouerable. 5. But the beſt coherence and connexion is this: that whereas he touched two ends of the reiection of the Iewes, before the ſaluation of the Gentiles, and the conuerſion in the end of the Iewes: this latter he confirmeth by the vſe and end of his miniſterie; and he ſheweth that he in the execution of his office, *id meditari*, to meditate or propound to himſelfe the ſame thing that God doth, that is, in preaching to the Gentiles, he intendeth the ſaluation of the Iewes.

2. But whereas in the originall the words are ἐφ' ὅσον, which ſignifie, *in as much as*, the vul-

vulgar Latine readeth, *quamdiu, as long as:* and so *Origen*, who giueth a double sense: that it may either signifie the time of this life, as long as he is an Apostle here, insinuating that he should afterward in the next life haue the same dignitie to be an Apostle: wherein *Origen* falleth into his fantasticall speculations of the next world, as though their should need any ministerie of the word or Apostleship there: or this *quamdiu*, so long, is all one, as if he had said, *sine fine*, without end, as long as I liue: but the word is not taken here for *quamdiu*, how long, but for *quatenus*, *in as much as:* as Matth.25.45. *In as much as ye did it to one of the least of these, ye did it vnto me:* where the vulgar Latine also misseth, reading, *quamdiu, as long*. And most commonly, when these words, ἐφ' ὅσον, are referred to the time, the word χρόνον, *time*, is added, as 1.Cor.7.39. and Gal.4.1. *Mart.*

3. *I magnifie mine office.* 1. *Origen* vnderstandeth it of Saint Pauls faithfulnesse in his ministerie: he honoureth his ministerie, which ministreth well, he dishonoureth it, *qui negligenter & indigne ministrat*, who ministreth negligently and vnworthily: to which purpose the Apostle saith, 1.Tim.3.13. that the Deacons which haue ministred well, *get themselues a good degree*, doe honour their ministerie by their diligence, and shall be rewarded of God: but he that ministreth not well, *malam sibi pœnam conquirit*, doth get and procure his owne punishment: *Origen* seemeth to vnderstand honouring both in life and doctrine. 2. *Vatablus* expoundeth it of diligence in preaching. 3. *Haymo* of adorning the Ministerie with a good life. 4. *Tolet* referreth it to the successe of S. Pauls preaching among the Gentiles, whom he had enriched. 5. But Saint Paul herein placeth the honour of his Ministerie, that hee did so preach vnto the Gentiles, as he might also gaine the Iewes; so *Ambrose*, *Anselme*, *Haymo* in his second exposition: because *honos magistrorum est numerus auditorum*, the number of the schollars and auditors, is the honour of the master and teacher: so also *Pareus*, *Martyr*, *Osiander*. 6. *Lyranus* and *Gorrhan* following the ordinarie *glosse*, thus interpret, *addendo vltra debitum, &c.* in adding beyond his debt, in labouring for the conuersion of the Iewes. But Saint Paul in saying, *to prouoke them of my flesh*, confesseth hee stood indebted to them also beeing his kinred after the flesh: though his speciall commission was to preach to the Gentiles. This then was the honour of the Apostles Ministerie, that by his preaching hee might winne both Gentiles and Iewes, as he saith, 1. Cor. 9. 19. *I haue made my selfe a seruant to all men, that I might winne the moe, to the Iewes I became as a Iewe, &c. that I might winne the Iewes, &c. I am made all things to all men, that by all meanes I might saue some.*

4. *That I may saue some.* 1. God is the efficient cause and author of saluation, but because the Ministers are the instruments, they are also said to saue; as 1. Tim. 4. 16. as *In so doing thou shalt saue both thy selfe, and them that heare thee.* 2. The Apostle speaketh of the sauing of some, not of all, because he knewe the time of their vniuersall calling was not yet come. 3. But it will be obiected, that seeing S. Paul was called to be an Apostle of the vncircumcision, and S. Peter of the circumcision, he might seeme to be an intruder into an other mans lot in seeking the conuersion of the Iewes; the answer is, that the Iewes inhabiting the land of promise, their owne countrey belonged vnto Peter; but the Iewes conuersing among the Gentiles, *per accidens*, accidentally belonged to S. Paul, whose office was to preach vnto the Gentiles, among whom the Iewes were dispersed. *Gorrhan.*

Quest. 19. What the Apostle meaneth by these words, v. 15. *What shall the receiuing be, but life from the dead?*

1. *Origen* vnderstandeth it of the finall resurrection; *tunc erit assumptio Israel, &c.* then shall Israel be receiued, when the dead shall rise; so also *Chrysostome*, *Theodoret*, *Oecumenius*, *Tolet*, with others: the great benefit which the conuersion of the Iewes shall bring vnto the world, shall be the finall resurrection. 2. *Ambrose* interpreteth it of the spirituall resurrection by beeing iustified from sinne. 3. *Hyperius* of the great ioy, which shall be conceiued in the world for the conuersion of the Iewes, as though one did rise from the dead. 4. *Lyranus* applyeth it to the zeale of those which were conuerted to the faith of the Iewes, who were more excellent then others, as beeing furnished with the knowledge of the Scriptures; such were *Paul*, *Apollos*, with others. 5. *Faius* vnderstandeth it of the Gentiles, which by the conuersion of the Iewes should bee reuiued beeing dead in their sinnes; but it is euident by the next verse, that Saint Paul speaketh of the conuersion of the Iewes. 6. *Beza* in his *annotat.* referreth it to the whole state of the Church: for while the Iewes remaine yet in death, *mundus nondum reuixit*, the world is not yet wholly reuiued. 7. But this speach

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properly concerning the Iewes, and it is a metaphoricall ſpeach, to ſhew that the Lord ſhall receiue them againe, euen as thoſe which are raiſed from the dead: *Pareus.* 8. Here I cannot omit two other ſtrange expoſitions, the one of *Haymo*, the other of *Oſiander*: *Haymo* by life from the dead, vnderſtandeth the Apoſtles who were receiued and quickned from among the Iewes, that were as dead: but it is euident, that the Apoſtle ſpeaketh of the receiuing of the whole nation of the Iewes, as in the beginning of the verſe, he maketh mention of their caſting off. *Oſiander* thinketh that the Apoſtle here vſeth an argument *ab abſurdo*, from an inconuenience; to this effect: if God ſhould onely haue caſt off the Iewes, to receiue the Gentiles, this were all one, as to giue life vnto one by the death of another, which were abſurd, and therefore the Iewes were not caſt off onely to make roome for the Gentiles, but that they might be graffed in againe: but this interpretation doth quite turne and change the Apoſtles ſenſe: for the Apoſtle prooueth here that the Iewes ſhall againe be receiued, by an argument from the leſſe to the greater: that if the reiection of the Iewes brought ſuch profit to the Gentiles, their aſſumption and receiuing againe much more: we inſiſt then vpon the former ſenſe.

Queſt. 20. *What the Apoſtle meaneth by the firſt fruits, and the whole lumpe, the roote, and the branches.*

1. *By the firſt fruites, Theophylact* vnderſtandeth the leauen, but that is vnproper: *Hyperius, primitias frugum*, the firſt fruits of the corne, but the *lumpe* or *maſſe* then ſhould not bee anſwerable to it: *Eraſmus* by the firſt fruits vnderſtandeth the corne, by the lumpe the cakes which were made thereof, tempered with oyle, which were offred, not the maſſe and lump of dow, which was tempered with water: rather the firſt fruits were the cakes which were offered vp, and the maſſe is the whole lump of dow, which was ſanctified by the oblation of the firſt fruits according to the Law, Leu. 23. 14. 17. and Numb. 15. 20. *Haymo* thinketh that the firſt fruits was the firſt taſt, which was taken of the whole lump, beeing all of the ſame reliſh and ſauour: but the Apoſtle ſpeaketh not ſimply of the firſt taſt, but of the offering of the firſt fruites according to the law: he vſeth two ſimilitudes, one taken from the obſeruation of the law, concerning firſt fruites, the other from naturall experience of the roote and the branches: *Pareus.*

2. Concerning the meaning of theſe words; ſome doe make a difference betweene the firſt fruits and the root, the maſſe and the branches: as *Theodoret*, the firſt fruits interpreteth to be Chriſt, the root the Patriarkes; *Tolet* by the firſt vnderſtandeth the Apoſtles, which were as the firſt fruits, by the other the Patriarkes: Some take them for the ſame: as *Ambroſe, Anſelme, Lyranus, Gorrhan, gloſſe ordinarie*, doe take the firſt fruits and the roote for the Apoſtles and Diſciples, that firſt beleeued of the Iewes: But I agree rather vnto *Chryſoſtomes* expoſition, who vnderſtandeth Abraham, Izaac, and Iacob, with the reſt of the Patriarkes to be both the firſt fruits and the roote: ſo *Martyr, Calvin, Pareus, Hyperius*, with others.

3. Now this roote, whereof the branches were the Iſraelites, is neither Adam, for ſo the Iewes had no more priuiledge then any other; and in Adam all are ſinners: nor yet conueniently is it interpreted to be Chriſt, as *Origen: Ego aliam radicem qua ſancta ſit neſcio, niſi Dominum noſtrum*, I know no other roote that is holy, beſide our Lord Ieſus Chriſt: for verſ. 22. the Apoſtle calleth the Iewes the naturall branches of this roote: but ſo cannot any be called the naturall branches of Chriſt: wherefore the Patriarkes are this roote, as Abraham, Izaac, Iacob, not in reſpect of their perſons, but of the promiſe which was made to them and their ſeed, *Caluin*: and ſo the Lord doth vſe to ſend the Iſraelites vnto their faithfull Progenitors, and to looke to their example, as Iſa. 51. 1. *Looke vnto the rocke, whereout ye were hewne*, meaning Abraham, as in the verſe following direct mention is made of Sara.

4. Thus then ſtandeth the Apoſtles argument: the holy nation cannot be caſt off for euer: but the Iewes are an holy nation, which he prooueth becauſe they are deſcended of holy parents, which he doth illuſtrate by two ſimilitudes; of the firſt fruits, and roote, which beeing holy, make the lumpe and the branches holy.

Queſt. 21. *How the roote can make the branches holy, ſeeing many branches did degenerate, and by nature all are vnholy branches.*

Here many doubts are propounded together, which ſhall be anſwered in their order.

1. *Obiect.*

Obiect. The Apostle before out of Isai, c.10.21. shewed how Israel is called a rebellious and disobedient people, and yet now the Apostle saith they are holy.

Answ. The same Israel cannot be said wholly in all the parts, and in respect of the same time to be both holy and vnholy; but diuers parts and times considered, both may agree vnto Israel: for the faithfull and elect considered in Israel, they were holy; but the rest were rebellious and vnholy: like as if one should reason thus; Englishmen are Papists, & Englishmen are Protestants, therefore Papists nor Protestants, it followeth not: for the proposition must be vnderstood, not of the whole nation, but of diuerse parts.

2. *Obiect.* But holinesse is not propagated by nature; how then can the holy roote make the branches holy.

Answ. We must distinguish betweene the internall, inherent and personal qualities, such are the habites of the minde, as wisedome, learning, pietie, faith, and such like, which are not conueyed by generation, and the externall priuiledges, which are giuen vnto a stocke and kinred, which do descend by generation: as free men beget free men, slaues beget slaues, Iewes beget Iewes, and so Christians are borne of Christians: because the promise is made to the faithfull and their seede: the branches then are holy, because of the holy roote, not by an actuall and inherent holines, but by an outward prerogatiue of grace grounded vpon the promise of God, made vnto beleeuing Fathers and their seed.

3. *Obiect.* Againe it may be obiected, that all men are impure by birth, as *Dauid* confesseth, *In sinne hath my mother conceiued me*, Psal.51. and who can bring a cleane thing out of that which is vncleane, Iob 14.4. how then can the branches by naturall propagation be holy of an vnholy roote.

Anſ. We must likewise make a difference betweene a generall condition of nature, as it is now corrupt in Adam, which is common to all, which are descended of Adam, and the prerogatiue of grace, which is not common to all, but to those which are within the couenant: this prerogatiue of the couenant, and the corruption of nature may stand together; the grace of regeneration qualifieth the corruption of nature, but the grace of the couenant, neither qualifieth nor taketh it away, vntill the grace of regeneration beside be added thereunto: like as one that is leprous may beget a leprous sonne, and yet beeing free borne himselfe, his yssue also shall be partaker of his freedome; so the father beeing a Christian, may beget his sonne in sinne, and yet beeing within the couenant, he shall haue this priuiledge, to be made a member of the visible Church; though a liuely member he cannot be, vntill he haue attained to the gift of regeneration.

4. *Obiect.* If the branches be holy, because they came of an holy roote, then consequently the branches which came not of that roote, cannot be holy, and so the Gentiles should not be partakers of the fatnes of the oliue, not springing out of Abrahams holy roote.

Anſ. Though the Gentiles are not naturally descended by carnall generation of that holy roote, yet they are graft in by faith, and so also become branches: and the Apostle in this place hath this distinction, of naturall branches, and branches that are graft in; the Gentiles then, though not the naturall sonnes of Abraham, yet are his sonnes by faith, and so within the couenant, and are made partakers thereby of all the priuiledges, which the natural branches had, before they were cast off.

Quest. 21. *How Abraham is said to be the roote, to bee graffed into, whereas wee are said to bee graffed into Christ: chap. 5.6.*

1. Christ is as the Head, the Church and parts thereof are his bodie, and they which are planted into the bodie, are graffed also into the head; and so there is no contradiction at all to be graffed into Christ the Head, or into the Church as the bodie, or into Abraham a principall member of the bodie: for he is the root, but only by way of relation vnto Christ: *Paraus.*

2. Abraham then is the holy roote, but by the holines of Christ; and he is the root onely παραδειγματικῶς, by way of example; ἐνεργητικῶς, effectually Christ is onely the roote, and the vine, we the branches, Ioh.15.1. Christ is the root simply of all, Abraham only by way of relation to his offspring, which is descended of him.

Quest. 22. *What S. Paul meaneth by the wild oliue, and by the graffing of it in, v.17.*

1. For the coherence, hitherto the Apostle represſed the insulting of the Gentiles against the

the Iewes by two arguments taken from the two ends of their reiection, the one the calling of the Gentiles, the other the planting in againe of the Iewes, ſo now he vrgeth a third reaſon taken from the former condition of the Gentiles, which were as a wild oliue, vntill they were planted in.

2. Concerning the reading of the words, thou was graft in ἐν αὐτοῖς, *for them*, that is, *in their place*, as the Syrian interpreter tranſlateth; but *Eraſmus* refuſeth this reading as ridiculous, and will haue the prepoſition ἐν, *in*, to be here redundant and ſuperfluous: as the like phraſes are vſed often in the Hebrew, as *percuſſus in gladio*, *ſmitten in the ſword*: and ſo hee would haue it referred vnto the oliue, into the which they were planted: likewiſe ſome of our owne interpreters, reade, *inſitus illis*, graft into them, *Bucer*, *Martyr*: But the other reading is the better, *graft in for them*, for it hath relation to the braunches broken off, and as yet no mention is made of the right oliue tree: *Lyranus*, by *in them*, vnderſtandeth the branches yet ſtanding, as the Apoſtles, into whom the Gentiles were planted: but plants are not properly grafted into the branches, but into the ſtock: therefore the better ſenſe is, *graft in for them: in loco fractorum*, in the ſtead of the broken braunches: ſo *gloſſa interlin. Gorrhan*, *Tolet*: and of our writers, *Beza*, *Faius*, *Parens*, *Geneuenſ.* or *among them*: *B.*

3. *Was graft in*: the Apoſtle ſheweth a threefold benefit beſtowed vpon the Gentiles, firſt they were planted in ſtead of the incredulous Iewes, which were as braunches broken off, then they are made partakers of the roote, that is of the faith of Abraham and the Patriarks, *Lyran.* and made one Church with them; and thereby they are partakers of the fatnes of the oliue: which the *ordinarie gloſſe* vnderſtandeth of the Apoſtles, who receiued of the fatnes of the ſpirit to conuay it to the Gentiles: *Gorrhan* of the fatnes of charity: but rather generally thereby is meant the doctrine and grace of Chriſt, *Lyran.* and all the ſpirituall graces, which the Lord conferreth vpon his Church; as the Prophet Dauid ſaith, Pſal. 63. 3. *My ſoule ſhall be ſatisfied, as with marrow and fatnes, &c. Parens.*

4. But it will bee obiected, that the Iewes by nature, were a wild oliue, as well as the Gentiles: as Saint Paul ſaith, Epheſ. 2. 3. *We were by nature the children of wrath as well as others.* *Anſ.* True it is, that in reſpect of originall corruption there is no difference; but the Iewes were the right oliue, becauſe they were deſcended of beleeuing parents, to whom the promiſe was made.

5. *Ambroſe* here noteth a difference betweene ſpirituall, and externall planing; as *Origen* alſo obſerueth the ſame: husbandmen vſe to graffe good plants into a ſowre ſtocke, not ſowre and wild plants into a good ſtocke; but here it is otherwiſe; the wild oliue is planted into the true oliue; And the reaſon is this, the Apoſtle, *res magis cauſis, quam cauſas rebus aptauit*, did apply the things vnto his cauſe, not the cauſe to the things, from whence he taketh his ſimilitude. *Origen.*

Queſt. 23. Of the meaning of theſe words, *Thou beareſt not the roote, but the roote thee.*

v. 18. *Boaſt not thy ſelfe againſt the branches, &c.* 1. This is the conſequent or concluſion inferred out of the former reaſon, that the Gentiles conſidering their former ſtate & condition, that they were the branches of a wild oliue, ſhould not inſult againſt other: which words beſide this concluſion, doe include two ſecret reaſons againſt this reioycing. 1. Becauſe none ought to reioyce in themſelues, but onely in the Lord, 1. Cor. 1. 31. *Gryneus.* 2. *Ambroſe* noteth how it is a thing diſpleaſing vnto God, to reioyce in the calamity and ouerthrowe of others, and therefore the Gentiles ſhould offend God if they inſulted ouer the Iewes, becauſe of their incredulity. *Thou beareſt not the roote, but the roote thee.* 1. For the connexion of theſe words, becauſe the Apoſtle paſſeth from the branches to the root, againſt the which the Gentiles reioyced not: *Chryſoſtome* thinketh, that the Apoſtle doth it becauſe he would afford vnto the Iewes *vmbram ſolatij*, a certaine ſhadow of comfort, and nothing elſe: and he thinketh that in words onely he ſeemeth to allay their griefe, not in deede: but farre be it from vs to thinke that the Apoſtle ſhould as it were double with his owne nation, in ſo ſerious a matter, hauing made ſo ſolemne a proteſtation before, c. 9. 1. *I ſpeake the truth in Chriſt, I lie not.*

2. *Gryneus* maketh this to be the coherence: the branches, which are graft in ſhould imitate the root: it lamenteth for the branches which are broken off, and ſo ſhould they which are planted in: but this rather is the reaſon of the coherence: if they ſhould inſult againſt the branches, they ſhould in a manner alſo lift vp themſelues againſt the root which bore thoſe branches, euen againſt Abraham the Parent of the Iewes. *Parens.*

3. This then is a newe argument, that they ought not to insult against the Iewes the branches, for so consequently they should insult against the roote it selfe: which were either an absurd thing, that the braunch should vaunt it selfe against the roote that beareth it: or an vncomely thing to insult against him, from whom thou hast receiued so great benefits, as they beeing graffed into the roote, are made partakers of the fatnes thereof.

4. This roote is said to beare the Gentiles, and not they the root: because they had their conuersion from the Iewes, and not the Iewes from them, *Lyranus:* as our Bl. Sauiour saith, Iob.4.22. saluation is of the Iewes: the Iewes might receiue the ground of Philosophie, and of other arts from the Gentiles, but that is not the fatnes of the Oliue, nor the sappe of the roote, which is faith in Christ: which was the faith of Abraham rooted and grounded in Christ.

Quest. 24. Of those words, v.22. *If thou continue in his bountifulnes.*

1. *Chrysostome* giueth this sense, *si ea fecerit*, if thou dost those things which are answerable to the diuine goodnes, *non enim fide sola opus est*, for we haue not need onely of faith here, &c. But the Apostle speaketh euidently of the goodnes of God, not of man; and so *Osiander* thereby vnderstandeth *clementiam Dei*, the clemencie of God, if thou continue in the grace and fauour of God; the *interlin. glosse* thus expoundeth, *si totum Deo tribuas*, if thou ascribe all vnto God: But here rather the cause is taken for the effect, as the goodnes of God, for faith which is wrought in vs by the goodnes and grace of God: as afterward, v.31. by *mercie* is vnderstood faith giuen in Gods mercie: and this to be the sense appeareth by the contrarie, v.23. *If they abide not still in vnbeleefe.*

2. *If thou continue:* This neither sheweth, that it is in mans power to continue, for all is ascribed to the goodnesse and mercie of God: neither yet can it be hence gathered, that the elect may fall away, and not continue: but these conditional speaches are vttered, to work in the faithfull a greater care, and to stir them vp, and take away from them all carnall security.

3. *Or els thou also shalt be cut off.* 1. *Origen* here obserueth a difference betweene the *cutting off* the Gentiles, and the *breaking off* the Iewes, which is lesse then to be cut off: whereby he doth gather that the iudgement of the Gentiles, should be greater then of the Iewes, if they did fall from the faith: But *Pet. Martyr* reiecteth this collection vpon this reason, because the sinne of the Iewes rather inleauing of the faith seemeth to be greater, then of the Gentiles, because they had receiued greater promises and blessings of God, then the Gentiles: and so their sinne beeing greater, they deserued also greater punishment. 2. Neither can it be inferred vpon, because the Apostle saith, *thou also shalt be cut off*, that they which are graft once into Christ, can fall away: but we must consider 1. That the Apostle speaketh not of the standing or falling of any in particular, but he treateth of the calling of the Gentiles in generall, as many famous Churches of the Gentiles vnder the Turke are now quite fallen away and cut off, *Pareus.* 2. There is a difference between the outward insition and graffing into the Church, and the decree of *election, Caluin, Beza:* one may be cut off from the society of the visible Church, that was neuer a true member thereof.

Q. 25. Of the meaning of those words; v. 24. *was graffed contrarie to nature.*

1. Concerning the coherence of these words: whereas the Apostle had said immediately before, *God is able to graffe them in*, least this might seeme no firme argument, to reason from the power of God: he could graffe in the Iewes againe, therefore he would: now the Apostle sheweth that God is as willing and ready to doe it, as he is able, because the naturall branches are more easily graffed in againe, then they which were graft in against nature.

2. *Praeter naturam παρὰ φύσιν*, beside or contrary to nature. 1. Some, as the ordinarie glosse out of *Ambrose*, and *Haymo* doe vnderstand it of the difference betweene spirituall & natural planting; for in this the science which is graft into the stock, yet followeth it own kind, and beareth not after the kind of the stocke; but they which are spiritually implanted into Christ, doe beare fruit in him according to the spirit: but this is not the Apostles meaning. 2. Nor yet *beside nature*, is vnderstood of the corruption of mans nature, contrary to which is the work of grace & spirituall ingraffing: for so both Iewes as wel as Gentiles, are graffed in against their corrupt nature. 3. Nor yet is it the meaning, that *beside nature*, that is, contrary to their idolatry and other superstions, which were by vse as naturall vnto them, the Gentiles were graffed in, *gloss. inter.* for as they were gaffed in beside nature, so were the Iewes according to nature, which could not be their idolatry, which did breake the off, and not graffe them in. 4. Nor yet can this be referred to freewill, as *Origen, arbitrij liber-*

libertas naturam fecerit vnicuiq;, &c. the libertie or freedome of will doth giue euery one his nature, whether he be a right, or wild oliue: for then one ſhould be no more graft in beſide or according to nature, then an other, becauſe they haue the ſame libertie of will by nature. 5. Neither with *Chryſoſtome*, doe we referre it vnto the nature and offspring of Abraham; as he ſaith, the Gentile, *præter naturam Abrahæ inſitus*, was graft in beſide the nature of Abraham: for grace is not naturally graft into any ſtocke. 6. And yet more is vnderſtood, then *veriſimili vel par, &c.* it was more likely and reaſonable, that the children of holy Abraham ſhould be holy, then of the prophane Gentiles, as the *Greeke ſcholiaſt.* 7. Here then the naturall offspring of Abraham muſt be conſidered, with a relation to the promiſes of God, which were made to Abraham and to his ſeede: the Iewes then were the naturall branches, becauſe naturally deſcended of Abraham and the holy fathers: the Gentiles were graft beſide nature, becauſe they were not deſcended of the fathers, to whome the promiſe was made, but were receiued in by grace. *Faius.*

26. Queſt. *What myſterie the Apoſtle here meaneth, I would not haue you ignorant of this myſterie, v.* 25.

1. A *myſterie* is taken two waies eſpecially, either it ſignifieth an externall thing, which betokeneth ſome internall and ſpirituall matter beſide that which is propoſed to the ſenſe: in which reſpect the Sacraments are called myſteries, becauſe they repreſent vnto the inward man a ſpirituall matter inſinuated by the externall and viſible obiect: thus euery Sacrament is a myſterie, though euery myſterie be not a Sacrament: as the coniunction betweene Chriſt and his Church is called a myſterie, Eph. 5. 32. It alſo ſignifieth ſome ſecret and hid thing, which neither is apparent to the ſenſe, neither can be comprehended by reaſon: ſuch a myſterie is the incarnation of Chriſt: it is a thing incomprehenſible how the diuine nature, which is infinite, ſhould be ioyned in the vnitie of one perſon with the fruite and created nature of man: likewiſe the ſpirituall coniunction betweene Chriſt and his Church is a myſterie: the calling of the Gentiles was a great ſecret and myſterie, Epheſ. 3. 3. and here the vocation and reſtauration of the Iewes is alſo called a myſterie.

2. And herein lyeth the myſterie, which the Apoſtle here ſpeaketh of: 1. *That obſtinacie is come vpon Iſrael in part:* for they were blinded and hardened, but not all, onely part of them, and that not for euer, but onely for a time: for ſo *Ambroſe* applieth thoſe words, *ex parte*, partly, to the time, which ſhall determine the blindnes of the Iewes. 2. And then the fulnes of the Gentiles ſhall come in, while the Iewes are hardened: this is another myſterie. 3. But the cheefe part of this myſterie is, that in the end the whole nation of Iſrael ſhall be ſaued.

3. And this is called a myſterie, 1. That they ſhould vnderſtand, *nihil hic temere aut caſu fieri*, that nothing is here done raſhly or by chaunce, but by the prouidence of God. 2. And to ſtay their curioſitie, that they ſhould not ſtriue to find out a reaſon of Gods doings. 3. and beſide to expreſſe their arrogancie, leaſt they ſhould inſult ouer the Iewes for a time reiected: *leaſt you ſhould be arrogant in your ſelues: inſultando lapſis*, by inſulting ouer thoſe which were fallen: *Origen*: though ſome giue this ſenſe, *ne putetis vos myſterium hoc ingenio veſtro poſſe diſcutere*, leaſt you might thinke to diſcuſſe this myſterie by your owne wit: *gloſſ. interlin.* But as *Pet. Martyr* well noteth, the word φρόνιμοι, *wiſe*, is referred here rather to the affection, then vnderſtanding in the firſt ſenſe; that they ſhould not *immodice gloriari*, reioyce immoderatly in their election and the reiection of the Iewes: *Hyperius.*

4. But *Origen* is farre wide, who maketh this to be the myſterie: that whereas the Lord in the beginning diuided the nations of the world among the Angels, he tooke Iſrael to be his owne portion, which the other angels enuying, enticed the Iſraelites to idolatrie: and ſo the Gentiles came to be the Lords portion, Iſrael beeing forſaken.

This ſtrange ſpeculation of *Origen* diuerſely fayleth. 1. That conceit of his that the nations were diſtributed among the angels, is grounded vpon the erroneous tranſlation of the Septuagint, Deut. 32. 8. *he appointed the borders of the people according to the number of the Angels of God:* whereas it is in the Hebrew, *according to the number of the children of Iſrael.* 2. Not euil Angels but the good are appointed ouer nations to be miniſtring ſpirits for their good. 3. Iſrael was ſo the Lords portion, as that yet his Angels alſo watched ouer them, and pitched their tents round about them, as the ſacred hiſtorie doe giue plentifull teſtimonies.

Quest. 27. *Whether toward the end of the world the whole nation of the Iewes shall be conuerted.*

1. One opinion is, that by *all Israel*, where the Apostle inferreth, v. 26. *and so all Israel shall be saued*, we are to vnderstand, *totum populum Dei*, all the people of God, consisting as well of the conuerted Gentiles as Iewes: and that the Apostles meaning onely is, that euen vnto the end of the world, *subinde aliqui ex Iudais conuertuntur*, continually some of the Iewes should be conuerted: thus *Melanchthon, Caluin, Hyperius, Osiander:* and that all Israel is to be taken in that sense, both for the company of beleeuing Gentiles, and Iewes, as the Apostle vnderstandeth it, Galat. 6. 16. *Peace be vpon you, and mercie, and vpon the Israel of God; Theodoret* is of opinion, and so also *Augustine epist.* 59.

But in this sense, 1. The Apostle had vttered no great mysterie, seeing in all ages some of the Iewish nation haue beene and are still conuerted. 2. And againe the Apostle intendeth to minister some speciall consolation here to the Iewes, in the hope of their future conuersion, which vnlesse it were more generall, then in conuerting of some, as it was then, the whole nation should haue beene depriued of a speciall comfort, *Mart. Parens.* 3. And seeing in the former verse, in these words, *obstinacie is come partly vpon Israel*, this word is taken in the literall sense, for the nation and people of Israel, it were hard to vnderstand it in an other sense here. 4. And further the Apostle giueth this as a reason, why he bringeth in this mysterie: that the Gentiles should not insult ouer the Iewes: therefore it had not beene to his purpose, if he had not opened some secret concerning the special calling of the Iewes. *Tolet annot.* 18.

2. *Pererius* produceth *Chrysostome* and *Thomas* to be of opinion, that generally all the Iewes should be called in the ende of the world: as *Chrysostome*, vpon the 12. verse of this chapter, shewing what the fulnes and plenitude of the Iewes saith, *vniuersi ad fidem accessuri sunt*, all vniuersally shall come vnto the faith: and *Thomas* also consenteth, *non particulariter aliqui tantum saluabuntur, &c. sed vniuersaliter omnes*, not onely some particular men shall be called as now, but vniuersally all: to this opinion *Scotus* and *Caietan* seeme to encline in their commentaries here: But *Pererius* seemeth to mistake *Chrysostomes* opinion, which was not that the vniuersall nation of the Iewes should be called: for he saith here no otherwise, but thus, *& nunc multi crediderunt, multiq; rursus credituri sunt*, both many haue beleeued alreadie, and many againe shall beleeue, &c. there shall bee a more frequent calling of the Iewes, and greater number, then before: but that none of the Iewes should remaine vncalled, it cannot be thought: like as when the fulnes of the Gentles came in, yet many among them continued still in their vnbeleefe.

3. Some doe thinke that in the end of the world many of the Iewes shall be conuerted by the preaching of Henoch and Elias: *Gregor. hom.* 12. *in Ezech. Theodoret, Lyranus* vpon this place: *Hyppolitus* addeth further, in that oration of the ende and consummation of the world, which goeth vnder his name, that the Iewes at the first shall be most addicted to Antichrist, *Gens Hebraeorum potissimum charaerit Antichristo*, the nation of the Hebrewes shall be most deare vnto Antichrist: but these are but humane fansies, that Henoch and Elias should come in their owne persons to preach in the ende of the world to the Iewes; that prophecie of the comming of Elias before the Messiah, was fulfilled in the preaching of S. Iohn Baptist; as our Blessed Sauiour expoundeth, Matth. 11. and if the Iewes should be so made addicted to Antichrist, expecting him for their Messiah, their conuersion should be thereby so much the more hindered: it is also vnlike that the Iewes, which are no idolaters to this day should cleaue vnto Antichrist, that shall bee, and now is a manifest idolater.

4. Wherefore leauing these vncertaine conceits, the truth is this, that toward the ende of the world, before the comming of Christ, the nation of the Iewes shall be called, though not euerie one of that nation in particular; the reasons of which opinion are these.

1. The testimonies here by S. Paul produced out of the Prophets must not be vnderstood onely of some particular Iewes, but of the whole multitude, *that vngodlines shall be turned away from Iacob, &c.* and *Origen* fitly alleadgeth that prophesie, Hosh. 2. 7. *I will returne to my first husband for at that time was I better then now.*

2. This is the meaning of that propheticall vision, Rev. 7. how that there were sealed of the tribes of Israel an 144. thousand, which prophecie is litterally vnderstood, and so *Chrys.* expoundeth it of the general conuersiō of the Iewes: for they are distinguished frō the other number

number of the nations, that was ſealed, v.9. as *Parens* well obſerueth.

3. *Beza* and *Gryneus* doe much vrge the frequent numbers of the Iewes in Aſia and Africa, who beeing diſperſed among the Gentiles, yet remaine a people diſtinct by themſelues, and are not mingled with the nations, where they ſoiourne: which is an euident argument, that they are thus preſerued of God for ſome ſpeciall purpoſe.

4. Of this opinion alſo, that in the ende of the world there ſhall be a generall calling of the Iewes, are diuers of the fathers: as *Chryſoſtome* in the place before alleadged, and *homil.* 12. *de verb. Dom.* likewiſe *Hilarius lib.* 11. *de Trinit.* and *Origen* here hath this ſaying, *If to this ende, blindnes came vpon Iſrael, that the fulnes of the Gentiles might come in, ſine dubio cum ingreſſa fuerit plenitudo gentium, cæcitas ceſſabit, without doubt, when the fulnes of the Gentiles is come in, then the blindnes of the Iewes ſhall ceaſe, &c.*

But it will be thus obiected againſt the vniuerſall calling of the Iewes.

1. *Obiect.* It is not to be conceiued, that all Iſrael ſhould be ſo ſaued, as that none of them ſhould periſh: therefore theſe words muſt not be taken in the literall ſenſe, *All Iſrael ſhall bee ſaued.*

Anſ. It is not neceſſary in theſe generall ſpeaches tovnderſtand euery one in particular: like as where the Scripture ſaith, *All fleſh ſhall ſee the ſaluation of God:* and, *all ſhall be taught of God:* and, *God will haue all men to be ſaued:* theſe ſayings muſt be reſtrained, *ad vniuerſitatem definitam*, to the vniuerſalitie defined and determined of God, and not ſo enlarged, as to comprehend all in generall: *Martyr:* like as where the Apoſtle ſpeaketh of the entring and comming in of the fulnes of the Gentiles, yet many remained vncalled: ſo notwithſtanding this generall calling of the Iewes, ſome may continue in their vnbeleefe ſtill: thus *Haymo* well expoundeth, *plenitudo hæc non ad numerum cunctorum pertinet, ſed ad numerum à Deo præfinitum*, this fulnes doth not belong vnto the number of all, but vnto the number determined of God.

2. *Obiect.* Our bleſſed Sauiour ſaith, Luk. 18.8. *The Sonne of man, when he commeth, ſhall he find faith on the earth?* if there ſhall be at Chriſts comming ſuch ſcarcenes of faith, it is not like, that there ſhall be ſuch a multitude of beleeuing Iewes.

Anſ. 1. *Lyranus* anſwereth, that *detecta falſitate Antichriſti*, when the falſhood of Antichriſt ſhall be detected, then the Iewes ſhall be called: ſo faith in his opinion ſhall faile vnder Antichriſt, but it ſhall flouriſh afterward, the Iewes being called: but the ſayling of faith, which Chriſt our bleſſed Sauiour ſpeaketh of, ſhall be at his comming, and as it were immediately before it: therefore the calling of the Iewes can not be after this ſayling.

2. *Pet. Martyr* thinketh it may be thus, that after the calling of the Iewes, there may grow ſome carnall ſecuritie againe among them: but that is not like, that the Iewes beeing newly conuerted, ſhould ſo ſoone decline and fall away from their integritie: it is more like, they ſhall be moſt zealous: *Lyranus* thinketh, that they ſhall be ſo conſtant in the faith of Chriſt, that they ſhall not refuſe to die for the ſame.

3. *Parens* giueth this ſolution; that although there ſhall be in the ende of the world a multitude of beleeuing Iewes, yet their number ſhall be but ſmall, in reſpect of the vnbeleeuing Gentiles. To this laſt ſolution, this further may be added; that the ſayling of faith, which Chriſt propheſieth of, muſt be ſpecially vnderſtood of the Gentiles, where Chriſt had beene preached, and beleeued vpon: that euen there, where it was more likely, that faith ſhould haue beene, none ſhall be found: for when the Iewes ſhall be called, faith ſhall waxe very faint and cold among the Gentiles.

Thus haue I ſhewed, what is the moſt probable opinion concerning the calling of the Iewes: wherein, as we expect a more frequent and generall vocation of that nation, then hitherto hath beene ſeene, ſo yet we acknowledge a myſterie ſtill, which can not fully be reuealed, how, when, and in what number the Iewes ſhall be called, vntill we ſhal ſee the ſame performed: and ſo *Origen* reſolueth well, *quis autem ſit iſte omnis Iſrael, &c.* but who this all Iſrael is, and what ſhall be the fulnes of the Gentiles, God onely knoweth, and his onely Sonne, and they which are his friends, &c. Of this queſtion, briefly handled here, I remember, that ſome twentie yeares ſince I writ a ſpeciall Treatiſe, intituled, *De vniuerſali Iudæorum vocatione*, wherein, though in ſome other points, as concerning Elias and Henochs corporall preſence in heauen, I haue altered my former iudgement, yet in this queſtion of the Vniverſall calling of the Iewes, I reſolue ſtill, as there I maintained, that the Apoſtles propheticall prediction here can not otherwiſe be vnderſtood, then of their generall calling.

Quest. 28. *Of the testimonies here cited by the Apostle, how they are alleadged, and whence.*

1. Concerning the manner, the Apostle followeth the Septuagint, which was then the receiued translation, which he refuseth not, while it retaineth the sense, though the words precisely are not rendred. 1. In the originall, Isay. 59. 20. the word is *letsion*, which the Septuagint translate, ἕνεκα Σιὼν, because of Sion, or for Sions sake: but the preposition *lamed*, seeketh to a datiue case, and so it must be translated, *a redeemer shall come to Sion*: as *Vatablus*, *Pagnine*, and *Iunius* reade: and S. Paul readeth ἐκ Σιὼν, *out of Sion*, which *Beza* thinketh may be altered, ἐκ for ἕνεκα, by the fault of the writer or copier out: but *Tolet* is bold to affirme, against the receiued opinion of the best Hebricians, that the preposition *lamed*, may their signifie *de, from, annot.* 19. but that cannot be, for it followeth in the same place, *vleshabbe, and to them*, not (*from them*) *that returne from iniquitie*, where the same preposition is vsed: *Iunius* solution is best, that the Prophet respecting the time and instant of the comming of the Messiah, saith, *to Zion:* but S. Paul looking further vnto such things as followed the comming of Christ, and to the progresse of the Gospell, by way of interpretation saith, *the redeemer shall come out of Zion*, that is, out of his Church. 2. An other difference is, that the originall hath, *and to them that returne from iniquitie in Iacob*: but the Apostle following the Septuagint saith, *he shall turne iniquitie from Iacob: Martyr* thinketh that the Septuagint might read, *lashub, to turne*, for *leshabe, to them that turne*: but such an ouersight is not like to haue beene in those excellent interpreters: *Iunius lib. 2. parall. 23.* saith, that the Apostle in stead of Christs comming, nameth a benefit which followed his comming, which is the remission of sinnes: but I thinke rather with *Beza* and *Gryneus*, that where the Prophet speaketh of the effect, which is turning away from sinne, the Apostle riseth higher to the very cause, which is the taking away of sinne: for none can turne away from sinne, vnlesse they haue first grace and remission of their sinnes: as the Prophet saith, Ierem. 31. 18. *Conuert thou me, and I shall be conuerted.* 3. Whereas in the next sentence, the Hebrew word is *berith*, for a couenant, the Septuagint render it by the word διαθήκη, a Testament: and so the vulgar Latine interpreteth here, *this shall be my Testament vnto them:* which reading *Tolet* iustifieth, because the Apostle Heb. 9. so taketh the Hebrew word *berith*, for a Testament: *Beza* in his annotations here thinketh, that where the Greeke word διαθήκη, signifieth any kind of disposition, whether by Testament or other couenant, the Apostle alludeth to the signification of the Greeke rather then of the Hebrew word. But I preferre rather *Iunius* iudgement *in c. 9. ad Hebr.* who thinketh that the Hebrew word *berith*, signifieth generally any disposition of the will, as well by couenant, as by testament: and so it is taken for both according to the circumstance of the place: so *berith* may be deriued of *bara*, which signifieth to decide or declare ones sentence: and so generally may signifie the disposition of the mind: which also is the proper signification of the Greeke word διαθήκη, as *Erasmus* here obserueth: S. Paul in the 9. to the Hebrewes calleth it a Testament, where is required the death of the *Testator*, which was shadowed forth by the type of shedding and sprinkling of blood: but here in the Prophet there beeing no such circumstance expressed, which belongeth to a Testament, it is better interpreted *fœdus*, a couenant.

2. For the other point, whence these testimonies are alleadged, there are diuerse opinions. 1. All agree that the former place is taken out of the 59. of Isay, v. 20. and for the next, *this shall be my couenant with them, when I take away their sinne: Caluin* thinketh it is taken from Ieremie, 31. 33. *This shall be the couenant, that I will make with the house of Israel, &c. I will forgiue their iniquities.* 2. *Iunius* saith, these words, *when I take away their sinne*, are repeated out of the former verse, to confirme the Geneiles in the assured expectation of the conuersion of the Iewes. 3. *Tolet* following *Origen*, thinketh that these words are added by the Apostle by way of declaration. 4. But the more probable opinion is, that the Apostle ioyneth two prophesies of Isay together, as he did before, v. 8. and that the last words, *when I take away their sinne*, are cited out of the 27. c. of Isay. v. 9. where the Septuagint haue these verie words cited by the Prophet, ὅταν ἀφελωμαι, *when I shall take away their sinnes:* the other words are found with some small alteration, in the 59. c. of Isay, v. 20. and in the beginning of the 21. v. *Parens.*

Quest. 29. Of these words, v. 18. *As touching the Gospel, they are enemies for your sakes, &c.*

1. *Chrysostome* noteth, that the Apostle doth but *verbis consolari*, comfort the Iewes in

in word onely, in ſaying, *they are beloued for the fathers*, becauſe the vertue of their Progenitors doth not profit them, vnleſſe they beleeue themſelues: but the Apoſtle doth both in word and deed miniſter conſolation vnto them: & though they cannot be ſaued but by faith, yet this benefit they haue by the fathers, that they are within the couenant of grace, which was made with their fathers and their ſeed: *Tolet* obſerueth well, how Saint Paul ſpeaking of the enmitie and caſting off of the Iewes, doth mollifie his ſpeach, ſaying, *They are enemies for your ſakes*, that you might be called, not otherwiſe: and againe he qualifieth it with reference vnto their election, and Progenitors, in which reſpect they are beloued.

2. *As touching the Goſpel they are enemies, &c.* 1. Some doe vnderſtand this enmitie to be againſt Paul and the Church, as if he ſhould haue ſaid, They are mine and your enemies, conſidering their hatred to the Goſpel, but they are beloued of mee, their election conſidered; thus *Theodoret*, *Chryſoſtome*, *Luther*, *Oſiander*. 2. *Origen*, referreth this enmitie vnto God: Iſrael in reſpect of the Goſpel, *factus eſt inimicus Deo*, is become an enemie vnto God: ſo *Origen*, whom *Beza* and *Pareus* follow. 3. *Pet. Martyr* doth well ioyne both together; though principally they are vnderſtood to be enemies to God, and in an other reſpect beloued of him: yet conſequently they muſt bee enemies to vs: for Gods enemies are our enemies, and as they are beloued of God, ſo alſo, we ſhould wiſh well vnto them.

3. *They are enemies, &c. they are beloued, &c.* 1. *Chryſoſtome*, *Theodoret*, ſeeme to expound this of the ſame Iewes, who while they continue in vnbeleefe, are enemies, but when they ſhall be conuerted to the faith, they ſhall be beloued: but they which according to election are beloued of God, are neuer enemies. 2. *Origen* much better, interpreteth the Apoſtle thus to ſpeake of diuerſe ſorts of Iewes: they are enemies among them, which did ſpurne againſt the Goſpel: they beloued, which were that remnant, which belonged to election: ſo alſo *Caluin*, *Martyr*, with others. 3. But *Beza* better vnderſtandeth the Apoſtle to ſpeake not of particular men, but of the whole nation, which at that time ſeemed to be reiected becauſe of their vnbeleefe: but yet was not vtterly caſt off in regard of their election, and promiſe made to their fathers: like as it is called the ſame riuer that runneth along, though it be not of the ſame water, becauſe of the perpetuall ſucceſſion: ſo it is the ſame nation of the Iewes, becauſe of their lineall diſcent, though conſiſting of diuerſe generations of vnlike condition, *Fainu*: So then theſe are not contraries, the Iſraelites are enemies and ſo hated, and they are beloued; for contraries muſt be taken κατὰ τὸ αὐτὸ, *ſecundum idem*, according to the ſame ſubiect: but here are diuerſe ſubiects: they are enemies in reſpect of thoſe which beleeue not, and beloued, that is, ſuch as in time to come ſhall be conuerted to the faith: againe, *contraries* muſt be conſidered πρὸς τὸ αὐτὸ, *ad idem*, in one and the ſame reſpect: and ἐν τῷ αὐτῷ χρόνῳ, in the ſame time: but the Iewes are ſaid to be enemies, and yet beloued, both in diuerſe reſpects: for they are enemies for the Goſpel ſake, which they ſpurn and kick againſt; they are beloued, in regard of their election: and this muſt be vnderſtood alſo at diuerſe times: for at that time preſent they were enemies, but in time to come, when they ſhould be called, they ſhall be beloued. *Grynæus*.

4. *Beloued for the fathers ſake*: 1. Not *propter merita patrum*, for the merit of the Fathers, as *Lyranus*, it is Chriſts merit onely, for the which the Lord receiueth them to the faith. 2. Neither, becauſe when they are conuerted, the Lord ſhall be put in remembrance of their Fathers, as *Ambroſe*, for God is not obliuious, that he had need of a remembrancer. 3. Nor yet onely is it ſaid, *for the Fathers ſakes*, becauſe *ſequuntur patrum fidem*, they doe imitate and followe the faith of their fathers: *Origen*, *Haymo*: for ſo the beleeuing Gentiles alſo did imitate the faith of Abraham. 4. But the Apoſtles meaning is, they are beloued, *propter promiſſiones patribus factas*, becauſe of the promiſes made to the Fathers: *gloſſ. ordinar. Tolet*: becauſe they are deſcended of thoſe fathers, to whom the Lord promiſed to be their God, and to their ſeed after them: *Bucer*: which promiſe of God, the infidelitie of ſome, cannot fruſtrate.

5. There are two reaſons giuen, why they are enemies, one from the occaſion not giuen, but taken, namely the Goſpel which they refuſed, the other from the ende, *for your ſakes*, that the Gentiles by their vnbeleefe might enter in: there are likewiſe two cauſes ſhewed of their receiuing to grace, their election with God, which is immutable, and the couenant made with their Fathers.

Quest. 30. Of the meaning of these words, *The gifts and calling of God are without repentance*, v. 24.

1. *Erasmus* interpreteth the word ἀμεταμελητὰ, *impanitibilia*, or as *Augustine* sometime rendreth the word, *impanitenda*, things whereof he cannot repent him of that giueth them: But this were to make the gifts rather such, as cannot be changed, then to make God vnchangeable.

2. *Ambrose* hath a strange interpretation, vnderstanding this to be meant onely of those which are receiued by baptisme, of whom such exact repentance is not required: and *Thomas* also propoundeth this interpretation for one. But two things make againe this sense, both because here is relation vnto God, that repenteth not, not vnto man: and they are gifts which are not here repented of, not sinnes, for which repentance is required of men: beside it is also vntrue, that men (if they be of yeares) are admitted to Baptisme without repentance; the contrarie is euident, Matth. 3. 8. where Iohn Baptist exhorteth to repentance, and amendment of life, those which came to be baptized, and so doth S. Peter, Act. 2. 38. *Repent, and be baptized.*

3. *Stapleton* and *Pererius* haue found out here a new exposition, that God is said not to repent him, not that the gifts once bestowed, cannot be taken away, but because God hath no cause to repent him, for that though his gifts be taken from one, they with greater profit, are giuen to another: as the reiection of the Iewes, was the occasion of calling the Gentiles: but this strange interpretation is very impertinent to the Apostles purpose, who intendeth by this assertion, to prooue the certaintie of the calling of the Iewes. See the confutation hereof, Controv. 17. following.

4. For the better and more full explication of these words: this word *pœnitere*, to repent, is taken two waies: either properly, and so it signifieth a change of the minde and purpose; which wisheth a thing vndone, and not to be, which is: and in this sense, God cannot repent him of any thing which he hath done; nor of any gifts bestowed, no not vpon the wicked: for howsoeuer they abuse them vngraciously, yet the Lord had reason to doe as he did: he that repenteth, either faileth in his counsell, not foreseeing all things, or in his power, not beeing able to effect what he intended: but God hath no defect or want, either in counsell or power: therefore properly he cannot repent: there is an other vse of this word, to *repent*, when it signifieth a change, not in him that willeth and purposeth, but in the thing willed, and so God is said to repent, not that he changeth, but they change and alter, vpon whom the gifts are conferred, & shew themselues vnworthie of them: so here is a figure called a *metonymie*, when the effect is taken for the cause, *repentance* here signifieth mutation and change, whereof repentance is the cause; and thus *Haymo* well expoundeth, *pœnitentia pro mutatione accipitur*, repentance is taken for a change.

5. Neither are all the gifts of God without repentance, but such gifts as depend vpon election: neither is euery vocation vnchangeable, but onely the internall and spirituall: God had chosen Saul to be King of Israel, and furnished him with excellent gifts: but they were onely temporall: though he had a temporall election to the Kingdome, yet it followeth not that he was eternally elected; for God had foreseene and so decreed, that Saul should not continue in the kingdome, which was appointed vnto Dauid: *Haymo* then here well expoundeth, *sine mutatione sunt dona & vocatio Dei, &c.* the gifts and calling of God are without repentance, as he said before, *whom he predestinated he called, &c.* not in such gifts and calling, as it is said, *Many are called, but few are chosen, &c.* so the *ordinar.* and *interl. glosse* well interpret, *vocatio, id est, electio quæ ab æterno*, the vocation, that is, election which was from euerlasting, is without repentance, that is, without change.

Quest. 31. Of the meaning of these words, v. 31. *So now haue they not beleeued by your mercie.*

1. For the explication of the words: some reade, *so now haue they not obeyed*, or, are become *contumaces*, stubborne, and contumacious: *Beza*, *Syrian interpreter*, *Grynæus*, with others: but it is rather interpreted, *haue not beleeued*, as *Martyr*, the vulgar Latine, and our English translation vpon these reasons. 1. The word ἀπιθέω, signifieth both incredulitie, and contumacie or disobedience, beeing deriued of the word πείθω, to perswade: now as well the vnbeleeuer, as the disobedient and stubborne is perswaded.

2. The Apostle through this chapter maketh vnbeleefe the cause of the reiecting of the Iewes, v. 20. where though an other word ἀπιστία, be vsed, yet in the same sense. 3. The

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next verſe is better read, *God hath ſhut vp all vnder vnbeleefe, then vnder diſobedience:* as may appeare by the like place, Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue:* where by ſinne muſt bee vnderſtood vnbeleefe, as oppoſite vnto faith and beleefe, afterward mentioned. 4. *Origen* and *Chryſoſtome* doe ſo interpret this place of the incredulitie both of the Gentiles and Iewes: the Apoſtle ſaith, *your mercie*, not *actiuely*, whereby they ſhewed mercie, but *paſſiuely*, whereby they receiued mercie, the cauſe is put for the effect, as before v. 22. the Apoſtle ſaid, *If thou continue in his goodneſſe*, that is, in faith, receiued by his goodneſſe: the Apoſtle ſaith (*yours*) *propter efficientiam*, becauſe it was effectuall toward them, but afterwards he ſaith, *that he might ſhew mercie on all, propter ſufficientiam*, becauſe it is ſufficient for all.

3. Now concerning the ſenſe and meaning of the words, there are diuerſe interpretations. 1. The vulgar latine readeth, *in veſtrum miſericordiam*, for your mercie, wherupon ſome giue this ſenſe: they haue not beleeued, *vt vos miſericordiam conſequamini*, that you may obtaine mercie, *Haymo, Oſiander:* but *Beza* and *Eraſmus* both refuſe this, becauſe as much in effect is ſaid before in the ende of the former verſe, *You haue obtained mercie through their vnbeleefe:* but theſe particles, *euen as, euen ſo*, doe ſhewe an oppoſition of the parts, not a repetition. 2. *Ambroſe* readeth, *in veſtra miſericordia*, in your mercie, that is, at this time, wherein you haue receiued mercie: ſo alſo *Haymo:* but beſide that there is no prepoſition in the originall, but the word is put in the datiue caſe, which is with the Greekes vſed for the ablatiue: the Iewes were vnbeleeuers, and reiected the Goſpel, before it was preached vnto the Gentiles, and therefore it was not at the ſame time. 3. *Eraſmus* readeth, they haue not beleeued, *per veſtram miſericordiam*, by your mercie; that is, the mercie ſhewed to the Gentiles was an occaſion of the vnbeleefe of the Iewes: but *Beza* reiecteth this alſo, vpon theſe two reaſons: both becauſe the Iewes were firſt vnbeleeuers, before mercie was ſhewed to the Gentiles; therefore thereby they were not hardened: and againe, the mercie ſhewed to the Gentiles, ſhall prouoke the Iewes to follow them, v. 11. they ſhall not then thereby be made further off. 4. Wherefore *Theophylact* doth come nearer to the Apoſtles ſenſe then the reſt, who thinketh there is here a *traiection* of the particle ἵνα, *that:* ſo whereas the words ſtand in this order in the originall, *By your mercie, that they may obtaine mercie*, they muſt bee placed thus, *that by your mercie, they may obtaine mercie:* the verie like traiection of this verie word, ſee 2. Cor. 2. 4. ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, *but my loue that yee may knowe*, for, *but that you may knowe my loue:* thus alſo *Beza* here; and *Tolet annotat.* 23. addeth this reaſon, why thoſe words, *for your mercie*, ſhould not be ioyned with the former clauſe, *ſo nowe haue they not beleeued*, but with the latter, *that they may alſo obtaine mercie:* that one part of this compariſon may anſwer another: as he ſaid before, *you haue receiued mercie through their vnbeleefe:* ſo now it followeth, that they alſo *ſhould receiue mercie through your mercie.* And *Chryſoſtome* ſheweth the reaſon, why it is ſaid, *that you ſhould receiue mercie, through their mercie*, not *through their vnbeleefe:* becauſe yee the Gentiles ſhall not be ſo ſaued, *vt quemadmodum Iudæi exire debeatis*, that as the Iewes, you ſhould goe out (or fall away) againe, *ſed vt illos manendo per æmulationem attrahatis*, but that yee may drawe them on by continuing in the faith.

4. This then is the force of the Apoſtles argument. 1. There are three things compared with three: the vnbeleefe of the Gentiles with the vnbeleefe of the Iewes, the mercie which the Gentiles receiued in time paſt, with the mercie which the Iewes ſhall receiue: and then the occaſions of both are ſet one againſt the other, the occaſion of mercie ſhewed to the Gentiles, was the vnbeleefe of the Iewes: and occaſion of mercie ſhewed to the Iewes, was mercie extended to the Gentiles, by the which the Iewes were prouoked to emulation: *Par.* 2. The argument is from the leſſe to the greater: if the infidelitie of the Iewes was the occaſion of mercie to the Gentiles, much more the mercie ſhewed to the Gentiles, ſhall bee an occaſion of ſhewing mercie to the Iewes: for there is a greater force in that which is good, then in that which is euill, *Gryneus:* and if the Gentiles which neuer beleeued were called to the faith, much more like is it, that the Iewes which had bin ſometime beleeuers, ſhould returne to their former faith: *Tolet.*

Queſt. 31. *How God hath concluded, and ſhut vp all in vnbeleefe, ver. 32.*

1. Not that God, *iniecerit iis incredulitatem*, did caſt vpon them incredulitie: *hoc expla-*

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dendum est, this conceite must be exploded of all: *Origen:* God is no way the author of euill: *Photius.*

2. Nor yet is the Lord said to shut them vp onely *permittendo*, in suffering them to be incredulous, *Origen, gloss. ordinar. Tolet, Gorrhan:* for God is to be considered here not as a patient onely and sufferer, but as an agent in some sort, and a iust iudge.

3. *Chrysostome* thus interpreteth, he shut vp all, that is, *demonstrauit incredulos*, he hath shewed them to be incredulous: in which sense the Apostle saith, Galat. 3. 22. *The Scripture hath concluded all vnder sinne, &c.* that is, the law serueth to reueale sinne; as Saint Paul saith, Rom. 3. 20. *By the law commeth the knowledge of sinne:* But this is not all, for the iudge doth not onely declare and giue sentence against the malefactor, and bring his offence to light, but he also condemneth him, and seeth his sentence bee executed vpon him.

3. *Hierome* in the Commentarie vnder his name saith, *God hath shut vp all, non vi, sed ratione*, not by force, but by good reason: which reason is thus expressed by *Oecumenius, vt alios per aliorum seruaret contentionem*, that he might saue some, by the prouocation of others: the *ordinarie glosse* giueth this reason, *vt gratia numeris esset gratissima*, that the gift of grace might be most acceptable, &c. when they are brought as it were out of prison vnto liberty. But although Gods iudgements proceed with great reason and equitie; yet God doth not euill, that good may come thereof: the reason and way then yet appeareth not, how God is said to conclude all vnder sinne.

4. Wherefore it remaineth, that God is said to shut vp men in vnbeleefe as in a prison, in punishing them as a iust iudge, with the fetters as it were and giues of their owne blindnes and hardnes of heart: as it is said, c. 1. 26. *God gaue them to vile affections:* and c. 11. 8. *God hath giuen them the spirit of slumber:* like as a iudge doth inflict imprisonment vpon offenders, and restraint of libertie: so men are kept in the prison of infidelitie by the iustice of God, their sinnes so deseruing. But here is the difference; ciuill imprisonment is for sinne, yet it is not sinne: but spirituall imprisonment in blindnesse and vnbeleefe, is sinne: and God after a secret and wonderfull manner, yet most iustly, doth punish sinne with sinne; as *Augustine* saith, *Quis dicat Achabum non peccasse credendo spiritui mendaci, &c.* who can say that Ahab sinned not in beleeuing the false spirit, and who will say that sinne was not the punishment of sinne, *venientem de iudicio Dei*, proceeding from the iudgement of God: *lib. 5. c. 3. contra Iulian.* And further here is great difference between these two, for God to bee the author of *shutting vp vnder vnbeleefe*, and of the *shutting vp of vnbeleefe:* the first God in his iustice causeth, the other man is the cause of himselfe.

Quest. 32. Of the Apostles exclamation, v. 33. *The deepnesse of the riches, &c.*

1. Touching the occasion of these words. 1. *Origen* thinketh this to be it, *quia alterius malitia opus alterum vertat in salutem*, because he turned the malice of one to the saluation of an other: as the ruine of the Iewes was the occasion of calling the Gentiles: so also *Chrysostome*, the Apostle wondreth *quod contraria contrarijs curauerit*, because the Lord healed one contrarie by an other, the Gentiles became to be beleeuers, by occasion of the vnbeleeuing Iewes: but the generalitie of the Apostles words, speaking of the *wayes of God*, would not be restrained vnto one particular. 2. *Faius* vnderstandeth the whole mysterie of the Gospel, the which as S. Peter saith, the Angels yet desire to behold, but this is too general. 3. *Augustine* and *Haymo*, restraine it to this particular, of the mysterie in the vocation of the Gentiles, and the reiection of the Iewes. 4. But beside this, it may be applyed to the whole mysterie of predestination, how God reiecteth some, and electeth others, wherein humane reason must be silent: *Gryneus, Caluin, Hyperius, Mart.*

2. For the reading of the words. 1. Some doe thus reade, *O the deepnesse of the riches, of the wisedome, and knowledge of God:* as the vulgar Latine, making wisedome and knowledge to depend of riches: but in this reading the Greeke coniunction καὶ, *and*, which is set betweene *riches* and *wisedome*, is omitted: *Chrysostome* inserting that word, thinketh that these two words, *depth*, and *riches*, are two names added to expresse the excellencie of Gods wisedome and knowledge: so also *Beza, Gryneus, Faius*, taking riches here for abundance: likewise *Pererius: Gorrhan* would prooue it by the like place, Coloss. 2. 3. *In whom are hidde the treasures of wisedome and knowledge:* and so the Apostle saith here, *the riches of the wisedome and knowledge.* 2. But *Origen* referreth this deepnes to all three, O the deepenesse of the

the riches, and of the wiſedome, and of the knowledge of God: ſo alſo *Theophylact*, whome *Eraſmus* and *Tolet* follow: the reaſons are theſe. 1. Becauſe as *Eraſmus* obſerueth, there is a *comma* or diſtinction in all the copies that he ſaw, betweene *riches*, and *wiſedome*, which ſheweth, that one hangeth not on an other. 2. *Tolet* addeth that the coniunction, (*and*) betweene *riches*, and *wiſedome*, doth ſhew them to be two diſtinct things. 3. Likewiſe the three clauſes following, *Who hath knowne his minde, who was his counſellor, who hath giuen to him firſt*, are anſwerable vnto theſe three, knowledge, wiſedome, riches. 4. And els where theſe three are diſtinguiſhed; Epheſ.2.17. *The riches of his grace, &c. in all wiſedome and vnderſtanding*. 5. This is moſt agreeable to the ſcope of the Apoſtle, who immediately before made mention of the mercie of God, which here he vnderſtandeth, *By the depth of his riches:* as Epheſ. 2. 7. *That hee might ſhew in the ages to come, the exceeding riches of his grace*.

Though either of theſe readings may indifferently be followed, and *Haymo* and *Pet. Martyr* doe propound both; yet the former ſeemeth to be the fitter, becauſe of that place, Col. 2.3. where they are called the *treaſures of wiſedom and knowledge*, as here the *riches*: the Greek coniunction *καὶ*, ſignifieth as well *both*, as *and*: and where the Apoſtle ſaith, v.35. *Who hath giuen vnto him firſt*: it is an other reaſon to ſtay mens murmuring againſt God: as here hee perſwadeth thereunto, by the vnſearchable depth of Gods iudgements: ſo there from Gods all-ſufficiencie, that he giueth freely to all, and none to him.

Queſt. 33. *How the iudgements of God are ſaid to be vnſearchable*, v.33.

1. Some thinke that the Apoſtle expreſſeth the ſame thing, by this ingemination of words, vnderſtanding one and the ſame thing by the iudgements and waies of God: *Caluin*: but they are better diſtinguiſhed: *Haymo* by the iudgements would haue vnderſtood, Gods iuſt proceedings both againſt Angels and men, Iewes and Gentiles, in electing ſome, and reiecting others: and by his wayes, his paſſage from the Gentiles to the Iewes, and from the Iewes to the Gentiles; but they are better referred, the *iudgements* to the decree and purpoſe of God, which belonged to his knowledge, and the waies to the meanes, whereby God executeth and bringeth his purpoſe and counſell to paſſe; wherein his wiſdome is ſeen: as Gods counſell and iudgement was to preferre Ioſeph, and exalt him aboue his brethren: the way was, in bringing this to effect, by the ſelling of him into captiuitie by his brethren: *Tolet*, ſo alſo *Martyr*.

2. Where the word in the originall is *ἀνεξιχνίαστοι*, which ſignifieth, *not to bee traced out*, the vulgar Latine readeth, *inueſtigabiles*, in a quite contrarie ſenſe, *to be paced, or traced out:* which as *Tolet* coniectureth might be the error of the writer, leauing out (in:) for he ſhould haue ſaid, *inueſtigabiles*, as *Eraſmus* noteth out of *Hilarie lib. 8. de Trinit.* who hath that word. But *Chryſoſtome* here well obſerueth, whom *Bucer* followeth, that hereby, in that the iudgements of God are ſaid to be vnſearchable, is ſignified, *quòd non ſolùm cognoſci nequeant, ſed nec quæri*, they can not onely be knowne, but they are not to be ſearched: ſo alſo *Bucer* well noteth, that the firſt word ſignifieth, that *inueniri non poſſunt*, they can not bee found out of vs, and the other, *quod perueſtigari curioſius non debeant*, they muſt not bee curiouſly ſought out.

3. *Origen* alſo putteth in this exception, that this muſt be vnderſtood of the creature; that to them the iudgements of God are vnſearchable; the bleſſed Trinitie is excepted: for both the Sonne knoweth the Father, and the holy Spirit ſearcheth the hid things of God; but the creature of it ſelfe is not able to find them out.

4. *P. Martyr* hath an other exception, that this muſt be vnderſtood of the ſecrets of God hid, and not reuealed; but the will of God reuealed in Scripture, it is lawful for vs to ſearch, and we are commanded ſo to doe, Ioh.5.39.

5. *Parens* alſo addeth an other caution; that the iudgements of God are vnſearchable of the creature it ſelfe, but by the ſpirit of Chriſt they may attaine to the knowledge of them in part: as here the Apoſtle ſaith, *Who hath knowne the minde of the Lord:* as he likewiſe ſaith, 1. Cor. 2. 16. *Who hath knowne the mind of the Lord, that hee might inſtruct him:* and then it followeth, *but we haue the minde of Chriſt*. In Chriſt then the will of God is reuealed to vs; as it is ſaid, Ioh.1.16. *No man hath ſeene God at any time, but the onely begotten Sonne hath declared him, &c.*

34. Queſt.

Queſt. 34. *How thoſe words muſt be vnderſtood, Of him, through him, and for him are all things, &c.*

1. The *Arrians*, as *Theodoret* here teſtifieth, doe vnderſtand all this to bee ſpoken onely of God the Father, to confirme their hereſie, in making the Sonne inferiour to the Father, and onely as the inſtrument, not the efficient cauſe of creation; but the Apoſtle elſewhere directly ſaith of Chriſt, *By whom are all things, and we by him*, 1. Cor.8.9. as here he ſaith, *of him, and through him are all things.*

2. Some doe interpret all this of God the Sonne onely, as *Baſil. lib. de ſpirit.* and *Ambroſe lib.4. de fide. c.6.* and whereas it may be obiected, that the Father knoweth the minde of the Sonne, whereas the Apoſtle ſaith, *Who hath knowne his minde: Baſil* anſwereth, that the Apoſtle onely thereby ſignifieth not all to be excluded, becauſe the Father knoweth the mind of the Sonne, but onely that few can attaine to it: and whereas againe it might be obiected, if this be vnderſtood onely of the Sonne, that it cannot be ſaid of him, *Who hath giuen vnto him firſt?* becauſe he receiued his eſſence of his Father: *Ambroſe* anſweareth, that the Father gaue vnto the Sonne, but not *firſt*, for one is not before the other. But, as was before obſerued out of *Origen*, the Trinitie is excepted here; the Apoſtle ſpeaketh only of the creatures, that none of them know the mind of God, or firſt gaue vnto him: neither is this to be reſtrained to the perſon of the Sonne, but muſt be vnderſtood of the Godhead in generall, whoſe waies are vnſearchable.

3. Some doe diſtinguiſh theſe three, and appropriate them to the three perſons of the Trinity, as *of the Father, through the Sonne, and in the holy Ghoſt*, all things are ſaid to bee: ſo *Origen* vpon this place, *Gregor. homil. 16. in Ezek. Hillar. lib.8. de Trin.* ſo alſo *Haymo, gloſſ. interlin. Tolet, Gorrhan, Lyran.* but this ſeemeth to be too curious: for this phraſe *by whom*, is as well giuen vnto the Father, 1. Cor.1.9. as vnto the Sonne.

4. Wherefore this clauſe, *of whome, for whom, and through whome, &c.* is better referred to the whole Trinitie, as *Chryſoſt.* interpreteth, *ipſe fecit, ipſe conſeruat*, he made, & he preſerueth all things: ſo alſo *Auguſtine*, as the *ordinar. gloſſe* citeth him, ſheweth how euery one of theſe prepoſitions, *of, through, for*, may be applyed vnto euery one of the glorious perſons of the Trinity: and ſo all things are *of God*, as the firſt cauſe, *by him*, as the perſeruer of all things, and *in him*, as the end and perfection, *Thomas*: ſo all things are *à ſeipſo nullo alio mouente*, from himſelfe, none other mouing him, *per ſeipſum nullo alio adiuuante*, by himſelfe, none other helping, and *propter ſeipſum*, onely for himſelfe, and for none other cauſe: for he made all things for his owne glorie, *Caluin.*

5. Whereas the vulgar Latine readeth in the third place, *in ipſo, in him*, in the original the word is εἰς αὐτὸν, *in ipſum*, for him: which ſheweth that God is the ende and perfection of all, that all things were ordained for him, that is, to ſet forth his glorie: and ſo readeth *Chryſoſtome.*

4. *Places of Doctrine.*

Doct. 1. *Of Gods preſcience, v.2. God hath not caſt away his people, which he knew before.*

Concerning Gods preſcience and foreknowledge. 1. It is a certaine truth, that there is in God from the beginning a preſcience of all things in the world, before they were, Act. 15.18. *From the beginning of the world God knoweth all his workes.* 2. There is in God a double kind of preſcience, one is *cognitionis*, of knowledge onely, and ſpeculatiue, whereby hee foreſeeth onely things that ſhall be: or it is alſo *approbationis*, a preſcience ioyned with approbation and liking, which is alſo called *practica*, his practicall preſcience. 3. This latter kind of preſcience in God, which is ioyned with his will and approbation is the cauſe of things, the other is not. 4. The preſcience of God is certaine and infallible: for God is not as man, that hee can lie or bee deceiued: whatſoeuer he foreſeeth ſhall be, ſhall certainely come to paſſe. 5. Gods preſcience doth not impoſe a neceſſitie vpon ſuch things, as fall out in the world, but onely in reſpect of the firſt cauſe, which is the infallible knowledge of God: and ſo all things euen thoſe which ſeeme to happen by chance, are neceſſarie *neceſſitate infallibilitatis*, by an infallible neceſſitie, in reſpect of Gods preſcience, which cannot be deceiued: but in reſpect of the ſecond cauſes euery thing remaineth in it owne nature: ſuch things, as haue neceſſarie cauſes, are foreſeene of God, as neceſſarie, certaine, and definite: ſuch was the betraying of Chriſt by Iudas, before ſo decreed and determined of God, Act.

2.23.

23. but ſuch things, as are contingent and caſuall, doe ſo remaine ſtill in themſelues, though in reſpect of Gods foreſight are neceſſarie: as 1. Sam. 23. 11. the Lord anſwereth Dauid, that if he ſtayed ſtill in *Keilah*, Saul would come downe, and the Lord of the towne would deliuer him into Sauls hands: this was a thing contingent, coniecturall onely and probable: but in reſpect of Gods foreknowledge it was certain, that Dauid ſhould not ſtay there, and ſo neither Saul would come downe. 6. Gods preſcience and foreknowledge is thus diſtinguiſhed from election and predeſtination: either it ſignifieth the generall preſcience and foreknowledge of God of all things, both the good, which the Lord himſelfe decreed to doe, or the will which he decreed to permit, and ſo preſcience differeth from election, as the whole from the part: for election is but a part of Gods generall preſcience and prouidence: or Gods preſcience and foreknowledge is taken for election it ſelfe, and ſo it is all one with election: as here the Apoſtle ſaith, *God hath not caſt away his people, whom he knew before:* and thirdly, Gods foreknowledge ſignifieth his loue and approbation of thoſe whom he electeth, as S. Peter ſaith, 1. epiſt. 1. 2. *Elect according to the foreknowledge of God:* and thus Gods foreknowledge differeth from election, as the cauſe from effect: for the loue, acceptance, and approbation of God, is the cauſe of election.

Doct. 2. *Gods generall promiſes or threatnings muſt haue a particular application.*

v. 1. *I demaund then, hath God caſt away his people? God forbid, &c.* The Apoſtle had in the ende of the former chapter, alleadged out of the Prophet a generall complaint againſt Iſrael, *All the day long haue I ſtretched out my hand to a diſobedient people:* which menacing ſpeach, though generally propounded, yet the Apoſtle would not haue generally vnderſtood of all the people, for they were not all caſt off, but onely the peruerſe and obſtinate: So likewiſe the promiſes of God made vnto Abraham and his ſeede, did not concerne all, but onely thoſe which were the true Iſrael, and children of the promiſe, as the Apoſtle ſhewed before, c. 9. 7. 8.

Doct. 3. *Againſt the old Pagane names of dayes and moneths.*

v. 4. *Which haue not bowed the knee to Baal, &c.* In the place, 1. King. 19. whence this is cited, it is added further. *nor kiſſed him with their mouth:* whereupon *Pet. Martyr* obſerueth, that they did neither honour Baal, with the kiſſes of their mouth, nor yet in naming him with their lippes; whereupon the Lord ſaith, he would not be called of the people, *Baali*, that is, *my husband or Lord*, but *iſhi, mi vir*, my man or husband: and the reaſon is added, *For I will take the name of Balaam out of their mouth*, Hoſh. 2. 27. though the Lord were indeede Baal, that is, the Lord and husband of his people, yet becauſe they gaue that name to their idoles, the Lord would none of it: and ſo *Pet. Martyr* inferreth further, that he wondreth how thoſe Pagan tearmes of the moneths, as March ſo called of *Mars*, and of the dayes of the weeke, as moonday of the moone, and tweſday of Mars, which planets the heathen made their gods, were at the firſt taken vp of the Chriſtians, which might better haue beene layed downe: though nowe there is no ſuch danger, as in the beginning, when Chriſtians were newly conuerted from Pagan idolatrie.

Doct. 4. *Of the grace of God, with the diuerſe kinds, properties, and effects thereof.*

v. 6. *If it bee of grace, &c.* 1. The grace of God either ſignifieth his free loue and mercie, which is called χάρις, or the gifts of grace, which are called χαρίσματα. 2. The grace, loue, and fauour of God in the firſt ſenſe is either eternall in his election, before the world was, or temporall in the actuall vocation of the elect: and this grace, is either *præueniens*, a preuenting grace, whereby he calleth and conuerteth, as Pſal. 59. 10. *My mercifull God will preuent me:* or it is *ſubſequens gratia*, ſubſequent or following grace, whereby the Lord aſſiſteth thoſe which are called: as *Auguſtine* ſaith, *gratia præuenit vt velimus ſubſequitur ne fruſtrà velimus*, grace preuenteth vs, that we may be willing, and it followeth vs, that our will be not in vaine. 3. The cauſe of the grace of God, is his owne mercie, the Apoſtle ſaith here, v. 35. *who hath giuen vnto him firſt:* the *internall motiue*, is the free loue of God: the *externall* impulſiue and mouing cauſe is the merit of Chriſt. 4. The effects of the grace and fauour of God, are either eternall, as election, predeſtination, or ſuch as are brought forth in time, as vocation, iuſtificatiõ, ſanctificatiõ. 5. The graces in the ſecond ſenſe

which are the gifts of the spirit, are either *salutis*, the graces belonging to saluation, as knowledge faith, hope, or they are *vocationis*, such as appertaine vnto our vocation and calling: which are either *extraordinrie*, as were the miraculous and propheticall gifts which the Prophets and Apostles had, or ordinarie, as are the knowledge of arts, the gift of vtterance and such like, which now are attained vnto by diligent labour and industry.

Doct. 5. *Concerning good workes, the qualitie and kinds thereof, the causes and effects.*

v.6. *But if of workes, &c.* 1. The workes of men are either *naturall*, as to sleepe, or *ciuill*, as to buy, to sell, which are indifferent, or they are *morall*, which are either good or euill. 2. The efficient cause of good works is first God moouing by his spirit: then the will of man conuerted and prepared by grace: the helping causes are instruction, exhortation, faithfull endeauour, prayer. 3. The matter of good works, is the internall and externall act of the will and mind, heart, and body: the forme is the consent and agreement with the law of God. 4. The effects of good works, are *toward God*, our obedience which in Christ is pleasing and acceptable to him: in our selues, the fruits and testimony of our faith: toward our brethren their edification, they are stirred vp by our good conuersation to glorifie God.

Doct. 6. *We must compare the present state of the Church with the times past.*

v.5. *Euen so now at this present time:* As S. Paul compared the estate of the Church then present, with the times of Elias: so we are taught to comfort our selues in the afflictions of the Church of God in these dayes, with looking backe into the times past: for God doth after the same manner gouerne his Church: So *Origen* well obserueth, *sicut factum est sub Helia, &c.* as it was vnder Helias, so it was in the comming of Christ, and in S. Pauls time, &c. like as the small number of true professors was then no preiudice to the truth, no more ought it to be now.

Doct. 7. *Of the priuiledge of the seede of the faithfull.*

v. 16. *If the first fruits be holy, so is the whole lumpe:* like as the Iewes, which were descended of Abraham, were within the couenant, and so vnto them belonged circumcision the signe of the couenant, the paschal lambe, the Temple and sacrifices, vnto the which the seed of the Gentiles, which were not of Abraham had no right: so now the seede and offspring of Christians, are counted holy: vnto them belongeth baptisme, and other Sacraments and rites of Christian profession: for they are an holy seede, as the Apostle saith, 1. Cor. 7. 14. *Else were your children vncleane, but now are they holy.*

Doct. 8. *How the Church or a righteous man is resembled to a tree.*

v.16. *If the roote be holy so are the branches, &c.* 1. A iust man is resembled to a tree, 1. *Propter pedis, i. fidei immobilitatem*, for the stedfastnes of his foot, that is, his faith: v. 20. *thou standest by faith.* 2. *Propter stipitis, i. spei erectionem, &c.* for the erecting of the stalke or truncke, which signifieth hope: and therefore Iob saith, 19.10. *he hath remooued my hope like a tree.* 3. The roote is charitie, Eph. 4. *beeing rooted and grounded in loue.* 4. The branches are his vertues, Hosh. 14. 7. *His branches shall spread, and his beautie shall be as the olive tree.* 5. The bloomes and blossomes are his sweet manners. 6. The leaues his gracious words. 7. The fruit good workes. 8. The shadow of the tree is his mercy, Hosh. 14. 7. *They that dwell vnder his shadowe shall returne. Gerrhan.*

Doct. 9. *The old Testament and the newe one and the same in substance.*

v. 18. *Thou beares not the roote but the roote thee, &c.* There was then the same roote both of the Iewes and beleeuing Gentiles: the same faith, the same Mediator, the same substance, efficacie, and force of the Sacraments, though the externall rites and symboles were diuerse, *Martyr:* so also S. Paul, Ephes. 4. *There is one bodie, one spirit, &c. one Lord, one faith, &c.*

Doct. 10. *Of Gods omnipotencie.*

v. 23. *God is able to graffe them in againe:* The Apostle prooueth the returne and graffing in of the Iewes, by the power of God: though simply and generally this is no good argument: God can doe it, therefore it shall be; yet here is a sufficient reason, because there was no doubt of Gods will, seeing the Iewes were his people of old: otherwise Gods power

is

is not limited to his will: for he can doe more then he will: it is contrariwise with man: who willeth many things that he cannot effect, and so his will is larger then his power. *Martyr.*

Doct. 11. *Christ prooued to be God, by the remission of sinnes.*

v. 27. *This is my couenant, when I shall take away their sinnes, &c.* This sheweth Christ to be God, who onely is able to forgiue sinnes: men may remit the punishment, that it be not inflicted, but the guilt of sinne is onely purged by God: the keyes are indeed committed to the Church in the preaching of the word, but they are the instruments onely whereby God forgiueth sinnes: the Ministers are onely the proclaimers of Gods will herein: they cannot remit sinnes, but onely ministerially as the instruments.

Doct. 12. *Of the excellencie of the knowledge of God.*

v. 33. *O the depth of the riches, of the wisedome, and knowledge of God, &c.* Gods knowledge is excellent, 1. For the largenes of it, in knowing all things. 2. The perfection of it, he knoweth all things perfitly. 3. The manner, he needeth no meanes of his knowledge but himselfe. 4. The celerity of it, he knoweth all things in a moment. 5. The certainty of it, it cannot be deceiued. 6. The eternity, it was from the beginning. 7. The efficacie, it is the cause of all things. 8. The fecundity of it, all things are lightened by his knowledge.

5. *Places of controuersie.*

Controv. 1. *That none which are elected can finally fall away.*

v. 2. Whereas the Apostle saith, *God hath not cast away his people which he knew before, &c.* Hence it may be obiected thus: God knew his people before, that is, elected them vnto saluation; but some of his people are cast off, as the Apostle sheweth, v. 7. *the rest haue been hardened, &c.* therefore some he knew before may be cast away.

Answ. 1. Whereas it is said, *he knew his people before,* it must be vnderstood, *in sensu diuiso non composito,* in a deuided sense, and distributiuely, not in a compounded sense: for not the whole people of God were so foreknowne, but onely that selected part of the people, which belonged to Gods election. 2. Yet the vniuersall nation was called externally to the couenant, but then the Argument concludeth not: for such as belong onely to the externall and visible couenant, may fall away. 3. But that none of the elect can fall away, it is euident by the Apostle here, v. 2. God hath not cast away his people whom he knew before, and v. 7. *election hath obtained it, and the rest haue beene hardened:* and v. 29. *the gifts and calling of God are without repentance, &c.*

Controv. 2. *Whether the complaint of Elias of the paucitie of true worshippers be well applyed by Protestants to the decay of religion vnder the Pope, at the time of the first reformation.*

1. *Stapleton antidot. p.* 783. taketh these exceptions to this application. 1. The nation of Israel was then no part of the Church, where Elias complaineth of that paucitie, and smalnes of number. 2. And those 7000. reserued, were in Iudah, not in Israel. 3. Neither can there be the like decay of religion in the whole world, as to be brought to a few professors, as *Wicliffe, Husse, Luther Caluin,* as then, when the visible Church was tied vnto our nation. 4. Neither were there 7000. of their mind, scarce 7. could be found.

Contra. 1. Israel as well as Iudea, was a part of the Synagogue, though at that time very corrupt, for otherwise the Prophets Elias, Elisha would not haue there preached. 2. these 7000. are vnderstood to haue beene in Israel: for otherwise the Prophet knew, that there were many in Iudea, that professed the true worship of God. 3. Yea vnder the Gospel, religion may be driuen into corners, and be found onely in few that are knowne: else, why should our Sauiour say, Luk. 18. *Thinke yee, that the Sonne of man shall finde faith in the earth.* Not onely seuen, but many thousands more consented vnto them, who in the middes of Poperie misliked their grosse superstitions, though they were not publikely knowne, as it may appeare by those which entertained and receiued the doctrine of Wickliffe in England, of Husse in Bohemia, Luther in Germanie: And beside many thousands there were in Grecia, Armenia, and other countryes, which neuer acknow-

ledged the Pope of Rome. 5. So then this example notwithstanding any thing, that can be obiected, is fitly applyed to shew the generall decay of religion, and the paucity of zealous professors, in those last times of reformation, as it was in the dayes of Elias and Paul.

2. Our English Papists, the Rhemists also in their annotations here, doe obiect in like manner, that this place is impertinently alleadged by Protestants to shew, that the Church of Christ, may sometime be secret and vnknowne to the world: for 1. At this time there were many knowne worshippers of God in Iuda, in so much that the souldiers alone were numbred to tenne hundred thousand, 2. Chron. 17. 2. And yet the Church of Christ now resteth vpon better promises, then it then did. 3. And it were an hard matter to prooue, that Luther had 7. thousand of his opinion, or seuen, that were in all points, of the same beleefe.

Contra. 1. They may as well say, that this place was impertinently alleadged by the Apostle to prooue a remnant of grace vnknowne to the world: and though in Iuda, there was at this time a visible Church, yet because the Israelites also belonged vnto the couenant, and yet the Church was driuen into corners among them, by the same reason also in other places, the visible Church might decay: and therefore this place is both pertinently alleadged by the Apostle then, and by Protestants now. 2. Other times may be assigned, when the visible Church both in Israel and Iuda, was banished and driuen into corners, as in the daies of idolatrous Ahaz, and of Ammon, Manasseh, when all Israel fell to idolatrie: what was become of the visible Church then? 3. Neither is there any such promise in the newe Testament, that the Church of Christ should alway be visible to the world: but the contrarie, as Reuel. 12. the woman, which signifieth the Church, is constrained to flee from the dragon into the wildernes: and yet the Iewes had as ample promises, for the continuance of the Church among them, till the Messiah came, as the Church of God hath now till the second comming of Christ. 4. It is well knowne, that there were many thousands of Luthers opinion, both then and before time, which were called by the names of *Weldenses*, *pauperes Lugduno*, *Leonistæ*, *Lollardes*, and opprobrious names: as the *Augronians* in their supplication to the Duke of Savoy doe affirme: that they professed the religion of their auncestours for certaine hundred yeares, *Foxe Martyrolog. p. 982.* 5. And that is but a simple euasion, that in all points they were not of the same beleefe: it was sufficient that they agreed in the cheife points of their profession: and though they differed in some small matters, yet that letteth not, but that they may be counted of the same profession: as there were difference between *Anicetus* and *Polycarpus*, *Ireneus* and *Victor*, *Chrysostome* and *Epiphanius*, *Hierome* and *Augustine*, *Theodoret* and *Cyril*, yet were they counted of the same Church; and in the Popish Church, much difference there is in opinion, betweene the *Scotists* and *Thomists*, *Dominicans* and *Franciscans*, *Iesuites* and *Priests*, and yet I thinke they hold them all very sound members of their Church.

Controv. 3. *That workes are excluded both from election and iustification.*

Whereas the Apostle saith, v. 6. *If it be of grace it is no more of workes, &c.* *Stapleton Antid. p. 706.* thinketh thus to avoide this place by a distinction of the first and second grace: he saith that the merit of workes is excluded from election to the first grace, in our vocation and calling, but not from the second, in our sanctification and glorification, which may be merited. The Rhemists also in their annotations here exclude the workes of nature, but not Christian workes from the merit of saluation.

Contra. 1. The Apostles reason is generall: taken from the opposition betweene grace and works and merits: *if of grace, then not of workes, for then grace were no more grace:* whereupon this argument may be framed: the election of grace excludeth works: but the election vnto the first and second grace, and consequently vnto glorie is of grace, *Ergo:* and so *Haymo* well expoundeth these words: *els grace were no more grace: si aliter salui facti sunt*, if they are saued any other way, which cannot be but by grace, &c. so the propertie of opposition between grace and works, remaineth as well in the election to the second grace, as to the first; if grace be admitted, works are excluded, for they cannot stand together.

2. And all kind of workes are excluded from election: for good works are not the cause, but the effect and fruits of election: as *Haymo* here sheweth out of Saint Paul, Eph. 1. 6. *he hath chosen vs in him, that we should be holy, &c.*

Controv. 4. *Against freewill.*

Chrysostome vpon these words, v. 4. *I haue reserued to my selfe, &c.* graunteth that God

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attulit potiorem partem, brought the better part: but they which were called, brought their will, *volentes ſaluat*: hee ſaueth thoſe which are willing: *Tolet annot.4.* ſubſcribeth vnto *Chryſoſtome* herein, and refuſeth *Auguſtine*, who aſcribeth all vnto grace; and further he affirmeth that the nature of grace is not taken away, though ſomewhat be preſuppoſed in man, *dummodo non ſit illum meritorium*, ſo it be not held to be meritorious, or the cauſe of grace: As when a Prince doth propound ample rewards to all commers, though they that come onely haue the rewards, yet their comming is no meritorious cauſe of receiuing the reward, but the grace and fauour of the Prince: ſo God elected ſome to be iuſtified by faith, *quos praeuidit libero arbitrio concurſuros*, whom he foreſaw would concurre with their freewill: to this purpoſe *Tolet.*

Contra. 1. *Chryſoſtomes* ſpeach, that God ſaueth onely thoſe which are willing, if it be vnderſtood with theſe two cautions, that this willingnes is wrought by grace, and yet beeing ſo wrought, it is no cauſe of iuſtification, may ſafely be receiued: for true it is; that none are ſaued againſt their wil: But yet God *ex nolentibus volentes facit*, of vnwilling maketh them willing; if *Chryſoſtome* be otherwiſe vnderſtood, as aſcribing here ſtrength to mans freewill, it is a great error.

2. And herein I preferre *Auguſtines* iudgement, who well obſerueth, *de bon. perſeuer. c.* 18. that the Lord here ſaith not, *relicti ſunt mihi*, they were reſerued for me, or they reſerued themſelues for me; but *I haue reſerued*, to ſhew that it was Gods grace, whereby ſome were reſerued, and not the act of their owne will: *Haymo* alſo hath the ſame note, he ſaith not, *relicti ſunt*, are left, but I haue left or reſerued, that is, *per gratiam reſeruani*, I haue reſerued by grace, *gloſſ. interlin.*

3. If any thing be preſuppoſed in man as helping vnto his calling, it hindreth and obſcureth the worke of grace: if it be but a preparation onely, though not meritorious: and it is directly againſt the Scripture, that a man hath any will to come to God of himſelfe; as Ioh. 6.44. *No man can come vnto me, except the father drawe him:* Rom. 9.16. *It is not in him that willeth or runneth, but in God that ſheweth mercie:* Philip.2.13. *It is God that worketh in you both the will and the deede:* how then can mans will of it ſelfe, concurre with the grace of God: that example alleadged is not like: for to come to receiue the Princes reward, is a ciuill thing, wherein mans will hath ſome freedome, but in ſpirituall actions it hath no libertie at all, vntill it be freed by grace: as our Bleſſed Sauiour ſaith, Ioh.8.36. *If the Sonne ſhall make you free, then are you free indeede.*

Controv. 5. *That vniuerſalitie and multitude is not alwaies a note of the true Church.*

v.4. *I haue reſerued to my ſelfe ſeuen thouſand:* Like as the paucity and fewenes of profeſſors in Elias time was no preiudice to the truth, nor yet the multitude of idolaters a prooſe that they were the Church: ſo neither is the great number of nations, people, powers, Cardinals, Biſhops, Prieſts, Monkes, an argument for the Papall Church: for in Noahs time, the viſible Church was contained in his family, and his Arke did beare the little bark of the Church of God: and in Sodome onely in Lots houſe was there an exerciſe of true piety: yea our Sauiour, calleth his a little flocke; though therefore the Church of Chriſt conſiſted of ſmaller numbers, then it doth, which ſtill encreaſeth, and ſhall we truſt more and more toward the comming of Chriſt, yet the ſmalnes of the number, ſhould be no matter of exception, as it was not either in the time of Elias, or of our Bleſſed Sauiour, and his Apoſtles, when as a thouſand to one, were enemies to true godlineſſe: See before *Synopſ. Centur.1. err.19.*

Controv. 6. *Of the ſufficiencie of Scripture, and of the right way to interpret the ſame.*

v.8. *According as it is written:* By this often allegation of Scriptures, and by collation of one with an other, as here the Apoſtle compareth Iſaias and Dauid together: we gather a double vſe of Scripture; the one, that all doctrine of faith muſt be deriued from thence; as throughout this epiſtle, the Apoſtle for the prooſe of his doctrine onely alleadgeth the Scriptures: and therefore our Bleſſed Sauiour ſaith, Ioh.5.39. *Search the Scriptures, &c. for they are they which teſtifie of me:* Chriſt admitteth no other witneſſe of him, and his doctrine, but the Scriptures.

And in that the Apoſtle doth illuſtrate and interpret one place of Scripture by an other, we ſee that the Scripture is the beſt interpreter of it ſelfe; & that which in one place is obſcurely

insinuated, otherwhere it may be found more plainly and perspicuously expressed. See more hereof, *Synops. Centur. 1. err. 10. 12.*

Controv. 7. *Against the Iewes.*

Chrysostome vpon these words, *bowe downe their backes alwaies*, v. 10. sheweth how this prophesie is now verified in the perpetuall desolation of the Iewes: for whereas the Israelites were 200. yeares in Egypt, God yet in his mercie deliuered them, though they there committed fornication, and were guiltie of diuerse other sinnes: afterward beeing deliuered, after the Lord had a long time suffered and endured them with patience, at the length he punished them with 70. yeares captiuitie: beeing deliuered from thence, they were vexed vnder Antiochus three yeares; but now more then three hundred yeares are past, and yet they haue not so much, as *alicuius spei vmbram*, the shadow of any hope, when as they neither commit idolatry, or some other sins, for the which they were before punished: Wherevpon it must needes follow, that the Iewes to this day are afflicted, for not beleeuing in Christ. To this purpose *Chrysostome* wrote more then a thousand yeares since: and so he then prophetically expounded, that the Iewes backes should for euer be bowed downe and kept vnder, vntill such time as they should vniuersally be called: God open their eyes at the length, that they seeing the cause why the wrath of God is thus kindled against them, may at the last with faith and repentance turne vnto him.

Controv. 8. *Whether any of the true branches may be broken off.*

v. 17. *Though some of the branches be broken off, &c.* It may seeme then, that some branches may be broken off, and so some of the elect perish. *Answ.* It followeth not, the branches may perish, therefore the elect. 1. That the elect cannot possibly fall away is shewed before, contr. 1. the Scripture saith, *they that trust in Iehouah shall be as mount Sion, which is not moued, but standeth fast for euer*, Psal. 125. 1. not that the elect are so stable of themselues, that they cannot be moued: for there is no creature but of it selfe is mutable and subiect to change: but the Lord vpholdeth such by his grace, as it is said, Psal. 37. 24. *Though the righteous fall he shall not be cast off, for the Lord putteth vnder his hand.*

2. We must distinguish of the branches, some are true and right branches, and they are the faithfull and elect, which cannot be broken off; some are counterfeit branches, which were neuer elected, and they may fall off: so Christ sheweth, Ioh. 15. that the vine may haue some vnfruitfull branches, which are cast off, but the fruitfull branches he neuer casteth away: so the Apostle, c. 9. 7. doth make a difference among the children of Abraham, all were not his right children, that were of his seede.

Controv. 9. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*

Whereas S. Paul maketh mention of the wild oliue, and of the true oliue, v. 17. *Origen* taketh occasion to confute the heresie of the foresaid heretikes and their followers: whose assertion was this, that there were two natures of soules, some were made good, and they should bee saued, and neuer fall away, some were euill, and they could not but perish.

1. *Origen* refelleth this hereticall paradox, out of this place: for here some branches of the oliue tree were broken off, because of their vnbeleefe, and so of good became bad, and the branches of the wild oliue were planted in, and so of bad became good: this difference was not in the diuersitie of their nature: and further he vrgeth these words of our Blessed Sauiour, Matth. 12. 33. *Either make the tree euill, and the fruit euill, or make the tree good, and the fruit good:* whereupon he inferreth, *vt ostenderet arborem bonam vel malam, non nasci, sed fieri*, to shewe that a tree is not borne good or euill, but is so made.

Origen confuteth one error by an other.

2. Thus farre *Origen* proceedeth well: but after going about to shew the cause, whence it commeth, that some trees are good, some bad, he falleth into other errors himselfe. 1. ascribing this difference onely to the power of free will: for these are his words, *vnusquisq; ex arbitrij potestate aut bona oliua, aut oleaster efficitur*, euery one by the power of free will is made either a true oliue, or a wild oliue: which he prooueth by the example of the creatures, which are all of one nature, but by certaine accidentall qualities bring forth diuerse kinds, as of trees, hearbs, and such like: so there is one and the same nature of reasonable creatures, the difference is out of the diuers motions of their free will: and to this ende he presseth that saying of our blessed Sauiour, *make the tree good, and his fruit good*; as though

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it were in mans power to make himſelfe a good tree. 2. He addeth, that whereas God ſo in his prouidence diſpoſeth, that there are outward exhortations miniſtred, ſometime to good ſomtime to euil, it is in mans power *obedire ſi velit*, to obey if he wil, him that prouoketh him vnto goodneſſe, and if he will to deſpiſe him. 3. And to mend the matter withall, hee ſaith further, that by this libertie of will, he that is *rámus olíua*, a branch of the right oliue, may fall away to misbeleefe, and an other that is but a wild oliue, may conuert vnto the faith, and become a branch of the true oliue. Thus *Origen* playeth the Philoſopher, rather then the Diuine.

Contra. 1. The Apoſtle is contrarie to *Origen*: for he ſaith, v. 20. *Thou ſtandeſt by faith*: therefore not by free will: for faith is not of our ſelues, *it is the gift of God*, Eph. 2. 8. neither is the example of the creatures like, for the diuerſitie of their kinds proceedeth of the ſeuerall properties of their different natures: whereas the difference betweene men is not from their nature, but by the grace of God, which ſeparateth them: 1. Cor. 4. 7. *Who ſeparateth thee, and what haſt thou, that thou haſt not receiued?* and whereas Chriſt ſaith, *facite*, *make yee*: this word, as *Pet. Martyr* well ſheweth, *non efficientiam, ſed hypotheſin ſignificat*, doth ſignifie not an *efficiencie*, but a *ſuppoſition*: as if he ſhould haue ſaid, you muſt thus thinke, and imagine with your ſelues, that the tree muſt firſt bee good, before it can bring forth good fruit: and this to be the meaning, appeareth by the words following; *How can yee ſpeak good things, when yee are euill?*

2. Neither is it in mans power, to giue eare vnto wholeſome doctrine, and obey it if hee will: for then why is it ſaid of *Lydia*, Act. 16. 14. *Whoſe heart God opened, that ſhee attended to the things that Paul ſpake.*

3. Neither is it poſſible for them that were true branches of the right oliue to be broken off: they were neuer truely graffed in, that are broken off, though they ſo ſeemed: as they which are ſaid to be blotted out of the booke of life, were neuer indeed there written at all, Reu. 17. 8. and thus witneſſeth S. Iohn, 1. epiſt. 2. 19. *They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs.*

10. Controv. *That there was the ſame ſpirit of faith, and the ſame ſpirituall ſubſtance of the Sacraments, vnder the old Teſtament, and in the newe.*

v. 17. *And made partaker of the roote.* *P. Martyr* doth well obſerue out of theſe words, ſo alſo *Pareus*, with others; that there was *eadem ſubſtantia rei ſpiritus, &c.* the ſame ſubſtance, matter, ſpirit, in both Teſtaments, though their Sacraments in reſpect of the outward ſignes and ceremonies, were diuers: for there was but one roote of faith both of the Iewes and Gentiles: we are not planted into an other oliue, but are made partakers of the fatnes of the ſame oliue tree: this is contrarie to the doctrine of the Romaniſts, which denie that the Sacraments of the old Teſtament had the ſame ſpirituall ſubſtance, with the Sacraments of the new. See further, *Synopſ. Centur.* 2. *err.* 97.

11. Controv. *That the Scriptures are the Iudge of euery one in particular.*

Whereas *Gretſerus* in the colloquie at Ratisbone, *ſeſſ.* 9. *p.* 111. denied impudently that the Scripture iudged him, becauſe it no where ſaid, *Thou Gretſer, erreſt*: and cryed out with a blaſphemous mouth, *Let the Scripture iudge me, iudicet me ſpiritus, ſi poteſt: let the holy ſpirit iudge me if he can: Pareus* out of this place taxeth his ignorance and impudencie: for the Apoſtle ſpeaketh in particular, v. 20. *Thou ſtandeſt by faith*, 21. *take heed he ſpare not thee*: and in like manner the commandements were propounded in particular, as ſpeaking vnto euery one, *Thou ſhalt not, &c.* and therefore the Scriptures is not onely a general iudge, but in particular doth confound all ſuch impudent gainſayers.

12. Controv. *Againſt the Popiſh vncertentie and doubtfulnes of ſaluation.*

v. 20. *Thou ſtandeſt by faith, be not high minded, but feare, &c. Staplet. Antidot. p.* 725. and *Bellarmine* likewiſe *lib.* 3. *de iuſtific. c.* 12. doe inferre vpon this place, that faith bringeth no firme perſwaſion or certentie of ſaluation, becauſe where feare is, there is no certaintie, but doubtfulnes: but faith is ioyned with feare, as here the Apoſtle ſheweth, and where he ſaith, Philip. 2. 12. *Worke out your ſaluation with feare and trembling.*

Anſ. To remooue this ſophiſticall cauill, certaine diſtinctions muſt here be admitted. 1. firſt of faith. 2. then of thoſe which haue faith. 3. and of feare. 4. of ſuch as ſtand by

faith. 5. of the diuers respects to be had in the faithfull. 1. Faith is taken diuersly, as it sometime signifieth the externall profession of faith, which the hypocrites may haue, as *Simon Magus*, Act.8. sometime it is taken for the bare knowledge and apprehension of faith, as it is comprehended in the articles of the faith: there is also faith of miracles; and there is a true liuely faith, which is a sure perswasion, and firme apprehension of the promises of grace in Christ. *Augustine* distinguisheth betweene *fides, qua creditur*, the faith, which is beleeued, which is onely a knowledge of the things beleeued, and *fides qua creditur*, faith whereby we beleeue: the first faith bringeth no certentie, but the second doth. 2. There are some which onely in externall profession are counted among the beleeuers, and haue a temporary faith, as many hypocrites: and of such the Apostle speaketh here, *Be not high minded, but feare*: for the true beleeuers are are so guided by Gods grace, that they shall not be caried away with pride, that they need finally to fall away.

lib.12.de Trin.c.2.

But *Stapleton* here obiecteth, that the Apostle speaketh onely of true beleeuers, such as stand by faith, but hypocrites do not stand by faith: and againe, the Apostle would not haue said, *well*, but rather that he had *euill* spoken, if he meant such as had onely a shewe of faith. *Ans.* Yes, such as did communicate onely in the externall profession, might be said to stand by such faith, as they had, not by a true faith and beleefe of the heart, but by an outward confession of the faith with the mouth. And the Apostle might and did say, *well*, that such were indeed graft in into the outward societie of the Church, in stead of the Iewes, though they were not truely by faith graft into Christ.

3. There are also two kinds of feare: there is a seruile and slauish feare, which indeede is full of doubtfulnes and perplexitie; and there is a *filiall* feare, which is nothing els but a carefulnesse to please God, and to take heed not to offend; and this feare may be in the faithfull: but the other can not stand with faith.

4. And the Apostle speaketh not here of the faithfull in particular, for they are without feare of falling finally: but generally of the whole bodie of the beleeuing Gentiles, concerning the which these three things might be feared. 1. That all among them were not true beleeuers, but many hypocrites might be mingled among the rest. 2. Though there is no feare of the vniuersall Church, that it can euer decay, yet particular Churches may faile; as where the seuen famous Churches of Asia sometime were, there is no visible Church nowe to be seene. 3. We may be afraid of our posteritie, least they should fal away from the faith of their fathers: wherefore of the generall bodie of a particular Church it may bee vnderstood, *thou also shalt be cut off*, v.22. not of the faithfull in particular, who can not finally fall away.

5. A faithfull man must be considered, as consisting both of a spirituall and regenerate part, and of a carnall: then, as in respect of the goodnes of God, apprehended by faith, in our inward man we haue assurance not to fall, yet the flesh continually suggesteth doubtfull thoughts, and our carnall infirmitie putteth vs in feare, which notwithstanding is subdued by the strength of faith: like as when one is set in the toppe of an high tower, and looketh downeward, he can not but feare, but yet considering the place where he standeth, which keepeth him from falling, he recouereth himselfe, and ouercommeth his feare: so faith doth preuaile against carnall infirmitie, and maketh vs in the end to be out of doubt of our saluation, *Martyr*. And thus those sophisticall cauills are sufficiently answered.

Now on the contrarie side, that the faithfull are sure of their perseuerance and continuance to the ende, and so are without doubt and feare of saluation, it is thus made manifest out of Scripture.

1. The gifts of God are without repentance, v.32. but faith is the gift of God, therefore God repenteth him not, to whomsoeuer he giueth faith: faith then remaineth to the ende: if it be said, that God repenteth him not, in taking away faith, but man, in casting away faith: I answer, that none cast away faith, but those that are forsaken of the grace of God; but the elect are neuer forsaken totally or finally: Heb.13.5. *I will not faile thee, nor forsake thee.*

2. Gods loue is immutable and vnchangeable, Ier.31.3. *With an euerlasting loue haue I loued thee:* Ioh.13.1. *Whom he loueth, he loueth to the ende:* but they which are thus beloued of God can not fall, they are sure to perseuere.

3. That which God vpholdeth, is sure to stand; but God vpholdeth the faithfull, 1. Pet. 1.5. *They are kept by the power of God through faith vnto saluation:* Psalm. 37. 24. *Though he fall,*

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fall, he ſhall not be caſt off, for the Lord putteth vnder his hand.

4. The praier of Chriſt is effectuall, he is alwaies heard of his father: but he praieth that his ſeruants may be kept from euill, Ioh. 17.15. therefore they are ſure to be kept from euil, and to perſeuere to the ende. as S. Paul ſaith confidently, 2. Tim. 4.18. *The Lord will deliuer me from euery euill worke, and will preſerue me to his heauenly kingdome.*

5. Epheſ. 1.14. the Apoſtle ſaith, *Ye are ſealed with the ſpirit of promiſe, which is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed, &c.* if the ſpirit be an earneſt, vntill we haue poſſeſſion of our inheritance; then are the faithfull ſure to continue to the ende.

6. He that falleth from faith, ſinneth vnto death: but the faithfull are borne of God, and can not ſinne vnto death, becauſe their ſeed remaineth in them, 1. Ioh. 3.9. they therefore can not fall finally from the faith.

7. The Lord hath promiſed, that the faithfull ſhall not be tempted aboue that they are able, but he will giue an iſſue together with the temptation, 1. Cor. 10.13. therefore the faithfull are ſure, that their faith ſhall not be ouercome of temptation.

This doctrine of the perſeuerance of the faithfull, as it is conſonant to the Scriptures, ſo it hath the conſent of authoritie.

Auguſt. de bon. perſev. c.12. thus writeth, *Ipſe eos facit perſeuerare in bono, qui fecit bonos, qui autem cadunt & pereunt, &c.* hee maketh them to perſeuere in goodneſſe, that firſt made them good: but they which fall away and periſh, were neuer in the number of the predeſtinate.

Ambroſe ſaith, in *Rom.* 8.36. *Charitas Chriſti facit eos, quos amat, inſeperabiles, &c.* the loue of Chriſt maketh thoſe, whom he loueth, inſeparable; that is, to perſeuere to the ende.

Chryſoſtome ſaith, in 1. Timoth. 1. *fidei proprium eſt, &c. nunquam penitus decidit, neque omnino turbatur:* this is proper vnto faith, &c. it neuer altogether faileth, nor is wholly diſturbed.

13. Controv. *Againſt the Manichees and Marcionites.*

v. 22. *Behold the bountifulnes* (or goodnes) *and ſeueritie of God:* hence may be refuted the wicked opinion and hereſie of theſe forenamed heretikes; who held that there were two Gods, one good full of gentlenes and mercie, the other ſeuere and cruell; this they made the author of the old Teſtament, and the other of the new.

Contra. 1. But the Apoſtle here maketh one and the ſame God, both bountifull and full of goodnes, and the ſame alſo ſeuere. 2. And though ſeueritie and mercie ſeeme to be contrarie, yet that is not in reſpect of the ſubiect, for the diuine nature is not capable of contrarie and repugnant qualities, but in regard of the contrarie effects, which are produced in contrarie ſubiects: like as the Magiſtrate is not contrarie to himſelfe, if he ſhew mercie vnto thoſe that are willing to be reformed, and be ſeuere in puniſhing obſtinate offenders: as the Sunne by the ſame heate worketh contrarie effects in ſubiects of a diuerſe and contrarie diſpoſition and qualitie; as it hardeneth the clay, and mollifieth the waxe.

14. Controv. *Againſt the works of preparation.*

v. 24. *We are graffed in contrarie to nature.* Nature cannot helpe any thing at all to that, which is beſide or againſt nature: like as the wild oliue doth not prepare it ſelfe the better to be planted or graffed into the right oliue: this then is an euident place to conuince the Pelagians of theſe daies the Papiſts, whereby a man euen before grace, may make himſelfe more fit and capable of grace: but this is contrarie to that ſaying of our bleſſed Sauiour, Ioh. 15.5. where he vſeth the like compariſon, which the Apoſtle doth here, making himſelfe the vine, and vs the branches; *Without me yee can doe nothing.*

15. Controv. *Againſt the erroneous opinion of Origen concerning the purgatorie of hell.*

Origen treating here of theſe words, v. 26. *Hee ſhall turne away vngodlineſſe from Iacob;* ſheweth how two wayes men are purged from their ſinnes: in this life they are purged by the preaching of the word, Ioh. 15.3. *You are cleane through the word, that I haue ſpoken vnto you:* in the next world, *ignis Gehenna incruciatibus purgabit, &c.* the fire of hell ſhall purge thoſe, whome the Apoſtolicall doctrine could not purge: *verum hæc ipſa purgatio, qua per pœnam ignis adhibetur, &c.* but this purgation, which ſhall bee made by fire, how long it ſhall laſt, it he onely knoweth, to whome the Father hath committed all iudgement, &c.

In

In this sentẽce of *Origen* diuers errors may be obserued. 1. Hee appointeth a meanes beside the word of God and faith in Christ, for those which die in vnbeleefe, to be purged by: whereas the Scripture teacheth, that Christ by himselfe hath purged our sinnes, Heb.1. 3. there is no other way. 2. He giueth a purging force vnto hell fire, which is appointed for the punishment of the wicked, not for their purgation and amendement: they are not as gold and siluer, which are purged by the fire, but as stubble, that is burnt and consumed. 3. He thinketh that the flames of hell, shall not alwaies burne, but onely for a time: wheras the Scripture maketh hell fire euerlasting, Matth.55.46. *Those shall goe into euerlasting paine.* If now the Papists will make *Origen* one of their patrons of Purgatory, as he is one of the most auncient that maketh mention thereof, they must also subscribe vnto these errors, which I thinke they will be ashamed of: for to embrace his inuention, and yet to refuse his sense, is not reasonable.

16. Controv. *Against the Papists, concerning the right vse of the keyes of the Church.*

v.7. *When I shall take away their sinnes*] It is then peculiar and proper to God onely to forgiue sinnes: the keyes are indeed committed to the Church, not as giuing an absolute power of binding and loosing, as the Rhemists hold, that the *Priests of the Church of right do remit sinnes, Ioh.20. sect.2.* but the office of the Pastors and Ministers of the Church is to declare the will and pleasure of God out of his word concerning the remission of sinnes, and so accordingly to pronounce binding or loosing, as they see men to be penitent or impenitent: for there are two keyes in the Church, the one is the word of God, whereby remission of sinnes is preached; as Matth.28.19. our Blessed Sauiour giueth his Apostles commission to goe preach and baptize, which was for remission of sinnes: the other key is faith, which is in the hearer: Mark.16.16. *He that beleeueth and is baptized, shall be saued:* there must bee a concurrence of these two keyes together, or else there can be no remission of sinnes, *Mart.* See further hereof, *Synops. Centur. 1. err.71.*

17. Controv. *That the certentie and assurance of saluation is prooued by this saying of the Apostle,* v. 29. *The gifts and calling of God are without repentance.*

Staplet. Antidot. p. 750. and *Pererius* concurring with him, *disput. 2. numer.*10. vpon this chapter doe thus obiect.

1. The Apostle speaketh not here of the particular election of any, but of the generall vocation and adoption of a whole nation of the Iewes: and this *Pererius* vrgeth as confessed by *M. Calvin* in his Commentarie: but this generall adopting of a nation, is mutable and changeable: for we see that where many famous Churches were in time past, there is nowe no face of a Church to be seene.

2. The Lord is said not to repent him of his gifts and calling; not because the gifts once bestowed vpon the righteous, *non queant amitti,* can not bee lost: but because it repenteth not the Lord so to haue bestowed them, *Perer.* for though one doe loose the crowne, an other receiueth it: as here the ruine of the Iewes was the saluation of the Gentiles.

Contra. 1. The argument followeth not, because the Apostle speaketh of a generall calling and adoption, therefore this sentence can not be applyed vnto particular election: nay it followeth more strongly; if the common adoption be immutable, much more the particular vocation of the elect. 2. It is true, that many visible Churches are now extinguished: but we must distinguish betweene the externall and internall calling: they which haue the first without the second, may fall away, but where the externall and internall are ioyned together, as they shall concurre in the conuersion of the Iewes, there they are vnchangeable.

3. If that were the Apostles meaning, that God repenteth not of his gifts bestowed vpon any, because if they refuse them, they may redound to the benefit of others: this had bin very impertinent to the Apostles purpose, who hereby intendeth to proove the vocation of the Iewes: because the Lord had so promised, and purposed, whereof he vseth not to repent.

4. Wherefore I preferre herein the iudgement of *Tolet* a more worthie man, both for his iudgement and dignitie in the Papall Church, who thus interpreteth, *these gifts not to be repented of, quia quos Deus his semel prosequi decreuit, non deserit;* because whome God once decreed to bestow them vpon, he forsaketh not: so likewise *Lyranus* expounderh this place, *The gifts and calling of God, are without repentance,* that is, *sine mutabilitate, &c. without change*

change or mutabilitie, for with God there is no changing, &c. so also *Haymo*, *pœnitentia pro mutatione accipitur, &c. repentance is taken in the Scripture for change, as the Lord said to Samuel, It repenteth me, that I haue made Saul King, &c. igitur sine mutatione, &c. therefore without change are the gifts and calling of God in those things, whereof we read before, whome hee hath predestinate, he hath called, &c. not in them of whome it is said, many bee called, few be chosen, &c.*

18. Controv. *Against election vpon the foresight of workes, and against merits.*

Whereas the Apostle saith, v.35. *Who hath giuen vnto him first*, *Caluin* vrgeth this place against merits: for if God should giue saluation vnto man for his good works, *homo prior daret bona opera Deo, &c.* it would follow, that man should first giue good works vnto God: likewise *Beza* prooueth by this place, that election is not vpon the foresight of faith or workes, for then we should giue vnto God first: *Pet. Martyr* also doth apply this place both against merits, and election by works.

But *Pererius disput. 4. numer. 15.* vpon this chapter, chargeth *Caluin* and *Beza* either with ignorance or malice, for this collection: and to make his matter good, hee bringeth in this distinction; that there is *duplex salus hominis*, a twofold saluation of man; one is begunne in this life, the other is perfected in the next: the first is conferred onely by the franke mercie and goodnes of God; the other is giuen vpon respect of merits: and yet though life euerlasting be merited, man can not be said to giue vnto man first, *quia prior Deus gratiam dedit, &c.* because God gaue vnto him grace first, whereby he might merit: likewise he distinguisheth of election; there is one election *ad primam gratiam*, to the first grace, and that is without respect vnto works; there is an other election vnto eternall life, and thereof *causa est præuisio bonorum operum*, the cause is the foresight of good works.

Contra. 1. If good works are the gift of God, and God must first giue grace to do good works: then can they not merit: for he that meriteth, must doe it *ex proprio*, of his owne: if it be not his owne, then he cannot challenge any merit: as the Apostle saith, 1. Cor. 4. 7. *What hast thou, which thou hast not receiued: if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it? &c.* 2. Though God giue grace at the first, yet if man after do bring merits, and then eternall life followeth; he doth giue vnto God first in respect of the finall reward, though not in respect of the precedent grace. 3. The Apostle acknowledgeth but one kind of predestination, whereupon vocation followeth, and then iustification, and last of all glorification, Rom. 8.30. whence this argument may be framed; that predestination which is vnto saluation, is also vnto glorification, but predestination vnto vocation, which is vnto the first grace, is by our aduersaries owne confession without respect of works, therefore so is the predestination vnto glorification.

19. Controv. *Against vniuersall grace.*

Whereas the Apostle saith, v.32. *God hath shut vp all in vnbeleefe, that he might haue mercie on all, &c.* the Patrons of vniuersall grace doe thus reason against particular election only of some: they, whom God hath mercie on, are elected, not damned; but God hath mercy vpon all, therefore all are elected, and none decreed to be damned.

Ans. 1. That all are not elected but onely a certaine number, and the rest are reiected, it is euident out of the Scriptures, Rom. 9.18. *He hath mercie on whom hee will, and whom he will he hardeneth:* therefore he hath not mercie on all: and Rom. 11.7. *Election hath obtained it, and the rest haue been hardened:* and againe, *Many are called, few chosen:* all then are not chosen: for if God had elected all to saluation, and yet all not saued, it would argue either a change in Gods will, or a want of power in God, that he cannot bring his purpose to effect, and that the goodnes of his will should be ouercome by the malice of mans will: but none can resist the will of God, Rom. 9.19.

2. Concerning the argument, first the proposition is not true: for there are certaine common mercies, which God may shew euen towards those that are excluded from saluation: it is true onely of those speciall mercies which belong vnto saluation, but those are not extended vnto all.

3. Neither is the assumption true in their sense: God doth not shew mercie indifferently vpon all, in calling them to saluation; but this particle (*all*) must be vnderstood here *distributiue*, by way of distribution: by *all*, the Apostle meaneth both Iewes and Gentiles, all kinds and sorts of men.

6. *Morall*

6. Morall obseruations.

1. Observ. *Ministers must not leaue their calling.*

v. 4. *What saith the answer of God. P. Martyr* here noteth, how the great Prophet Elias herein shewed his infirmitie, that beeing wearied with the incredulitie and obstinacie of the people, he desired to die, and so would shake off his calling: which infirmitie the Lord here correcteth in the Prophet: whereby Ministers are taught, that they should not be dismaied and discouraged to leaue their places, notwithstanding the obstinacie of the people, as long as there be any which will heare them. *Theodoret lib.2.c.31.* maketh mention of one *Melitius*, who did leaue a certaine Church in Armenia, beeing offended with the frowardnes and disobedience of the people; who afterward was chosen Bishop of Antioch, and for defending the orthodoxall faith against the Arrians was banished; which might be thought to haue happened vnto him as a chastisement from God, because hee forsooke his former charge: *Martyr.*

2. Observ. *That we must wholly be addicted to the seruice of God.*

v. 4. *I haue reserued vnto my selfe seuen thousand, &c.* The faithfull then are separated from the world, and reserued vnto God: wherein appeareth both the loue of God toward the elect, in sequestring them from the rest of the world, and in his speciall protection of them; as also what our dutie is againe toward God, to deuote our selues wholly to his seruice, seeing we are his, and not our owne: as the Apostle saith, Rom.14.7. *None of vs liueth to himselfe, neither doth any die to himselfe, &c.*

3. Observ. *Of our thankefulnes to be rendred to God for his election of grace, both in our life and death, especially in the charitable disposing of our last will and testament.*

v. 5. *There is a remnant thorough the election of grace. Chrysostome* by occasion of these words, and the next which follow, *If it be of grace, it is no more of works*, falleth into a vehement exhortation vnto thankfulnes to God againe, because when we could not be saued by works, *dono Dei gratis saluati sumus*, we were saued by the franke gift of God: and this our thankfulnes must first be shewed in our life: *temporis commoditate, vt oportet, vtere*, vse the opportunitie of thy life and time, before death commeth, when all opportunitie of working is taken away: *nondum solutum est theatrum, sed adhuc in ipsa intrò stas causa, &c.* the stage or theatre is not yet dissolued, but thou standest yet in the lists, thou must play thy prizes at the last. But if a man haue beene forgetfull of his duty, while he liued, yet there is a way to make some part of amends at his death: and how is that? *si Christum in testamento cum haeredibus tuis conscripseris*, if thou in thy will appoint Christ among thine heires: for what excuse canst thou haue, if thou make not Christ coheire with thy sonnes, seeing he maketh thee his coheire in heauen: *contribue illi pecunias tibi iam deincepe inutiles, &c.* commit thy money to him, which is now like to be vnprofitable to thee, neither canst thou any longer be master of it. And if Christ be left coheire with thy sonnes, *orphanam illorum] allenabit, &c.* he will releeue their orphancie, and keepe them from violence and wrong: how miserable then are they, which hauing no children, *Parasitis potius & adulatoribus sua distribuenda relinquut, &c.* do rather diuide their goods to parasites and flatterers, then to Christ. Consider how it is the mercie of God, that giueth thee time to dispose of thine estate, whereas many *subitaneo raptu decesserint*, are taken away by sodaine death. Nay if thou wilt not make Christ coheire with thy children, *numera Dominum cum seruis*, yet count thy Lord among thy seruants: thou at thy death setteſt thy seruants free: free then Christ in his members from famine, hunger, necessitie: thus excellently *Chrysostome* handleth this matter of wills and testaments.

4. Observ. *Against rash iudgement.*

v. 4. *I haue reserued seuen thousand. Calvin* here obserueth well, that like as there were many true worshippers in Elias time, though he knewe them not: so, *Ne temerè omnes adindicemus diabolo*, we should not rashly send all to the deuill, that are not knowne vnto vs, neither yet appeare to be the seruants of God: so the Apostle, c.14.4. *Who art thou, which condemnest an other mans seruant, he standeth or falleth to his owne master.*

5. Observ.

25691

5. Obſerv. *All things fall out for the beſt vnto the faithfull, and to the wicked all things are accurſed.*

v. 9. *Let their table be made a ſnare, &c.* As vnto the wicked, their proſperitie, here vnderſtood by the table, becommeth a ſnare; ſo to the godly, things which are in themſelues heauie and hard, are turned to be eaſie and pleaſant: the treacherie of Ioſephs brethren turned to his aduancement: the afflictions of the Iſraelites in Egypt, haſtened their deliuerance: euen in the wildernes the Lord ſpread a table for them: and ſo it falleth out, as the Apoſtle ſaith, c. 8. 28. *All things worke together for the beſt, to thoſe which loue God, &c.*

6. Obſerv. *Not to enuie at the proſperitie of the wicked.*

v. 9. *Let their table be made a ſnare:* this teacheth vs, not to be greiued, when we ſee the wicked to flouriſh: for their proſperitie will turne to their ruine; as Pharaohs pride brought him to his deſtruction, while he followed the Iſraelites in the red ſea: ſee to this purpoſe the 73. Pſalme, where the Prophet Dauid confeſſeth his infirmitie, how he fretted at the proſperitie of the wicked.

7. Obſerv. *To take heed that the word of God be not a ſnare.*

Origen further obſerueth vpon this text, how euen the table of Gods word, which men ſit to heare, as at a table, is turned to a ſnare to thoſe, which doe not heare it with vnderding, and gather ſpirituall meate out of it: to ſuch, it is, as S. Paul ſaith, the ſauour of death vnto death, 2. Cor. 2.

8. Obſerv. *How we may profit by the fall of others.*

v. 11. *To prouoke them to follow them, &c.* Like as by the fall of the Iewes ſaluation came vnto the Gentiles; ſo by the ſinnes of others we are admoniſhed to take heede vnto our ſelues; to giue warning vnto others, and to take occaſion to reforme and amend ſuch as haue offended: ſee Galat. 6. 1.

9. Obſerv. *How the Miniſtrie is truely honoured and magnified.*

v. 13. *I magnifie mine office:* The honour of the miniſterie conſiſteth not in riches or pompe, which are but accidentall things, but in the conuerting of many vnto Chriſt; as the Apoſtle ſaith in the next verſe, *that I might ſaue ſome.* It is peculiar vnto God to ſaue, but the Lord communicateth this excellencie to the Miniſters which are the inſtruments, to ſhew the neceſſitie of preaching, and the reuerence thereunto belonging.

10. Obſerv. *How the faithfull comfort themſelues in the power of God.*

v. 23. *God is able to graffe them in againe.* Thus the children of God in all their afflictions are taught to comfort themſelues, that God is able to deliuer them: as our bleſſed Sauiour ſaith, *my Father is greater then all, and none are able to take you out of my fathers hand,* Ioh. 10. 29.

11. Obſerv. *How we ſhould be affected toward the Iewes.*

v. 28. *Beloued for the fathers ſake. Beza* well obſerueth, that Chriſtians ſhould not neglect or diſpiſe the Iewes, but pray for their conuerſion, and prouoke them by their godly conuerſation: not by our ſuperſtitious vſages, and corrupt manners to hinder their calling, for the which the Papiſts, and carnall profeſſors haue much to anſwer to God.

12. Obſerv. *The comfort of the faithfull in the vnchangeable gifts of grace.*

v. 29. *The gifts and calling of God are without repentance.* This is much for our comfort, that our faith can not faile: for God repenteth him not of his gifts: neither can the faithfull looſe their faith, which God by his ſpirit preſerueth: as S. Peter ſaith, 1. epiſt. 1. c. 5. *which are kept by the power of faith vnto ſaluation.*

The ende of the firſt Booke.

THE

SECOND

BOOKE OF THIS COMMENtarie vpon the ſecond generall part of the Epiſtle *contained in the fiue laſt Chapters, which* concerneth exhortation to diuerſe Chriſtian duties generall and particular.

Wherein among other queſtions and controuerſies of great waight and moment, theſe are ſpecially *handled:*

Of the diuerſe offices in the Church, c.12.
Of the obedience wherein, and how farre to bee yeelded to the Ciuill Magiſtrate, c.13.
Of the vſe of things indifferent, c.14
Whether S. Paul were euer in Spaine, as he purpoſed, c.15.
Whether S. Peter were euer at Rome, and ſate as Biſhop there, c.16.

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REVERENDISSIMIS
IN CHRISTO PATRIBVS
ac Dominis, D. GEORGIO Archiepiſcopo *Cantuarienſi, & D.* LANCELETO *Epiſcopo Elienſi,*

Dominis ſuis colendiſſimis, ſalutem & pacem in *Chriſto ſempiternam.*

DE Dino Paulo eiuſq; ſcriptis diuiniſſimis, veſtrâ dignitati paucis mihi præfari cogitanti, occurrit Ambroſianum illud, quo vtrumq; veſtrum, ſi veſtrâ pace liceat, affari & compellare lubet: Beati Petrus & Paulus inter vniuerſos Apoſtolos, & peculiari quadam prærogatiuâ præcellunt, verùm inter ipſos quis cui præponatur, incertum eſt: *Ita & vos cæteris veſtri ordinis præluceti omnibus, alter ſummæ dignitatis eccleſiaſticæ apud nos acceſſione, alter eruditiſſimæ fidei defenſionis apud exteros laude: Vtriq; Paulo & Petro Ambroſius inter Apoſtolos primatum concedit:* Paulus *(inquit)* gratiam primatus ſibi ſoli vendicat conceſſam à Deo, ſicut & ſoli Petro conceſſa eſt inter Apoſtolos: *& vtriq; veſtrum omnes merito palmam deferunt.* Serm. 66. Comment. ad Gal. 2. loquitur Ambroſ de primatu ordinis non poteſtat. Ad Saluinam

Sed Hieronymus *hic mihi aurem vellit:* veteor ne officium putetur ambitio, & videamur ſub occaſione ſermonis amicitias potentium quærere: *redeo ego ad Paulum, illud σκεῦος ἐκλογῆς, electionis vas, vt Chriſtus ipſe vocat,* Act. 9. 15. *lampadem Eccleſiæ, vt* Chryſoſt. *doctorem & magiſtrum gentium, vt* Hieronymus, *ſapientem illum architectum, vt* Ambroſius, *nutritorem eccleſiæ, vt* Auguſtin. Paulum cum Petro geminum lumen oculorum *appellat* Bernardus. *Sed* Chryſoſtomus *totus in tanti Apoſtoli laudes reſoluitur:* puluerem oris illius videre vellem, per quod Chriſtus locutus eſt, &c. immo non oris ſolum illius, ſed & cordis puluerem videre vellem, quod ſi quis totius orbis cor dixerit, &c. non peccauerit: adeo enim iſtud cor latum fuit vt vt in ſe ſuſceperit integras gentes: videre rurſus vellem puluerem manuum, quas cum tetigit vipera, in rogum decidit, &c. vellem & oculorum puluerem videre, excæcatorum primò, deinde ad orbis ſalutem reſpicientium: vellem & pedum illorum videre puluerem, qui per orbem currentes non laborarunt, &c. & quid opus eſt ſingula recenſere? vellem videre ſepulchrum illud, quo recondita ſunt arma illa iuſtitiæ, arma lucis: *Iſto modo aureum illud Chryſoſtomi os, diuiniſſimi Apoſtoli dignißimas laudes decantat.* In 16. c ad Rom. In catalog. lib. 2 de ſpir. c 10. De ſan. ſer. 96 In 16. cap. ad Rom moral. vkim.

Verùm licet Paulus totus ſit veluti ſacratiſſimus omnium rerum pretioſarum theſaurus, & virtutum promptuarium quatuor tamen præcipuè de eo prædicantur admiratione digna, converſio miraculoſa, *ædificatio eccleſiæ* fructuoſa, *diligentia* laborioſa, *paſſio* glorioſa. *De converſione Pauli ſic meditatur* Auguſtinus, Ananias baptizauit lupum, & fecit agnum: Saulus vinxit, Paulus vinctus eſt; dum Saulus quærit minuere numerum Chriſtianorum, ipſe etiam ad numerum acceſſit confeſſorum. *Zelum Apoſtoli, & docendi peritiam, ſic deſcribit Chryſoſtomus:* ad ſplendorem Apoſtolicorum verborum oculos aperiamus: lingua ſiquidem illius ſupra ſolem emicuit, doctrinaq; ſermone ſupra reliquos omnes exuberauit: *ſic Apoſtolus de ſe teſtatur,* gratia eius, quæ in me collata eſt, non fuit inanis, ſed amplius, quàm illi omnes, laboraui: *Quam vero præſtiterit diligentiam, & quanto labore in Euangelio promulgando deſudauerit,* ipſe etiam teſtis eſt, ita vt à Ieruſalem per circuitum vſq; ad Illyricum repleuerim Euangelium Chriſti: *vnde* Chryſoſtomus, virtute dilectionis volantis inſtar factus, omnes circumvolitabat: *de paſſione vero ſua & Martyrio ſic vaticinatur:* ſi immoler ſuper ſacrificium fidei, &c. *ſic enim Paulus ſacrificij inſtar gladio decollatus creditur: vt præclare Auguſtinus:* Petrus patitur crucem, Paulus ſentit pugionem: piſcatorem ſuſpendit hamus crucis, perſecutorem mucro munuit perſecutoris: *& vt* Bernardus, alter amiſſo, alter ſubmiſſo in cruce capite, triumphum extulerunt. De diuerſ. ſerm. 41. 1. Cor. 15. 10. Philip. 2. 17. De ſanct. ſer. 28. Epiſt. 243.

Ex istis quatuor Pauli encomijs, duo vires nostras longè superant, nec conuersionis modo illi adæquari, nec martyrij fortitudine illi pares esse possumus: in duobus reliquis omnibus fidelibus pastoribus D. Pauli exemplum præponitur, vt eius in docendo fidelitatem, & in labore tolerantiam imitemur: ad reliquas Apostoli imitationes, (*vt bene Cyprianus*) infirmi sumus: *Atq; vtrinq; hoc verè Episcopalis muneris specimen, à vestrâ grauitate tam docendi, quam scribendi exhibitum, libenter omnes agnoscimus, & alijs omnibus Episcopis & Pastoribus vestro exemplo fœliciter præitis: quid non audebunt milites cum tales habeant duces? & nauè alacriter proculdubio incumbent remis, cum ipsos nauarchos & naucleros, non solum cohortatores, sed cooperatores, & συνέργους habeant.*

Cyprian. de singularit. Cleric.

Sed vnum est præ cæteris, in quo Paulus animum verè Apostolicum ostendit: Romanos de rebus adiaphoris altercantes summo artificio ad pacem reuocare studet: & vos pro vestra pietate, Ecclesiæ nostræ non dissimili dissidio laboranti, succurrite, & veluti nutantibus & suo loco motis columnis, humeros supponite: Duo sunt quæ nostram Ecclesiam beare possunt, pax externa, & domestica: illam nobis attulit Serenissimus noster Rex, de quo verius illud prædicari potest, quàm quod olim de Pericle suo iactabant Athenienses, Quod nemo Athenienſium illius cauſa veſtem atram vnquam induerit: *alteram vestra humanitas conciliabit: Melanthius inter Athenienses dicere solebat,* ciuitatem seruari oratorum dissidijs: *Sed Pastorum concordia res nostras crescere facile intelligit vestra prudentia: quam vos promouere, & pro authoritate vestra potestis, & pro pietate vultis: Isto modo, si non solum Paulum admiremur, sed imitemur, (vt suauiter suo more Chrysostomus) possumus hinc migrantes, & illum videre, & ineffabilis ipsius gloriæ participes esse, id quod nos omnes assequi contingat gratiâ & benignitate Christi, cui gloria in secula.*

cap. 14.

μετὰ δὲ θανατον μελλὴν ἀμειτιν δ' ἐν τοῖς ἐνδόξοις διατάσεσθαι ὑπὸ τῶν ῥητόρων διχοστασίας. Comment. in 16. ad Rom.

Vestræ reuerentiæ obseruantissimus,

ANDREAS WILLET.

CHAP. XII.

1. The text with the diuerſe readings.

1 I Beſeech you therefore brethren, by the mercies of God, that ye preſent (*giue vp. B. G.*) your bodies a liuing ſacrifice, holy and acceptable vnto God, *which is* your reaſonable ſeruice. (*of God. G. ad.*)

2 And be not faſhioned like to this world (*faſhion not your ſelues. G.*) but be ye tranſformed: *Be. Gr.* (not *reformed. L.* or *changed. G.*) by the renewing of your mind, (*ſenſe. L. νοὸς, minde. Gr.*) that ye may prooue what the good, and acceptable, and perfect will of God is.

3 For thorough the grace that is giuen vnto me, I ſay to euery one beeing among you, that no man vnderſtand (*thinke. S. eſteeme of himſelfe. V. B. be ouerwiſe. L. Be ὑπερφρονεῖν, ſignifieth, to haue an ouerweening opinion, as though one knew more then indeede he knoweth*) aboue that which is meete to vnderſtand: but that he vnderſtand (*behaue himſelfe diſcreetly, B.*) according to ſobriety, as God hath dealt to euery one the meaſure of faith.

4 For as in one bodie we haue many members, but all members haue not the ſame office: (*action, πρᾶξιν, Gr.*)

5 So we beeing many, are one body in Chriſt, and euery one, one anothers members.

6 Seeing then that we haue (*hauing then. Gr.*) gifts, according to the grace giuen vnto vs, diuerſe: whether propheſie, let vs propheſie, according to the proportion, *Be.* (*portion. G. V. meaſure. B reaſon. L. analogie. Gr.*) of faith.

7 Or an office, (*or miniſtrie. Gr.*) *let vs be occupied* in miniſtring: or he that teacheth, in teaching.

8 Or he that exhorteth, in exhortation: he that diſtributeth, let him doe it with ſinglenes, B. (*ſimplicitie, ἐν ἁπλότητι,*) he that ruleth with diligence; he that ſheweth mercy with chearefulnes.

9 Let loue be without diſſimulation: abhorre (*be abhorring or hating. Gr.*) euill, and cleaue vnto good.

10 Be louingly affected with brotherly loue one toward an other: in giuing of honour goe one before an other.

11 Not ſlouthfull in endeauour: (*to doe ſeruice, G. in buſines, B. τῇ σπουδῇ, in care, ſtudy, endeauour*) feruent in the ſpirit, ſeruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing (*inſtant, L. V. B. but καρτερεῖν ſignifieth rather to continue with ſtrength*) in prayer,

13 Communicating, *Gr.* (*diſtributing, G. B.*) to the neceſſities (*or vſes, Be.*) of the Saints: following hoſpitalitie. (*giuen to hoſpitalitie, G. B.*)

14 Bleſſe them, that perſecute you: bleſſe, *I ſay*, and curſe not.

15 Reioyce with them that reioyce, and weepe with thoſe that weepe.

16 Be like affectioned: *G. B.* (*thinke the ſame thing, L. A.* φρονοῦντες *is vnderſtood here of the affection, rather then of the minde and iudgement: ſee qu. 25. following.*) be not high minded: (*thinke not on high matters, Gr.*) ſubmitting your ſelues (*conſenting, L. A. applying your ſelues, V. cleauing vnto, S. making your ſelues equall, G. B. the word is* συναπαγόμενοι, *which properly ſignifieth to be caried away together*) to them of the lower ſort: be not wiſe in your ſelues. (*arrogant in your ſelues, V.* φρόνιμοι, *Gr.*)

17 Recompence to no man euill for euill: prouide (*procure, Be. G. B. the word is* προνοούμενοι, *prouiding*) things honeſt in the ſight of all men.

18 If it be poſſible, as much as in you is, haue peace (*liue in peace, V. B.* εἰρηνεύοντες, *bee peaceable, Gr.*) with all men.

19 Auenge not your ſelues, dearely beloued, but giue place vnto wrath: for it is written, Vengeance is mine: (*doe not iudge indgement to thy ſelfe, S.*) I will repay, ſaith the Lord.

20 Therefore if thine enemy hunger, feede him: if he thirſt, giue him drinke: for *in* ſo doing, thou ſhalt heape coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with good. (*goodnes, B. G.*)

2. The Argument, method, and parts.

The Apostle hauing hitherto insisted vpon the doctrinall points of faith, as concerning iustification, sanctification, predestination, and such other, now commeth to matter of vse and exhortation. And in this chapter he exhorteth 1. generally to the seruice of God: 2. to the right vse of gifts, and administration of Ecclesiasticall offices: 3. to the mutuall duties of charitie.

1. The seruice of God is set forth, 1. Affirmatiuely, what we should doe, and why, v.1. 2. Negatiuely, what we should auoid and shunne, and the reason thereof, v.2.

2. The exercising of the gifts and offices which God hath distributed, is set forth, 1. Generally that no man carrie himselfe proudly in respect of his gifts, v. 3. which is strengthened by these reasons, 1. From the efficient, God is the author. 2. And they are giuen in a certaine measure to euery one, not all to one, v.9. 3. From the ende, they are giuen for the good one of an other: which is set forth by a similitude of the bodie, and the members thereof. 2. Particularly he toucheth the Ecclesiasticall offices, which concerne either propheſying, or ministring, v.6,7. the propheticall function is exercised either in teaching, v. 7. or exhorting, v. 8. the ministeriall office consisteth in the ordering of the goods of the Church, in ruling, or in taking care for the poore, v.8.

3. Then followeth the particular exhortation to the seuerall duties of charitie, as of loue and following of good, v.9. of brotherly kindnes and ciuilitie, v. 10. of cheerefulnes and zeale in Gods seruice, v. 11. of constancie in tribulation: and continuance in praier, v.12. of distribation to the poore, v.13. of blessing persecutors, v.14. of sympathie and like affection in prosperitie and aduersitie, v.15. of concord, v.16. of gentlenes and study of honesty, v. 17. of the desire of peace, v.18. of refraining from anger and reuenge, v.19. of beneficence toward our enemies, v.20. of strife against evill, v.21.

3. The questions and doubts discussed.

1. Quest. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies*, v.1.

1. *Tolet* giueth two coniectures, why the Apostle, which by his authority might command, entreateth: the one is, because diuerse precepts which he deliuereth afterward, were the commandements of Christ, and he would not adde his commandement to Christs: and the other is, because diuers things, he doth not enioyne as precepts, but onely aduiseth as counsels, and therefore he commandeth not: but these are idle coniectures: as though all the Apostolicall precepts, were not also the precepts of Christ: neither are there any counsels giuen in Scripture, but the same also are prescribed in some respect as binding precepts: for we are commanded to loue the Lord with all our strength, Luk. 10.27. euery part then of our duty and loue toward God is commanded: but all counsells of perfection, as they call them, tende vnto the loue of God.

2. *Chrysostome* thinketh, that Paul beseecheth them by the mercies of God, *quasi pudore suffundi volens*, as when one bringeth in the benefits entreating, he that hath receiued the benefit can not be but ashamed: but the Apostle intendeth not by shame, but by loue and gentlenes here to perswade.

3. *Origen* giueth this reason, *nihil proficit legis imperium*, the commaundement of the law preuaileth not: shewing this to be the difference betweene the law which commandeth, and so doe the Prophets, the interpreters of the law, they vse not to entreat: but it is peculiar to the Gospel to beseech and entreat: to this purpose also *Pet. Martyr*: but this is not alwaies so; for in the Gospel and Apostolicall writings, we shall finde many precepts and straight charges.

4. *Pet. Martyr* further alleadgeth, that as it is said in the Prouerbs, The poore man speaketh by entreaty, but the rich answereth roughly, Prou. 28. so the Apostles beeing as it were abiects, and of small account in the world, vse perswasions by entreaty: but S. Paul contrariwise there standeth most vpon his Apostolike authoritie, where he was most despised: as Act. 13. where he censureth Elymas the sorcerer.

5. But this was the Apostles reason, why he entreateth that he might winne them rather by loue: as he saith to *Philemon*, v.8. *Though I be very bold in Christ to command thee, yet for loues sake I rather beseech thee*: and as *Seneca* well saith, *generosus est animus hominis facilius*

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facilius ducitur, quam trahitur, the mind of man is generous, it is more eaſily lead, then drawn: and therefore the Apoſtle entreateth, rather then commandeth, the more eaſily by gentlenes to perſwade them, *Lyran. Par.*

2. Queſt. *Why the Apoſtle addeth, By the mercies.*

By the mercies. 1. As the Apoſtle before had ſhewed how the Gentiles had receiued mercie of God, in that they were receiued to grace, while the Iewes the auncient people of God were reiected: ſo now he entreateth them by that mercie, which they had receiued. 2. And he beſeecheth them, *per miſerationes*, by the mercifulnes of God, rather then *per miſericordiam Dei*, the mercie of God: for this ſheweth onely the mercifull inclination of God in himſelfe, the other betokeneth his actuall compaſſion, extended to others, *Tolet.* 3. And the Apoſtle vſeth the word in the plurall number (*mercies,*) to amplifie and ſet foorth the manifold mercies of God, *Beza:* in our election, redemption by Chriſt, iuſtification, ſanctification. 4. *Origen* here more curiouſly obſerueth, that by *mercies* Chriſt is to be vnderſtood, as God is called the *Father of mercies*, 2. Cor. 1. 3. that is of Chriſt: as he is called the Father of wiſedome, and of righteouſnes, becauſe Chriſt is both the wiſedome and righteouſnes, and ſo alſo the mercie of God. 5. Some haue ſpeciall relation here to Pauls Apoſtleſhip, to the which he was in Gods mercie called and appointed, *gloſſ. ordinar. Gorrhan:* but then the exhortation had not been ſo forceable, to mooue them by the mercies ſhewed to him: he rather vrgeth the mercies, which they themſelues had receiued. 6. *Lyranus* vnderſtandeth the mercie of God, *peccata relaxantem*, which remitted and releaſed their ſinnes: but the Apoſtle ſaying in the plurall *mercies*, vnderſtandeth not that mercie onely, but all other mercies in Chriſt, their election, vocation, iuſtification by faith, &c. 7. And this is of all other the moſt forcible motiue by the mercies of God: *per illas obſecro, per quas ſaluati*, I entreat you by thoſe mercies, by the which ye are ſaued: *Chryſoſt.* who is ſo ſtonie-hearted, as not to bee perſwaded vnto his dutie by the mercies of God, vnto whom he oweth himſelfe, and whatſoeuer he hath: as mothers vſe to entreat their children by the wombe that bare them, and the pappes that gaue them ſucke: which kind of perſwaſion is moſt effectuall.

3. Queſt. *Of ſacrifices in generall, v. 1. vpon theſe words,*
A liuing ſacrifice, &c.

1. *Haymo* here maketh a queſtion, why the law preſcribeth the ſacrifices of beaſts and other creatures, if they were not acceptable vnto God, and auaileable to the forgiueneſſe of ſinnes: and he giueth two reaſons hereof; both becauſe the Iſraelites were prone to idolatry, and therefore leaſt they ſhould haue ſacrificed to idols, the Lord would rather that his creatures ſhould in that externall manner be offered to himſelfe; as alſo that thereby might bee ſhadowed forth the ſacrifice of Chriſt, by whom we ſhould obtaine remiſſion of ſinnes.

2. *Ambroſe* likewiſe here mooueth this queſtion, why God would haue the ſacrifices which were offered vp, to be ſlaine: whereupon he anſwereth, that it was done for theſe two reaſons, both that they which offered the ſacrifice might thereby ſee what they themſelues had deſerued, and that thereby alſo the death of Chriſt might be ſhadowed forth.

3. But whereas they had two ſpeciall kind of ſacrifices in the law, εὐχαριστικὸν, of thankſgiuing, and ἱλαστήριον, for expiation and remiſſion of ſinnes: the Apoſtle alludeth here onely to their euchariſtical ſacrifices, (for Chriſts ſacrifice is only expiatorie for ſinne) which were of diuerſe ſorts, according to things which they offered, as either prayers, or firſt fruits, or ſome order of life, as was the vowe of the Nazarites, or ſome oblation: but here the Apoſtle hath reference to the laſt kind, in bringing ſome oblation, which ſhould be themſelues.

4. Concerning the name of ſacrifice: the Greeke word is θυσία, which is deriued of θύω, which ſignifieth *mactare*, to ſlay a ſacrifice: the Latine word *victima*, and *hoſtia*, *Haymo* thinketh to haue this deriuation: the firſt is ſo called *à vinciendo*, of binding, becauſe the ſacrifices were firſt bound to the altar: the other, *ab oſtio*, becauſe they were ſlaine at the door of the tabernacle: But he hath two other deriuations taken from the rites of the Pagans: that was called *hoſtia*, which was offered vp to their gods, when they went againſt their enemies, that *victima*, which was offered vp for the victorie obtained: and thus much *Ouid* inſinuateth in theſe verſes, *lib. 1. Faſtor.*

Victima, qua dextra cecidit victrice vocatur:
Hoſtibus à victis, hoſtia nomen habet, &c.
By the victors hand the *victima* doth fall,
For foes ſubdued, they *hoſtia* it doe call.

4. Queſt.

Quest. 4. *The generall obseruations of the sacrifice, which the Apostle here requireth.*

1. *Lyranus* thinketh that the Apostle here requireth seauen conditions or properties in this spirituall sacrifice. 1. It must be *voluntaria*, of a free and willing mind, *present, or giue vp.* 2. It must be *in carna propria*, in their owne flesh, not in an others, *your bodies.* 3. It must mortifie concupiscence, in that he calleth it a sacrifice. 4. It must bring forth good workes, and therefore is called *liuing.* 5. It must be continuall, therefore it is called *holy*, that is, firme. 6. It must be *bene ordinata*, well ordered, and disposed to no other ende, then to the praise of God, and therefore he saith, *pleasing vnto God.* 7. It must be *discreta*, done in discretion, and so he addeth, *which is the reasonable seruice of God.*

2. *Tolet* onely obserueth three things here required in this spirituall sacrifice, all which were seene in the externall: there was the oblation, the beast which was offred, and the slaying or sacrificing of it: so here the Apostle saith, *exhibite or giue vp*, there is the oblation: then the thing offred is their bodies: and they must make it a sacrifice, not by slaying it, but by mortifying their lusts.

3. *Pererius* obserueth fowre things in this sacrifice, which were obserued in the legall oblations. 1. The sacrifice must be entire and perfect without spot: so here it must be a liuing sacrifice. 2. It was holy, and for euer separated from prophane and common vses: so it is here prescribed, to *be holy.* 3. The sacrifice was consumed vpon the altar, and so was a sweet sauour vnto God: here it is said also, acceptable vnto God. 4. They put to their sacrifices salt, which signified spirituall vnderstanding: and here it is added, *which is your reasonable seruice.*

4. But *Gorrhan* more distinctly thus setteth forth the parts and causes of this spirituall sacrifice: we haue 1. the efficient, in this word *giue vp*, it must proceed from a true and sincere deuotion. 2. Then the materiall cause, *your bodies.* 3. The forme, it must be *liuing, holy, reasonable.* 4. Then the ende, it must be to please God, *acceptable vnto God.*

Quest. 5. *Of the conditions of this spirituall sacrifice in particular.*

1. The Apostle exhorteth παραστῆσαι, to exhibite, present, giue vp themselues. 1. Herein alluding to the rite of the sacrifices, which were first exhibited and presented vnto God at the altar, *Beza:* this word is vsed of our blessed Sauiour, how they brought him into the temple, and presented him before the Lord, Luk. 2. 23. 2. We are said also to exhibite that, which was before promised; and so we exhibite our selues vnto God, by the holines of life, to whose seruice we were promised, and deuoted in baptisme, *Erasm.* 3. *Chrysostome* further noteth in this word, that we must so giue vp our selues, no more to be our owne, as they *qui donant alijs bellicosos equos, &c.* which doe yeeld vnto others warlike horse for seruice, doe challenge no more propertie in them: so *debemus membra nostra Deo, tanquam Imperatori*, we doe owe our members vnto God, as our Emperour, *Theophyl.* 4. And hereby is signified, that they should *sponte offerre*, offer vp willingly: as in the law they must offer all their offerings with a willing heart, *Gorrh.* 5. And whereas it was peculiar vnto the Preist to offer externall sacrifices, all Christians are admitted to offer this spirituall sacrifice: as S. Peter saith, *Ye are an holy preisthood to offer vp spirituall sacrifices acceptable to God thorough Iesus Christ, Tolet.*

2. *Your bodies.* 1. By bodies he vnderstandeth (by a synecdoche of a part for the whole) whole man both bodie and soule: and by an other figure (called a *Metonimie*) he putteth the subiect for the adiunct, the bodie for the affections in the bodie, or which shewe themselues most in and by the bodie: so that the bodie here *non tam nomen naturæ est, quàm vitij*, is not so much the name of nature as of vice, *Mart.* as els where the Apostle saith, Col. 3. 5. *mortifie your earthly members, Par.* 2. We must then offer vp vnto God not our soules onely: and so as we haue receiued both our bodies and soules from God, we must render them vnto him againe: contrarie to the opinion of the Platonists, who held that the soule onely came from God, the substance of the bodie from the elements, the complexion from the celestiall spheres, the affections from the spirits: and therefore they thought it sufficient, if the minde onely and soule were rendred vnto God: *ex Martyro.* 3. How our bodies two wayes are offred to God: one is, as *Origen* and *Chrysostome* here obserue, by mortifying of the carnall affections: as he which mortifieth pride, doth sacrifice a bullock: hee which bridleth his anger, a ramme: he which keepeth vnder his lust, a goate, *Origen:* so the Apostle saith, 1. Corinthians, 9. 27. *I doe chastice or tame my bodie:*

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the other way is, in making the bodie an inſtrument of euery good worke, as *Auguſtine* obſerueth, *lib.* 10. *de ciuit. c.* 6. and ſo the Apoſtle exhorteth, *Giue your members ſeruants to righteouſneſſe*, Rom. 6. 19. 4. *Lyranus* addeth further, the Apoſtle ſaith, *your bodies, non aliena*, not the bodies of others, againſt thoſe which thinke to be ſaued by other mens repentance.

3. *A liuing ſacrifice.* 1. Which is added not to ſignifie, that they ſhould not thinke to kill themſelues, and ſo ſacrifice their bodies, as *Chryſoſtome*, *Theodoret*: for the Romanes were not ſo abſurd, to collect any ſuch thing out of S. Pauls words. 2. Nor yet ſaith the Apoſtle *liuing*, to note a difference betweene the ſacrifices of the law, which were firſt killed, and then ſacrificed, and the ſacrifices of liuing Chriſtians, *gloſſ. ordin. Tolet*, *Oſiand. Perer.* 3. Neither is there a relation to the vſage of the lawe, which counteth all dead things vncleane, *Hyper.* it ſheweth a difference rather from the legall vſages. 4. Neither as *Cuietan* obſerueth, doth the Apoſtle by this tearme diſtinguiſh this ſpirituall ſacrifice from martyrdome, which was performed by death: for as *Tolet* well obſerueth, the Apoſtle exhorteth generally Chriſtians, to ſacrifice themſelues in holy obedience vnto God, which not onely, though principally is ſeene in Martyrdome, which none can vndertake, that haue not firſt mortified their bodies with the affections thereof. 5. *Pet. Martyr* by this liuing ſacrifice vnderſtandeth a willing ſacrifice, which is not *vi, ſed ex animo*, by force, but from the heart. 6. But it ſignifieth more, namely the ſpirituall life of the ſoule, which is by faith in Chriſt, Galat. 2. 20. *Mart.* as *Origen* well obſerueth, he calleth it *a liuing ſacrifice, qua Chriſtum, id eſt vitam, in ſe gerit, which beareth Chriſt the true life*: as the Apoſtle ſaith, Eph. 2. 1. *who hath quickned vs, &c. Gryneus*: which life of the ſoule is neuer idle, but continually bringeth forth good workes: for idlenes is a kind of death of the ſoule, as *Seneca* paſſing by the houſe of one *Vacia*, who liued in pleaſure and idle, ſaid, *hic ſitus eſt Vacia*, here lieth *Vacia*, as though it were rather his ſepulchre, then his habitation: ſo alſo *Haymo*, he is a liuing ſacrifice, *qui vivit virtutibus, moritur vitijs*, who liueth vnto vertue, and is dead vnto ſinne: and *Chryſoſtome* vpon this place ſheweth at large, how all the members muſt be mortified, that they may liue vnto the ſeruice of God, *neq; offerri poterit oculus, &c.* for neither can an eye be offered that ſerueth fornication, nor an hand that oppreſſeth, *neq; lingua turpia loquens*, nor a tongue ſpeaking filthie things, nor feete *theatra viſitantes*, that runne to theatres and playes. But this outward conformitie of the members, is rather ſignified in the next word, *holy*.

4. *Holy.* 1. Which ſome thinke is added by way of diſtinction from the legall ſacrifices, which beeing corporall were not holy, *Greek. catena.* 2. Some note a difference betweene the ſacrifices of the Pagans, which were not holy, and of Chriſtians: they many times offered their bodies, ſuffring hunger, thirſt, much trauell, but it was not to a right end, to the glorie of the true God, and therefore it was not an holy ſacrifice: *Tolet annot.* 3. 3. Some giue this ſenſe, *holy*, that is, *congruens præſcripto diuino*, agreeable to the diuine preſcript, as therefore *Nadab* and *Abihu* offended God, becauſe they offered with ſtrange fire, not appointed by God, *Gryneus*: but this is too particular, neither comprehendeth all the points of holineſſe. 4. *Lyranus* following *Vlpianus de verbor. ſignificat.* ſaith, that is called *ſanctum, holy*, which is *fixum & ſtabile*, ſure and permanent. 5. *Pet. Martyr* alleadgeth two other ſignifications of this word, as out of *Seruius* vpon the 12. booke of the *Æneides*, that *ſanctum* is, *quaſi ſanguine conſecratum*, as conſecrate with blood, and ſo this ſacrifice of Chriſtians is conſecrate by the blood of Chriſt: the other from *Martianus in titul. de rerum diuiſion.* that *ſanctum*, is deriued of the herb called *ſanguina*, which is the ſame with *verbena*, veruin, which the Romane Embaſſadors carried in their hands, and by that ſigne were protected from the violence of their enemies: but neither of theſe ſignifications are ſo fit. 6. Wherefore *ſanctum*, the Latine word, which ſignifieth *holy*, is the ſame that the Greeke word ἅγιον, which is ſo tearmed, as ſeparate from all earthly and terrene qualitie, pure and purged from all droſſe: the ſacrifices of the lawe had theſe two parts of holineſſe: 1. they muſt be without ſpot or blemiſh, then they were holy conſecrate vnto God, and ſeparate from all profane vſe: this ſpecially was a type of the moſt holy and perfect high Prieſt Chriſt Ieſus: who was *holy, harmeles, vndefiled, ſeparate from ſinners*, *Hebr.* 7. 20. which properties muſt in ſome ſort alſo be ſeene in the ſpirituall ſacrifices of Chriſtians, as S. Peter ſaith, *as he which hath called you is holy, ſo be you holy in all manner of conuerſation*: they therefore which remaine in their ſinnes, and are therewith defiled, cannot offer vp an

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holy sacrifice to God, *Pareus:* to this purpose *Origen, sanctum dicit, &c. hee calleth it holy, wherein the spirit of God dwelleth:* as the Apostle saith, *Know ye not, that your bodies are the temples of the holy Ghost:* to the same purpose *Haymo:* so then as this sacrifice must be *living*, in respect of the inward life of the soule, wherein it liueth by faith vnto God; so it is holy in regard of the sanctitie of the inward affections, and externall actions of the life.

5. *Pleasing vnto God, &c.* 1. Some make this the third propertie of this sacrifice, that it must be pleasing vnto God: as *Tolet* sheweth how the sacrifices of the Iewes, were holy in themselues, yet not pleasing vnto God, when they were offered by such as were of an vncleane life, and therefore the Lord abhorred their sacrifices: so *Origen* interpreteth, *pleasing vnto God*, that is, *separatum à vitijs, separate from sinnes:* so also *Haymo: Gryneus* vnderstandeth it of the sacrifices offered by faith, whereby they are made acceptable: so also *Pareus*, likewise *Faius*, they must be offered with a sincere affection without all hypocrisie. 2. But I rather encline to their opinion, which thinke that this is rather the effect, which followeth vpon other properties, that if they be liuing and holy sacrifices, they must needs be pleasing also vnto God, then a newe propertie: so *Calvin, Pet. Martyr:* and hereof these reasons may be alleadged. 1. From the resemblance of the legall sacrifices, which beeing offred according to the will of God, were accepted: as when Noah offered a sacrifice, it is said, *God smelled a sauour of rest*, Gen. 8. this was not a propertie in the sacrifice, but an effect following. 2. From the nature of that which is holy, to be accepted of God: as *Martyr* alleadgeth out of *Plato in Euryphrone*, who though hee would not haue this a perfect definition of sanctitie, to be accepted and loued of God, yet he graunteth it to be an inseparable qualitie: that which is holy is alway accepted of him. 3. Because faith whereby this sacrifice is made acceptable to God, is included in the former properties: for without faith it can neither be liuing nor holy. 4. So S. Peter sheweth, that spirituall sacrifices are acceptable to God through Christ, 1. Epist. 2. 5. and the Apostle to the Hebrewes saith, c. 13. 16. *with such sacrifices God is pleased:* it is the sequele or effect of the sacrifice to be pleasing vnto God, rather then the propertie in the sacrifice: as *Lyranus, Gorrhan*, the *interlinear gloss.* referre it to the *good intention*, that all things should be referred to the praise of God.

6. *Which is your reasonable seruing of God, &c.* 1. *Origen* thinketh the Apostle calleth it, λογικὴν λατρείαν, reasonable seruing: because it was such, as whereof a reason might bee rendred, which could not be giuen of the sacrifices of the lawe, why they offered some kind of beasts, rather then others; *Anselme* to the same purpose, *Men must so doe their good works, as that they may giue a reason of them.* 2. *Theodoret* thinketh this is added, to shew a difference betweene these sacrifices of Christians, and those of the Iewes of vnreasonable beasts: so also *Erasmus, Osiander:* here is indeede such a secret difference insinuated; but yet more is meant, then that onely. 3. *Lyranus* by *reasonable* vnderstandeth *discretion*, that which is discreete, temperate: as when one doth sacrifice his bodie by abstinence, it must not be out of measure, but in discretion, as that hee be not thereby made vnfit for his calling: so also *Caietan, Gorrhan*, and before them *Thomas Aquinas:* but this were too particular a restraint of this description: for in this last part all is summed together, and included, before required in this sacrifice: for these words are added by way of opposition; this is your *reasonable seruing of God*, namely, this your liuing and holy sacrifice. 4. Wherefore by *reasonable*, the Apostle vnderstandeth nothing, but *spirituall*, as S. Peter expoundeth, 1. Pet. 2. 5. and there hee calleth the word of God, λογικὸν γάλα, the reasonable, that is, spirituall milke, v. 2. the reasonable seruice of God, is that which is of the mind and spirit, for so will God be worshipped in spirit and truth, Ioh. 4. 23. so *Chrysostome* calleth it, *spiritualem cultum*, spirituall seruice: that is, *vt mens offeratur*, the minde should be offered to God, *Haymo:* this spirituall seruice consisteth of faith, hope, charitie, *Vatablus, Gryneus, Bucer, Pareus:* and *Faius* here well obserueth a secret opposition betweene this reasonable seruice, and ἐθελοθρησκεία. will worship, as S. Paul calleth it, Coloss. 2. 23. when men according to their owne fansies do inuent a religion and seruice fitting their owne humors: but that is the reasonable seruice of God, which is agreeable to his will: as *Basil in regul. breuiorib. interrog.* 230. thus well interpreteth, *Qui ea assiduè facit, qua ex Dei voluntate sunt, Hee which by reason and good counsell doth those things continually, which are agreeable to the will of God, he performeth this reasonable seruice, &c. Beza* misliketh here this exposition of *Basil*, but it may verie well be receiued, and is agreeable to the Apostles minde, as in the next verse hee saith, that you may proone, what is the *good will of God, &c.* he then doth follow this reasonable

able ſeruice of God, that prooueth what Gods will is, and conformeth himſelfe thereunto.

Queſt. 6. *How we muſt not faſhion our ſelues to this world*, v. 2.

1. Concerning the occaſion of theſe words: ſome thinke, that as the Apoſtle ſpake before of the ſacrifice of the bodie, ſo now he ſheweth how the minde ſhould be reformed, *Lyran. Gorrhan. Tolet:* but the Apoſtle ſpeaking of the reaſonable ſeruice of God, v. 1. comprehendeth both the ſeruice of the ſoule and bodie: therefore here rather the Apoſtle now more plainely expreſſeth, that which before he figuratiuely ſet downe, *Hyper. Martyr* maketh this the connexion, as the Apoſtle ſhewed before, *quid curandum*, what was to be cared for in this ſpirituall ſacrifice, ſo here *quid cauendum*, what is to be taken heed of: *Beza* maketh it a ſecond precept, that in the ſeruice of God, we ſhould not conforme our ſelues to the opinion or faſhions of the world: *Gryneus* maketh it *conſectarium*, a conſequent neceſſarily inferred vpon the former exhortation: But I inſiſt vpon the former ſenſe: *planiùs explicat rationalem cultum*, the Apoſtle more plainely expreſſeth this *reaſonable ſeruice*, *Par.*

2. *Faſhion not your ſelues*, or *be not faſhioned.* 1. *Chryſoſtome* here obſerueth a difference between σχῆμα, and μορφὴ, the figure of the world, to the which we muſt not faſhion our ſelues, which is *tanquam ſcenica perſona*, as a perſon counterfeited vpon the ſtage, which is in ſhew, not in truth, but afterward he biddeth vs be transformed in the minde: the former hath ſubſtance, whereas a figure is no permanent or exiſtent thing: but this diſtinction ſeemeth to be too curious, neither is it perpetually obſerued: for Phil. 2. 7. S. Paul attributeth σχῆμα, *figure*, vnto Chriſt, *he was found in figure or ſhape as a man.* 2. But this is better obſerued, that the Apoſtle forbiddeth vs not, either not to be in the world, nor to vſe the world, for neither of theſe are poſſible, ſo long as we are in the world; but we muſt not faſhion our ſelues to be like vnto the world. 3. For it is the propertie of the ſoule, to beare the image of that thing to the which it turneth it ſelfe, as we ſee in a glaſſe: he then faſhioneth himſelf to this world, that doth ſeeke onely or cheifely for the things of the world, who followeth the corruptions thereof with greedines: and what the faſhion of this world is, S. Peter ſheweth, *It is ſufficient for vs that we haue ſpent the time paſt of the life after the luſt of the Gentiles, walking in wantonnes, luſts, drunkennes, gluttonie, &c.*

3. *To this world.* 1. *Origen* hereupon obſerueth this difference, *aliam eſſe formam ſeculi præſentis, aliam futuri, that there is one forme or faſhion of this preſent world, an other of the world to come:* they which loue things preſent faſhion themſelues to this world, but they which ſet their minds on ſpirituall and inuiſible things, doe conforme themſelues to the world to come. 2. By the world we vnderſtand not, as *Haymo* noteth, the outward ſtate and condition of the world, as it conſiſteth of dayes, moneths, yeares, but men *carnali converſatione ſeculo deditos*, which by their carnall conuerſation, are giuen to the world.

Queſt. 7. *Of our transforming by the newenes of mind.*

1. *Be ye transformed.* 1. There is a transformation of the bodie, as Chriſt was transformed in the mount: and our bodies ſhall be in the reſurrection, Philip. 3. 20. but here the Apoſtle ſpeaketh of the transformation of the minde. 2. And it muſt be transformed not in the ſubſtance thereof, but onely in the condition and qualitie, *Faius.* 3. Man was *formed* by his creation, *deformed* by ſinne, *reformed* by grace, *informed* by the word, *conformed* and made like to Chriſt by the ſpirit, *transformed* in the newenes of the minde. *Gorrhan.*

2. *By the newnes.* 1. The oldnes of man is his ſinne and corruption of nature deriued from Adam; that is called newnes, which is wrought by grace, as faith, hope, charitie: hereof the one is called the old man, which is after Adam, the other the newe man, which is created a newe by grace: this renouation is ſometime called the *newneſſe* of life, Rom. 6. 4. from the effects, which ſhewe themſelues in the life: ſometime the *newneſſe of* the ſpirit, Rom. 7. 6. from the author and efficient cauſe, which is the ſpirit; ſometime, the *newnes* of the mind, of the ſubiect and place where this renouation beginneth. 2. *Chryſoſtome* vſeth this fit reſemblance; *quod in ædibus facimus ſubinde reformantes inueteratum, ita in te ipſo facias*, that which we vſe to doe in our houſes, repayring that which is decaied, the ſame doe in thy ſelfe; thou art decaied and waxed old by ſinne, be renewed by repentance, &c.

3. *Of the mind.* 1. Not of the ſenſe, as the vulgar Latine; whom *Gorrhan* followeth, vnderſtanding here the reforming of the affections; and hereupon that common error was grounded, that ſin had the ſeat & place in the affections, whereas the very mind hath need to be renued; as S. Paul ſaith, be renewed in the ſpirit of your mind. 2. *Faius* here noteth that a naturall man ψυχικὸς, hath but a ſoule and a bodie; but a ſpirituall man hath a ſpirit,

soule and bodie, as S. Paul saith, *I pray God that your whole spirit, soule, and body, may be kept blamelet, &c.* 1. Thess. 5. 23. not that any new part is added to the soule in the regenerate: but a newe spirituall qualitie is wrought in it. 3. *Haymo* following *Origen*, by the minde thinketh the vnderstanding to be signified, which must be exercised in the Scriptures: but this is too particular: by the minde rather is vnderstood all the faculties of the soule, the intellectuall part, and the will, where this renouation must take beginning.

Quest. 8. Of these words, *That ye may proone, what the good will of God is, acceptable and perfect, &c.* v. 2.

1. *That ye.* 1. Which some thinke is put τελικῶς, to shewe the ende of this their renouation, *Mart. Pareus.* 2. *Theodoret* will haue it the effect: and that the Apostle sheweth *cui rei conducat, &c.* to what purpose this renouation of the minde is profitable. 3. *Chrysostome* maketh it to be the cause, *sic poteritis renouari, &c.* by this meanes ye may be renewed, if ye learne what Gods will is; so also *Tolet annot. 6.* 4. *Gryneus* maketh it an adiunct and propertie of renouation: for they which are not renewed, cannot vnderstand what the good will of God is: and *Melanct hon* maketh it a part of our renouation, *hæc vera est, &c.* this is the true renouation of the minde, to preferre the will of God before our owne, &c. and *Beza* maketh it a part of the exhortation, *be ye transformed, &c.* and doe your endeauour to proone, what Gods will is, &c. that like as they which fashion themselues to the world, follow the will thereof; so you should transforme your selues, by the newenes of your minde to the will of God: and this sense is most agreeable: so this is added both as a principall part and cause of our renouation, and it is a fruit also thereof, a further degree of more perfect knowing the will of God: as our Sauiour saith, Ioh. 9. 17. *If any man doe his will, he shall know of the doctrine, whether it be of God.*

2. *May proone,* εἰς τὸ δοκιμάζειν. 1. He neither meaneth a curious probation, to trie whether a thing be so or not, for this were to doubt of the will of God, whether it were good and perfect. 2. Neither is it taken onely for to search and consider: for a man cannot be renewed at all, that hath not already searched out the good will of God. 3. Nor yet doe we vnderstand a bare knowledge of the will of God: for many which are not regenerate doe knowe Gods will, and yet doe it not; as the Apostle, c. 2. reproued the Iewes for teaching the lawe to others, and not knowing it themselues. 4. Nor yet doth it signifie onely an experimentall knowledge, as the *interlineanie gloss.* and *Lyranus*, for he that is renewed cannot but haue experience of the will of God. 5. But this *probation* signifieth, a discerning with iudgement, of those things which are good; as S. Paul saith, Phil. 1. 10. *that ye may discerne things that are excellent:* as he that hath a perfect tast discerneth of the goodnes of meates.

3. *What is the good will of God, and acceptable, and perfect.* 1. Concerning the reading of these words: some will not haue these *epithets, good, perfect, acceptable*, to be ioyned vnto *the will of God*, but to be referred to all the clause before going; as to the offring vp of their bodies a liuing seruice, not to fashion themselues to this world, and to be renewed in the mind, all this is good, acceptable, and perfect: so *Augustine epist.* 85. and *Ambrose:* some doe make it an absolute sentence by it selfe, adding the coniunction, *and, and what is good, acceptable, perfect, &c. Bucer:* But the vsuall reading is the best, which the vulgar Latine followeth: to make these three epithets and attributes of the will of God: thus also reade *Clemens lib. 2. stromat. Basil. regul. brev. resp.* 276. *Chrysost. serm.* 12. *Cyprian epist.* 77. 2. By the *will of God*, we vnderstand not here that faculty and power in God whereby he willeth, but the thing which he willeth: in which sense, we say in the Lords prayer, *thy will be done*, Matth. 6. and Matth. 12. 50. *Whosoeuer doth the will of my father, &c.*

4. *The good will, &c.* 1. *Origen* here distinguisheth betweene the will of God simply so called, and his good and acceptable will: for it is the will of God when he inflicteth punishment: but that is his good and acceptable will when he doth any thing in mercie. 2. *Chrysostome* also will haue the old lawe to be the good will of God, but the acceptable and perfect will of God, is his will reuealed in the new testament. 3. *Basil. regul. brev.* 276. make three degrees of things agreeable to Gods will: some good, some are better, some best of all, which are called perfect: as *Tolet* giueth this instance; to loue our freind is a good thing, to doe well vnto him is better, to loue our enemie, is the best and most perfect. 4. *Anselme* referreth it to the three states *incipientium, proficientium, perfectorum*, of beginners, of those that goe forward, and such as are perfect: or to three conditions of life, of the married, the continent, and virgins. 5. *Lyranus* vnderstandeth the first, of *bona natura*, the

good

good things of nature, the ſecond, of the good things of grace, the third, of the good things appertaining to glorie: But all theſe obſeruations are curious, neither to the Apoſtles minde: who doth here commend vnto vs the will of God, reuealed in the olde and new teſtament, as a perfect ruſe of all our actions: which is called *good*, becauſe the word of God preſcribeth nothing, but that which is good; and it is acceptacle, becauſe nothing is pleaſing vnto God, but that which he himſelfe preſcribeth, and is agreeable to his will: this rule alſo is perfect, becauſe the word of God containeth all things, which tend to the perfection of the creature: ſo that all other helpes are vaine, idle, and ſuperfluous.

Queſt. 9. *What the Apoſtle vnderſtandeth by grace, I ſay by grace, &c.*

1. *Origen* by grace, vnderſtandeth *virtutem ſermonis*, the vertue and power of ſpeach, which was giuen to the Apoſtle; one may ſpeake eloquently and learnedly, and yet not with grace to edifie the hearers. 2. *Ambroſe* interpreteth *grace*, of the gift of wiſedome giuen to the Apoſtle: this ſenſe *Haymo* alſo followeth: as S. Peter giueth this teſtimonie of S. Paul how he wrote according to the wiſedome of God giuen vnto him: but *Chryſoſtome* refuſeth this: the Apoſtle ſaith not, *I ſay by the wiſedome giuen vnto me.* 3. He therefore alſo as *Theodoret*, vnderſtandeth the grace of the ſpirit. 4. But more particularly the Apoſtle vnderſtandeth the ſpeciall grace of his Apoſtleſhip, which was committed vnto him: in which ſenſe the Apoſtle ſaith, Rom. 11. 16. *Thorough the grace that is giuen me of God, that I ſhould be the miniſter of Ieſus Chriſt:* ſo here is a *metonymie*, the cauſe is put for the effect: and that the Apoſtle aſcribeth his calling vnto grace, he thereby both freeth himſelfe from all ambition, that he intrudeth not himſelfe; as alſo preſſeth his Apoſtolike authority, that they might more readily obey, *Mart Calv.*

I ſay: which ſome thinke to be an expoſition of the former words, that now the Apoſtle beginneth to ſhew what the good and perfect will of God is, *Tolet:* but the Apoſtle rather entreth into a newe matter, that as hitherto he had generally exhorted to common duties, ſo now he deſcendeth to ſpeciall, *Mart.* and here *dicere*, to ſay, is taken for *iubere*, to commaund, *Caluin: Gorrhan* taketh it for *prohibeo*, I forbid: but there followe many precepts, as well as prohibitions, to which this preface of the Apoſtle hath reference.

To euery one among you: the Latine tranſlator readeth to *all*, but not ſo fitly: for now the Apoſtle in ſaying *to euery one*, ſpeaketh to all in generall, and to euery one in particular: *Origens* obſeruation here is ſomewhat curious, *all among you*, that is, *they which are in God*, that is, the faithfull, for they onely are ſaid to be: the Apoſtle noteth all indifferently, noble, vnnoble, high or lowe, which were among them, *Chryſoſtome.*

Queſt. 10. *What it is to vnderſtand aboue that which is meete to vnderſtand, v. 3.*

1. This word φρονεῖν, to ſauour or vnderſtand, is ſomewhat taken in the worſt part, as Matth. 16. 23. to ſauor the things which are of men, not the things which are of God: ſometime it is vſed in the better ſenſe, as in this place, *to vnderſtand according to ſobrietie.*

2. Here diuerſe interpretations are brought of this word ὑπερφρονεῖν, to vnderſtand aboue or beyond that which is meete to be vnderſtood: and what it is to vnderſtand according to ſobrietie. 1. *Origen* vnderſtandeth here the generall vertue of temperance, that a meaſure is to be kept in euerie vertue; as if a man exceede in iuſtice, he becommeth cruell; if in fortitude, he is audacious and raſh: and thus a temper and meaſure muſt be kept in euery action: but the words following, *as God hath dealt to euery one the meaſure of faith, &c.* doe not fauour this interpretation. 2. And *Hierome* likewiſe is more deceiued, who *lib.* 1. *contra Ionian.* doth apply this place to the commendation of virginitie: and ſo he readeth here, *ſapere ad pudicitiam*, to be wiſe vnto chaſtitie: but the words following doe ouerthrow this ſenſe alſo.

3. *Ireneus lib.* 5. *c.* 20. doth vnderſtand this place of the curious enquirie and ſearch after the myſteries of religion: ſo alſo *Hilarie de Trinitat. l.* 10. *Eraſmus* miſliketh this ſenſe, becauſe he thinketh the Apoſtle here ſpeaketh not of the knowledge, but of that opinion which a man hath of himſelfe: but this may verie well be here comprehended, as a part of the Apoſtles meaning to condemne curioſitie: ſo *Martyr, Pareus:* this fault is committed, when men doe vpon confidence of their owne wit, ſeeke out thoſe things, *quæ inueſtigari nequeant*, which cannot be ſought out.

4. *Tolet* most approoueth *Basils* sense, *regul. brev. respons.* 264. then a man doth vnderstand more then is meete, when he doth leaue his owne calling, & *se ingerit rebus alienis*, and doth intermeddle with things belonging to other callings: as *Vzziah* the king of Iudah, that would haue vsurped the Preists office: so that here the fault, called πολυπραγμοσύνη, which is to be a busie-bodie in other mens matters, should be touched by the Apostle.

5. *Chrysostome*, vnderstandeth the Apostle to speake against the elation and arrogancie of the minde, when men doe arrogate all to themselues, and detract from others: this best liketh *Erasmus*, *Beza*, *Osiander*: and this arrogancie is of two sorts, when men doe either arrogate to themselues that they haue not, or are proud of that which they haue, *Beza*: this pride and selfe loue hath beene the mother of all heresies, when men not content with the simplicitie of truth, nor to keepe in the beaten tract, haue inuented new doctrines, *Haymo*, *Faius*.

6. All these then may well be receiued: that he exceedeth the bounds of sobriety, who either diueth curiously into Gods secrets, or is drunken with an ouerweening conceit of himselfe: or intrudeth into other mens gifts and office: which seemeth to be most agreeable to that which followeth: because euerie man hath receiued a certaine measure of faith, a portion of gifts, wherewith he must rest contented: by sobrietie then as *Chrysostome* saith, the Apostle vnderstandeth *modestie*, and he thus deriueth the word σωφροσύνη, sobriety, ἀπὸ τῆ σώας τὰς φρένας ἔχειν, because such haue their minds sound, and in a good temper: so he meaneth the soundnes of the minde, not of the bodie: for he that is arrogant, and hath no modestie, *neq; mente valere queat*, hath a distempered minde: and this as *Chrysostome* sheweth, is worse, then for one to be naturally a foole, *natura stultum fieri, nihil habet criminis*, for one to be a foole by nature, is without his fault; but for one through an ouerweening wit to exceed the bounds of modestie and sobrietie, *venia priuat*, it deserueth no pardon.

Quest. 11. *What is vnderstood by the measure of faith.*

v. 3. *As God hath dealt to euerie one the measure of faith, &c.* Concerning the words. 1. The vulgar Latine addeth, *(and) to euerie one, &c.* which maketh the sentence imperfect. 2. *Origen* will haue somewhat to be supplied, to make vp the sentence, *custodiat*, let him keepe, *as to euery one, &c.* so *Pet. Martyr* concurring with him, would haue somewhat supplied, as *neq; sibi plus arroget*, neither let him arrogate more to himselfe, &c. 3. *Erasmus* thinketh the sentence to be imperfect, and that the Apostle respected the sense rather then the words, which stand thus in the originall, *to euerie one as God hath distributed:* but here is an euident traiection of the participle ὡς, *as*, which is put after *to euerie one*: which is familiar with the Apostle, as 1. Cor. 3. 5. *to euerie one as God hath giuen:* so that the sense is full enough, without any supplie, as *Beza* well obserueth.

2. By faith. 1. Some vnderstand iustifying faith, faith working by loue, which faith is giuen not to all alike, but in measure to euery one, *gloss. interlin.* But *Pet. Martyr* refuseth this, because many had these gifts and graces, which had not iustifying faith; as they which in the day of the Lord shall say, haue we not in thy name prophecied, and cast out deuills, Matth. 7. and yet shall be refused? 2. *Chrysostome* taketh this to be vnderstood causally: as faith for the gifts of faith, whereby miracles are wrought: so also *Origen* vnderstandeth the graces of the spirit obtained by faith. 3. *Tolet* by faith vnderstandeth fidelitie, which euery one must vse in the exercising of his gift: but fidelitie is not the cause of the measure of graces, which are giuen freely. 4. *Faith* then here is both taken by a *metonymie*, for the gifts and effects of faith, as *Mart.* as also *Beza*, it comprehendeth by a *Synecdoche*, the knowledge of Christ, whereof the habite of iustifying faith is a fruit and effect, as also the gift and graces of the spirit, which were conferred vpon the faithfull, *Beza*, *Pareus:* and so the Apostle here meaneth no other thing by faith, then the gifts and graces of the spirit conferred vpon the faithfull that beleeued in Christ: neither iustifying faith is excluded, nor yet onely here included: the like saying to this the Apostle hath, Eph. 4. 7. *To euery one of vs is giuen grace, according to the measure of the gift of Christ:* so here by faith we are to vnderstand the gifts of faith: either because faith is the gift of God, by which other graces are obtained, as *Chrysostome*, *doni causa fides*, faith is the cause of the gift: or because these gifts are giuen *habentibus fidem*, to those which haue faith, *Haymo*.

3. So here there are as many arguments, as words, to perswade vnto a sober vse of the gifts

gifts receiued: *dantis immenſitas*, the greatnes of the giuer, which is God: *dandi liberalitas*, the liberalitie in giuing: he hath diſtributed according to meaſure: *doni excellentia*, the excellencie of the gift, which is faith: *generalitas ſuſcipientium*, the generalitie of the receiuers of theſe gifts; *to euery one, Gorrhan:* becauſe then God is the giuer, and none hath of himſelfe any thing; and there is a meaſure giuen, ſo much as is thought meete for euery one; and none are excluded, but euery one hath receiued ſome gift; and the ſame no worldly or temporall thing, but the ſpirituall gift of faith; euery one then ſhould be contented with his gift, and not waxe inſolent thereby againſt others.

Queſt. 12. *Of the ſimilitude which the Apoſtle taketh from the members of the bodie.*

v. 4. *As we haue many members, &c.* 1. This ſimilitude is frequent and familiar with the Apoſtle, as 1. Cor. 12. 12. Epheſ. 4. 16. and it is very effectuall to perſwade vnto vnity; in ſo much, that ſome of the heathen by the light of nature, did preſſe this as an argument vnto concord, as *Menenius in Liv. lib.* 2. when the Senators of Rome and the people were at variance, did by the reſemblance of an humane bodie, and the harmony of the parts reduce them to vnity. 2. There are three kinds of bodies; the naturall, as the bodie of man compact of many members and parts; an *artificiall* bodie, as of a ſhippe, which hath diuerſe parts ioyned together: a politike bodie, as of a citie and common wealth, conſiſting of diuerſe particular bodies, *Faius.* 3. In this ſimilitude three things are obſerued, the vnitie of the bodie, it is but one, the varietie of the parts, they are many, and the diuerſitie of the actions and offices of the parts, *Tolet.*

4. Now this ſimilitude driueth at theſe three things. 1. To ſhew, that as euery member hath a ſeuerall function, and one member hath not receiued euery gift: ſo one in the Church ſhould not intrude vpon an others office: as the teacher is the eye of the bodie, the diſtributer of almes, the hand, the diligent hearer, the eare, the viſiter of the ſicke and poore, the foote, *Origen:* now one member muſt not vſurpe vpon an others office. 2. Yet one member communicateth vnto the neceſſitie of an other, as the eye ſeeth not for it ſelfe onely, but for the whole bodie: as the Apoſtle ſaith, yee are one an others members, *Haymo.* 3. *Chryſoſtome* well obſerueth, *non ſolum minus maioris eſt membrum*, the leſſe is not onely a member of the greater, but the greater alſo is a member of the leſſe, &c. and ſo by this meanes he that hath great gifts is taught not to contemne him that hath leſſe; but one to vſe their gifts to the good and edifying of an other.

Queſt. 13. Of the beſt reading of the 6. verſe: *ſeeing then we haue gifts, that are diuerſe, &c.*

1. Whereas in the originall the word is ἔχοντες, hauing: ſome to make the ſenſe full, will haue it ioyned with the word ἐσμεν, *are*, in the former verſe, becauſe otherwiſe this ſentence ſhould be imperfect: and this verſe hangeth on the former; wherein the Apoſtle proſecuteth the third part of the ſimilitude, touching the diuerſitie of gifts: the other two of the vnity of the bodie, and variety of the members are expreſſed in the former verſe, *Eraſmus, Parens:* ſo alſo *Haymo* ſupplieth, *habentes ſumus, we are hauing:* and in other clauſes which follow, *Origen* will haue ſupplied out of the third verſe, *ſapiat ad ſobrietatem, let him be wiſe vnto ſobrietie:* as whether he haue propheſie, *let him be wiſe vnto ſobrietie in prophecying according to the analogie of faith*, and ſo in the reſt: ſo alſo *Haymo, Parens.*

2. *Tolet* will haue nothing ſupplied at all, but the participle *hauing*, he maketh an hebraiſme, to be put, for *we haue:* and in the other members and parts, he thinketh the action or exerciſe of the gift to be put in the firſt place, and then the talent or gift it ſelfe: as *whether he haue prophecie according to the analogie of faith, or, a miniſtration, in miniſtring:* that is, according to the grace and gift of miniſtring giuen vnto him: but in this ſenſe the Apoſtles ſpeach ſhould onely be a bare declaration, that ſuch gifts and adminiſtrations are in the Church, it ſhould containe no exhortation to the right vſe of ſuch gifts, whereunto the Apoſtle euidently exhorteth, as appeareth by the 3. v. before, and the verſes following: and further the phraſe of *teaching, exhorting*, ſhew rather the exerciſe of the gift, then the gift it ſelfe.

3. Some doe onely in the fowre firſt particulars, of propheſie, miniſtrie, doctrine, exhortation, ſupply *to be wiſe vnto ſobrietie, according to the analogie of faith:* ſhewing the quantity and meaſure of the gift, *ne quis ſe efferret vltra menſuram doni*, that no man ſhould exceed the meaſure of his gift: in the other three, the quality & manner is expreſſed, how they ſhold exerciſe their gifts, as with ſimplicitie, alacritie, &c. *Rolloc:* but this diſtinction ſeemeth to

be nice and curious: the Apoſtle in all theſe offices, ſheweth how they ſhould behaue themſelues.

4. Other ſupplies are made: as thus, *ſimus membrum alterius*, let vs be one an others members, *in propheſying, in teaching, exhorting, gloſſ. interlin.* or *habet donum, he hath the gift*: he that teacheth, *hath this gift* to teach, he that exhorteth, *hath this gift* to exhort, *Vatablus*: the Greeke ſcholiaſt will haue ſupplied in them all, *perſeueret, let him perſeuere.*

5. But 1. this verſe cannot be ioyned with the former, becauſe as *Beza* obſerueth, they are diuided by a perfect diſtinction: though we denie not, but that the Apoſtle may notwithſtanding proſecute the third part of his ſimilitude: and though we read, *habentes, hauing*, the ſenſe will be full enough by ſupplying in euery clauſe theſe generall words, *ſapiat, ad vocationem attendat*, let him be wiſe, or attend vpon his office, *Syrian interpret.* or *incumbat*, let him waite on his office, *Gualter. Oſiand.* or as *Beza* ſupplyeth in the firſt, *prophetemus*, let vs propheſie, and in the reſt, *verſemur*, let vs be occupied, or conuerſant: the difference in theſe ſupplies is not great.

Queſt. 14. *Of the diſtinction of the offices, here named by the Apoſtle in generall.*

1. *Chryſoſtome* thinketh that the Apoſtle maketh mention of propheſying, teaching, exhorting, *iterum idem docens*, teaching the ſame thing againe, leaſt they ſhould be puffed vp: but the word εἴτε, *ſiue, whether*, ſo often repeated, ſheweth a diſtinction of offices.

2. Some doe take the fowre firſt named, *propheſie, miniſtrie, teaching, exhorting*, for fower ſeuerall offices in the Church: of *Prophets*, which haue the knowledge of ſecrets: of *Preiſts*, that miniſter the Sacraments; *Doctors*, that teach, and *Preachers*, that exhort: *Lyranus, Gorrhan:* ſo likewiſe *Rolloc* taketh them for fowre diſtinct gifts: and theſe they ſay concerne the adminiſtration of ſpirituall things: the other three belong vnto temporall: *Oſiander* alſo thinketh, that by *miniſters* are vnderſtood, ſuch as in the primitiue Church had the adminiſtration of Sacraments committed vnto them: but it is not like, that the miniſtration of the Sacraments was diuided from teaching and exhorting; this were to make the Apoſtle a fauourer of vnpreaching miniſters.

3. Some take διακονίαν, the miniſtrie generally, for any Eccleſiaſticall function: as whether he be a Biſhop, or Preſbyter, *Haymo:* and ſometime it is taken for the calling of an Apoſtle, as Rom. 11. 13. *I magnifie my miniſtrie, Gryneus:* and ſo *Fains* thinketh, that it comprehendeth all the offices following, which either belong to the doctrine or diſcipline of the Church: But if it were ſo generall, then the calling of the Prophets alſo ſhould therein be comprehended, which the Apoſtle ſet downe before.

4. Some againe doe as much reſtraine this word *miniſtrie*, taking it onely for the office of Deacons, who had the diſtribution of the almes of the Church: and here they ſay, in generall deacons are admoniſhed to be diligent in their office: but afterwards, there is a particular precept giuen of ſimplicitie and ſinglenes of heart to be vſed in their miniſtrie, *Gualter:* but this were to make the Apoſtle commit a *tautologie*, that is, a needeles repetition of the ſame thing.

5. Wherefore I rather approoue their opinion, that thinke the Apoſtle firſt ſetteth down two generall kinds of functions: the one concerning inſtruction, which is here called *propheeie*, the other the adminiſtration of diſcipline, which is alſo called the *miniſtrie:* then he diuideth each of theſe into their ſeuerall parts: vnto propheſying belongeth doctrine and exhortation: vnto miniſtring theſe three offices, of the deacons in diſtributing, the Elders in gouerning, and of widowes and others which had the care and charge of the ſicke: thus *Martyr, Tolet, Beza, Pareus.* And that theſe two *propheſie*, and *miniſtrie*, are the two generall heads of theſe functions that follow, theſe two reaſons confirme it; firſt becauſe the Apoſtle changeth his phraſe of ſpeach: after he had ſaid, *whether propheſying, &c.* or *an office, (or miniſtration:)* then he proceedeth, or *he that teacheth*, on *teaching*, and ſo in the reſt, *Beza:* ſecondly, in other places of Scripture, theſe two, *propheſie* and *miniſtrie*, are ſo generally taken: as 1. Cor. 14. 3. *He that propheſieth, ſpeaketh to men to edifying, and to exhortation, and to comfort:* here propheſying is diſtinguiſhed into doctrine which edifieth, and *exhortation*, to the which alſo *conſolation* belongeth, as a ſpeciall kind of exhortation: likewiſe 1. Cor. 12. 5. the Apoſtle ſaith, *there are diuerſities of adminiſtrations, but the ſame Lord:* here the word διακονία, *miniſtrie*, is taken generally for the ſeuerall adminiſtrations, that are in the Church: and ſo here *generaliter dicitur*, it is taken generally, though there be a ſpe-

a ſpeciall kind of miniſterie ſo called alſo, *Chryſoſt.*

15. Queſt. *What is to be vnderſtood by the proportion or analogie of faith*, v. 6.

1. By the analogie of faith the Greeke, expoſitors vnderſtand faith, *quæ ſperat & credit*, which hopeth and beleeueth, *Origen:* and they thus interpret the Apoſtle, that propheſie is giuen, *ſecundum menſuram fidei*, according to the meaſure of the faith of the receiuer: *tantum influit, quantum inuenerit fidei vaſculum*, it is ſo much infuſed, as it findeth a capacitie in the veſſell of faith, *Chryſoſt. Theophyl.* ſo alſo *Haymo, according to the reaſon of faith*, that is, *prout fides meruit*, as faith deſerueth: but this is a corrupt gloſſe, and contrarie to the Apoſtle in this place; *ſeeing we haue gifts according to the grace, that is giuen vnto vs:* if they be of grace, then are they not merited: and againe, the Apoſtle ſaith, 1. Cor. 12. 11. *that the ſpirit diſtributeth to euery one, as he will:* then not as we will. *Origen* anſweareth, 1. that *as he will*, may be referred *to euery one:* that it is as God willeth, but he willeth according to our will. 2. or it is in a mans endeauour to obtaine faith, but that it be giuen, *ad id quod expedit*, to that which is expedient it is of God; as the Apoſtle ſaith, 1. Cor. 12. 7. *The manifeſtation of the ſpirit is giuen to euerie one to profit withall.*

Contra. 1. It is very iniurious to the Diuine Maieſtie to tie Gods will vnto mans will; that God ſhould not will any gift to be conferred vpon any, vnleſſe he firſt deſired it: and further, many among the Corinthians deſired the gift of tongues, and yet had it not for ſome cauſes beſt knowne vnto God: graces then were not beſtowed, as they would themſelues. 2. Not onely the vſe of the gift is from God, to profit with, but the gift it ſelfe; 1. Cor. 12. 6. *God is the ſame, which worketh all in all:* and verſ. 7. *all theſe things worketh the ſame ſpirit.*

1. *Obiect.* But it will be obiected, that if theſe gifts be onely of God, *non erit in culpa, &c.* man is not in fault, if he doe not propheſie, teach, or exhort, &c. *Origen* anſwereth, that becauſe faith is partly in the will of man, partly it is the gift of God; therefore the blame lieth vpon man, if he haue not faith. But we anſwer rather, that concerning ſpeciall and particular gifts, which belong vnto theſe functions and offices, they which haue them not, ſhall not be charged for not vſing them: the ſeruant that hid the talent was reproued, becauſe it was committed vnto him; but if he had receiued no talent, he had beene blameleſſe: but concerning ſuch graces, as are common to all beleeuers, as faith, hope, charitie, although it be not in their power to haue them, yet it is their fault, that they refuſe them, and deſire them not: vnbeleeuers then are condemned, not becauſe they haue not faith beeing in their power, but becauſe they refuſed the meanes offered vnto them, whereby faith might haue beene wrought in them.

2. *Obiect.* But the Apoſtle ſaying, 1. Cor. 14. 1. *earneſtly purſue ſpirituall gifts, but rather that yee may propheſie*, ſheweth, that theſe gifts *ex humana induſtria pendent*, doe depend of humane induſtrie, *Tolet.* This collection hath no ground; the Apoſtle ſaith not, that it is in mans power to obtaine theſe gifts, *ſed oſtendit, quod magis expetendum*, but hee ſheweth onely what gifts are moſt to be deſired, *Martyr:* though man muſt vſe his endeauour, and diligence, which are the meanes, yet thoſe ſpirituall gifts doe onely proceede from God as the author.

Thus then it appeareth, that the proportion of faith, is not the meaſure of ones faith, according to the which he obtaineth other graces.

2. Neither is yet this proportion or analogie of faith, the ſame with that which is ver. 3. called μέτρον πίστεως, the meaſure of faith, as *Eraſmus:* and ſo thereby ſhould be ſignified, the proportion and meaſure of euery ones gift, which he ſhould not exceede: this ſenſe followeth the Syrian interpreter, *iuxta menſuram fidei ſuæ*, according to the meaſure of his faith: and ſo *Pet. Martyr* will haue faith here to ſignifie, that meaſure of knowledge, which euery one hath receiued: ſo alſo *Rolloc.* but thus much the Apoſtle ſaid before in this verſe, *according to the grace giuen vnto vs:* and a meaſure is one thing, an analogie or proportion an other: the firſt is of one and the ſame thing that is meaſured; the other is between two things proportioned, and compared together, *Pareus:* and further, this clauſe then, *according to the proportion and meaſure of faith*, ſhould not onely be ioyned vnto prophecying, as it is, but it ſhould be required alſo in all the other gifts here named.

3. Much leſſe was this analogie of faith, a rule without writing, according to the which all the bookes of the new Teſtament were tried, as the Rhemiſts here note in their corrupt

gloſſe: for the writings of the Prophets, and Apoſtles were the rule it ſelfe of faith, they were not ruled by any other direction: for their doctrine is called the foundation of the Prophets and Apoſtles, Eph. 2. 20.

4. Many doe take this analogie of faith, to be *axiomata prima religionis*, the firſt principles of Chriſtian religion, *Caluin:* ſuch as are contained in the Symbole of the Apoſtles, which from the beginning euen from the Apoſtles time was appointed to be a rule of faith, though it be vncertaine by whom it was collected, *Faius, Gualter, Beza:* and ſo *Tertullian. l. de velandis virginib.* faith of the Symbole, *regula fidei eſt ſola immobilis, &c.* the rule of faith is onely immooueable. But as we denie not, but that there might be in the Apoſtles time ſome ſuch rule of faith, conſiſting of certaine principles collected out of the Scriptures; ſo becauſe, this is but a coniecture, and there is no certaine ground thereof, it can not be preciſely determined, that this ſhould be the rule of faith, here mentioned.

5. Therefore I conſent rather vnto *Gryneus*, that this analogie of faith, was *Scriptura ſancta*, the holy Scriptures: according to the rule whereof the brethren of Berea examined the Apoſtles doctrine, Act. 17. 11. and S. Paul himſelfe preached none other thing, then the Prophets and Moſes had propheſied of, Act. 26. 22. According to this rule, were the falſe prophets of old time diſcerned, if they perſwaded vnto idolatrie contrarie to the doctrine of the law, Deut. 13. 2. yet withall it is probable, that there were certaine principall heads of religion, which were collected out of the Scriptures, euen in the Apoſtles time (which is called the doctrine of beginnings, Heb. 6. 1.) from the which the Prophets and Preachers were then not to ſwarue.

16. Queſt. *Of theſe ſeuerall offices here rehearſed by the Apoſtle in particular.*

1. *Whether propheeying.* 1. *Haymo* taketh it for the prediction of things to come; ſuch a Prophet was *Agabus:* but this was an extraordinarie gift, the Apoſtle ſeemeth to ſpeake of the ordinary functions of the Church. 2. Some vnderſtand it to be *noticia occultorum*, the knowledge of ſecrets, *Lyran. Gorrhan:* but this was alſo extraordinarie. 3. Moſt take it for the gift to vnderſtand, and interpret the Scriptures, *Gualter, Oſiand. Faius.* 4. But it ſignifieth rather generally, whatſoeuer belonged to doctrine and exhortation, *Mart.* and before him *Origen, prophetia dicitur apud Paulum, &c.* that is called propheſie with S. Paul, when one ſpeaketh to *edifying, exhortation*, or *comfort*, 1. Cor. 14. 3. ſo that this propheſying is the generall facultie, to the which doctrine and exhortation, afterward mentioned by the Apoſtle, doe appertaine: ſo *Beza, Pareus:* ſee before, qu. 14. 5.

2. By *miniſtrie*, called διακονία. 1. Neither generally are vnderſtood all Eccleſiaſticall functions, euen thoſe, which are occupied in teaching, as *Faius.* 2. Nor yet that ſpeciall office of Deacons, as *Gualter.* 3. Nor the office of ſuch as miniſtred the Sacraments, *Lyran.* but thereby generally are vnderſtood ſuch offices, as concerned the diſcipline of the Church ſpecially conuerſant about the bodie and temporall things, either to releeue their pouertie, which was the office of Deacons in the diſtribution of almes; or to cheriſh them in ſicknes, which was the charge of widowes, whoſe office S. Paul deſcribeth, 1. Tim. 5. or to watch ouer their manners, which belonged vnto the ſpirituall gouernours.

3. *He that teacheth, he that exhorteth, &c.* 1. *Chryſoſtome* and *Origen* doe in a manner confound theſe two, ſaying, that exhortation *eſt ſpecies doctrinæ*, is a kind of doctrine. 2. *Calvin* will haue them to be diſtinct offices: they haue great affinitie, yet they remaine ſtill *varia officia*, diuers offices. 3. Some will haue them to be diſtinct gifts, but not diuers offices, as *Pellican* ſeemeth to thinke. 4. I incline then to their opinion, that thinke they are both diſtinct functions, and offices, and yet may be ioyned together in one man: ſo *P. Mar.* ſometime both theſe gifts are granted to one man; *ſed magna ex parte diuiduntur*, but for the moſt part they are diuided: to the ſame purpoſe *Oleuian:* for wee ſee that ſome haue the gift to teach, that are cold in exhorting, and contrariwiſe.

Whether the offices of Paſtors and Doctors ought neceſſarily & perpetually to be diſtinguiſhed in the Church.

Theſe poſitions then we will ſet downe, concerning the gifts of teaching and exhorting.

1. That they are two diſtinct and ſundry gifts, againſt *Chryſoſtome*; for the Apoſtle calleth them χαρίσματα διάφορα, differing gifts.

2. Yet are they not, neither haue been alwaies diſtinct offices in the Church; for the Apoſtles excelled both in teaching and exhorting: and yet the Apoſtle ioyneth them together, as both belonging to the propheticall and paſtorall office, 1. Cor. 14. 3.

3. Yet it muſt bee confeſſed, that there were alſo ſuch diſtinct offices in the Primitiue Church

Church ſometime, and that they did not alwaies concurre in vſe in one and the ſame man: for the Apoſtle nameth *Paſtors* and *Doctors*, as two diſtinct offices, Eph. 4. 11. for then they were diſtinguiſhed, both to ſhew the varietie of the gifts of the ſpirit, and becauſe a great multitude of beleeuers then aſſembled together, which did occupie many miniſters: there was not then a diuiſion of ſeuerall congregations and pariſhes as now: and yet where it ſhal be thought meete, and the neceſſitie of the Church ſo requireth, theſe two diſtinct offices of Doctors and Paſtors may be retained; the one to be exerciſed cheifly in laying downe ſound doctrine, and confuting of errors; as the Profeſſors doe in Schooles, and the Catechiſts in parochiall congregations: the other to apply doctrine to the manners of the people, which ſpecially is the office of the Paſtor: *Pareus*.

Obiect. But whereas the Apoſtle els where, 1. Cor. 14. 3. maketh three diſtinct parts of propheſying, to edifie, to exhort, and to comfort; how is it, that here onely two are named, teaching and exhorting. *Anſw.* Conſolation is a kind of exhortation, and ſo is alſo here comprehended: and the rather, becauſe the word παρακαλέω, ſignifieth as well to comfort, as exhort, *Tolet. annot.* 14. *Faius*.

4. *He that diſtributeth with ſimplicitie, &c.* Some doe vnderſtand this generally of the giuing of almes; as *Origen*, *Chryſoſtome*, *Lyran*. *Gorrhan*: but ſeeing the Apoſtle ſpeaketh here of the functions, and offices of the Church, it is better vnderſtood of ſuch which were called Deacons, who did diſtribute the treaſure of the Church to the neceſſitie of the poore: ſuch were thoſe ſeuen choſen by the Apoſtles, Act. 6. theſe at the firſt diſpoſed of the goods which were giuen in common: for they ſold what they had, and brought and laid it at the Apoſtles feete, as we read of *Ananias*, Act. 5. afterward there were collections and gatherings made for the Saints, 1. Cor. 16. the diſtribution whereof was committed to the fidelitie of theſe Deacons.

Now, where the Apoſtle ſaith, *in ſimplicitie*. 1. *Chryſoſtome* and *Theophylact* interpret it, of giuing largely and liberally. 2. *Origen*, that they ſhould not ſeeke praiſe of men, or ſeeke vaine glorie, and ſo get all thanks to themſelues. 3. *Hierome*, or who els was the author of the Commentarie vpon this Epiſtle, will haue them to giue in ſimplicitie, which are not curious in ſiſhing and examining the poore, and ſo ſeeke pretences and excuſes, that they haue no neede. 4. *Lyranus*, he that giueth *propter Deum*, onely for Gods cauſe: and ſeketh not to merit or ſatisfie for his ſinnes, *Oſiand*. 5. They muſt not be *moroſi*, froward, giuing the poore euill words, *Faius*. 6. Not hauing reſpect vnto perſons, *Beza*: or vnfaithfull, in turning the common almes to their owne commoditie, as Iudas did, *Gualt*. So here then ſimplicitie, is ſet againſt vaine glorie, couetouſnes, moroſitie, malignitie, fraud, *Pareus*.

5. *He that ruleth*. 1. Some take theſe indifferently for temporall or Eccleſiaſticall gouernours, as *Lyranus*, *quod pertinet ad Prelatos & Principes*, which belongeth to Prelates and Princes: ſo alſo *Gorrhan*: but concerning temporall and ciuill gouernement, the Apoſtle treateth thereof in the next chapter: he onely toucheth now Eccleſiaſticall offices. 2. Some take theſe for ſuch as watch ouer mens ſoules, and ſo ſeeme to vnderſtand onely the Prelats of the Church; as *Haymo*, *hæc ſollicitudo circa animas maximè eſſe debet*, this carefulneſſe muſt cheifly be about ſoules. 3. *Theophylact* hath a ſtrange interpretation, *præſidere, &c. to bee a Preſident is, both by words, and by the helpe of the bodie, to ſuccour the needie, &c.* and hee giueth this reaſon, *becauſe euery one hath not money*: but this were a baſe kind of preſidencie. 4. The moſt of our new writers, doe vnderſtand here certaine gouernours, which attended not doctrine, *ſed dabantur Paſtoribus adiutores*, but were giuen as helpers to the Paſtors: whom *Oſiander* calleth, *Cenſores morum*, the cenſors of manners: *Calvin*, *ſeniores*, the Seniors or Elders: *Gualter*, *Senatum eccleſiaſticum*, the Eccleſiaſticall Senate: *Faius* out of *Tertullian*, *præſidentes*: whoſe office was iointly with the Paſtors to ſee vnto the diſcipline of the Church. So they make two ſorts of Elders, ſome that attended the word, and diſcipline together; ſome the gouernement onely: which are called by the Apoſtle gouernours, 1. Cor. 12. 28. and whereof mention is made, 1. Tim. 5. 17. Thus *Beza*, *Martyr*, *Gryneus*, *Oleuian*, *Pareus*, vpon this place. 5. But ſeeing they which laboured in the word and doctrine were ſpeciall men in the regiment of the Church, 1. Tim. 3. 17. they are not here to be excluded: for as beſide their employment in teaching and exhorting, they alſo were Eccleſiaſticall rulers; this grace, to rule with diligence, was alſo neceſſarie for them: ſo *Chryſoſtome* here ſheweth, that there was a double kind of preſidencie, *& precipua, qua per doctrinam eſt*, that was the cheife, which was by doctrine and exhortation: then that which was *per pecunias, &c.* by money

money and other things.

With diligence. 1. The vulgar Latine readeth, *cum sollicitudine*, with carefulnesse: such as was in the Apostle, 2.Cor.11.28. *sollicitudo omnium ecclesiarum, &c.* he had the care of all the Churches: such a care *Origen* taketh this to be here commended: but *Tolet* obserueth well, that beside that there is an other word there vsed μερίμνα, here the word is σπουδὴ, the things themselues differ: for the first signifieth beside a care, a feare of future euents, which might be a hindrance to the busines intended. 2. The word σπουδὴ, answereth to these two Latine words, *studium*, studie, and *diligentia*, diligence: which doe thus differ: the first sheweth the desire of the mind, and a resolute purpose to apply it selfe, and that with delight to the busines in hand: but diligence is seene in the opening, in the executing of this purpose with speed and great endeauour: this σπουδὴ, study, diligence, and endeauour, S. Paul testifieth to haue been in Timothie, 2.Cor.8.16.

6. *He that sheweth mercie.* 1. Some doe vnderstand this generally of all Christians, that they should giue chearefully: as *Chrysostome* will haue it the same with that precept, 2.Cor. 9.7. *Hee that soweth sparingly, shall reape sparingly: Theodoret, Haymo:* but the Apostle here speaketh of the speciall offices of the Church. 2. *Lyranus* restraineth it onely to the rich, *hoc pertinet ad potentes*, this belongeth to the able and mightie: but *Chrysostome* sheweth by the example of the widowe, that cast in two mites, that euen the poore may shew mercie, and that chearefully: *potest quis & in paupertate magno, & in diuitijs pusillo animo esse*, one may haue a franke minde in pouertie, and a sparing mind in riches: for, not onely with wealth, but with words, and helpe of the bodie, are the poore to bee releeued, &c. 3. *Origen* thinketh that this is the same with the former, *hee that distributeth, in simplicitie:* here onely is the difference, *vnum opus, sed non vnus affectus*, it is one and the same worke, but not the same affection: for hee that sheweth mercie, doth not onely giue, but he giueth it with affection. 4. *Theophylact* thus distinguisheth them, hee that giueth, conferreth that which he receiued of another; he that sheweth mercie, *sua tribuit*, giueth his owne. 5. *Hugo* doth thus sort them; the first must giue in simplicitie of heart, *propter Deum*, because of God, before whom the intention of the heart must be right; *chearefulnes* is required *propter proximum*, toward our neighbour. 6. But their opinion is rather here to be approoued, which in the first place take the office of Deacons to be described; such as were elected by the Apostles, Act.6. and here the office of such, as were assigned to haue a care of strangers, exiles, the sicke; such were the widdowes, whom S. Paul would not haue chosen vnder 60. yeares, 1.Tim.5. Thus *Caluin, Beza, Martyr, Gualter, Faius, Pareus*, with others.

Now this *shewing of mercie:* 1. Some extend thus farre, *peccanti ignoscere, oppresso subuenire*, to forgiue him that sinneth, and to releeue the oppressed, *gloss. ordinar.* but these duties are generall to all Christians, not incident onely to this office and function here described. 2. By *shewing mercie, Haymo* vnderstandeth all the workes of mercie, as to giue meat to the hungrie, drinke to the thirstie, lodging to the harbourlesse; but these also are generall duties. 3. Such speciall works of mercie then are here vnderstood, which belonged to the curing and attending vpon the sicke, aged, impotent, strangers, exiles, orphanes, *Pareus.* 4. with chearefulnes of heart, gentlenes in words, pleasantnes of countenance: for all these are signified by hilaritie or chearefulnes, *Tolet:* so *Chrysost. verbis, rebus, corpore, &c.* in words, deeds, yea with seruice of the bodie the poore must be helped.

With chearefulnes. Chearefulnes is required in heart, in words, in countenance, euery way. 1. In respect of God, he loueth a chearefull giuer, 1.Cor. 9. *Pareus.* 2. In respect of the kingdome of heauen, which such hope for; *quis regnum accipiens mœstus est*, who receiuing a kingdome is sorrowfull? *Chrysost. lucrum est alijs benefacere, &c.* it is a gaine to doe well to others, and euery man reioyceth in his owne gaine, *Theodoret.* 3. Againe, such as were employed in these seruices, as old men, and widows, are naturally giuen to morositie, and therfore they haue need of this precept to dispose themselues to chearefulnes, *Pareus.* 4. The worke it selfe, which was to deale with the diseased, sicke, and feeble, was such as might breed loathsomnes; and therefore the Apostle doth hearten them, that they should not giue ouer this worke of mercie, through nicenes; that they should not disdaine, with their owne hands, if neede were, to handle their sores, and diseases, *Tolet.* 5. The consideration of the common condition of mankind, that there is *eadem omnium sors*, the same lot of all, that they are subiect to the same diseases and infirmities; this should mooue them in such workes of

mercy

mercie to bee cheerefull and willing, *Gualter.* 6. *Ne mœrorem addunt mœrori*, that they ſhould not adde griefe vnto griefe: for the poore ſeeing them which attend them, to doe it vnwillingly, would thereby be grieued the more: *Mart. Beza.*

17. Queſt. *Of the Chriſtian affection of loue, and the properties thereof.*

The Apoſtle hauing hitherto touched certaine ſpeciall and particular duties belonging vnto Eccleſiaſtical offices, proceedeth vnto generall, and firſt concerning Chriſtian brotherly loue: which he ſheweth how it ſhould firſt conſiſt in the inward affection, and then in the outward act, v. 10. *in giuing of honour, &c.* Concerning the firſt: this loue muſt be *verus*, true, without ſimulation; then *diſcretus*, diſcreete, we muſt not loue, but hate that which is euill: thirdly, it muſt be *firmus*, firme, cleauing vnto that which is good: and it muſt be *vniuerſalis*, vniuerſall, common, without acception of perſons, we muſt be affectioned one toward an other, &c. *Lyranus.*

1. *Let loue be without diſſimulation.* 1. The Apoſtle beginneth with loue, which giueth a reliſh and taſt as it were to all other vertues: euen faith without charitie is not right, 1. Cor. 13. 2. it is the badge and cognizanco, whereby we are knowne to be the diſciples of Chriſt, Ioh. 13. 35. therefore the Apoſtle firſt beginneth to ſhew what this loue is. 2. *Origen* vnderſtandeth this loue generally of the loue of God, and our neighbour: but *Chryſoſtome* applyeth it onely to brotherly loue, and ſo the precepts following ſhew. 3. This loue muſt bee without diſſimulation: which *Origen* defineth thus, when one loueth onely God, and that which is pleaſing to God: *Chryſoſtome* giueth this rule, when one loueth an other, and doth vnto him, as vnto himſelfe: but S. *Iohn* giueth a perfect deſcription of this kind of loue, 1. Epiſt. 3. 18. *My little children, let vs not loue in word or tongue, but in deede, and in truth:* he then loueth without diſſembling, that ſheweth his loue in act and in deed: ſo S. Paul deſcribeth true charitie, 1. Tim. 1. 5. *out of a pure heart, good conſcience, faith vnfained:* where are expreſſed the ſubiect or place of this loue, *a pure heart*, the cauſe thereof is faith vnfained, the perpetuall companion, or συνέργον, the ioynt-worke is a good conſcience: as the Apoſtle to the Hebr. 10. 22. *Let vs drawe neere with a true heart in the aſſurance of faith, ſprinkled in our hearts from an euill conſcience: Grynæus.* From this true and ſincere loue theſe are farre off. 1. They which doe nouriſh hatred in their heart, but colour it with pretenced friendſhip, onely watching an opportunity of reuenge: ſuch was Cain toward Abel, and Ioab toward Abner. 2. They which pretend friendſhip toward other, but onely for ſome gaine and profit to themſelues: theſe are ſelfe-louers, and not louers of others; as Felix propounded fauour vnto S. Paul, but hee hoped for ſome bribe, Act. 24. 3. They alſo which profeſſe loue and obedience, but onely for feare, as they which obſerue thoſe which are mightie and of authoritie, becauſe they are afraid of their greatneſſe and power, doe not loue without diſſimulation.

2. *Hating that which is euill*, or rather *abhorring, &c.* 1. *Chryſoſtome* obſerueth an *emphaſis* in the Apoſtles phraſe: he ſaith not *abſtaining*, but *proſequuting with hatred*, and that vehemently, the word is ἀποστυγοῦντες: the preposition ἀπὸ with the Apoſtle, addeth alwayes ſomewhat to the ſenſe, as he theweth in diuerſe inſtances. 2. *Haymo* taketh this for a generall precept; that we ſhould hate the deuill and his members: but it ſeemeth rather to belong to the precept of loue. 3. And in this ſenſe ſome giue this interpretation, that they ſhould in their loue abſtaine from all euill, hurt, deceit, malice, and follow goodnes, *Calvin, Pellicans:* ſome thinke, that good and euill ſignifie here, that which is *profitable*, or *vnprofitable:* and ſo he that loueth, ſhould procure the good, not the hurt of him whom hee loueth, *Parens:* but the meaning rather is, that we ſhould ſo loue, as that we be not partakers with men in their ſinnes: neither ſhould be withdrawne from God, but cleaue to him, as the only good: ſo *Chryſoſtome* ſaith this is added, becauſe there is *dilectio in malis*, a loue and friendſhip in euill things, as in them that are fellows in robberies, &c. ſo *Origen, qui fratrem errantem videt & non corrigit, &c.* he that ſeeth his brother erring, and correcteth him not, hee loueth not in truth: ſo *Lyranus* alſo, *ſic ametur natura, vt vitium odio habeatur*, let nature be ſo loued, as yet vice be hated: this ſenſe followeth *Pet. Mart.* ſome are ſo fooliſh to thinke, that they loue their brethren, *cum illis conſentiant ad libidines*, when they conſent vnto them to luſt and other vices: to the ſame purpoſe *Gualter, dilectionis prætextu non facienda mala*, euill things muſt not be done vnder pretence of loue.

3. *Cleauing to that is good.* 1. That is ſaith *Haymo*, to God, who is the cheiſe good: but this

this is too generall. 2. Here we vnderstand that which is morally good, *Gryn.* which is agreeable vnto the will of God, who is onely good. 3. And the meaning is, that we should so adhere vnto that which is good, that no respect of any friendship, or any thing whatsoeuer should draw vs away from it. 3. *Chrysostome* noteth a singular force in the word κολλώμενοι, *cleauing, adhering:* the same word is vsed of the coniunction between man and wife, Matth. 19. 5. shewing the neere coniunction that should be betweene vs and goodnes: and *Origen* obserueth further, that as it is said in this phrase, *he that cleaueth to God is one spirit*, 1. Cor. 6. so we should cleaue vnto good; *vt contingat nobis vnum esse cum bono*, that we may as it were be one with it. 4. *Lyranus* thinketh that the firmenes and surenes of loue is hereby expressed: but rather, it is a limitation of loue, thas we should so cleaue vnto that is good, that no pretext of loue should drawe vs from it.

4. *Be affectioned one toward another with brotherly loue, &c.* 1. *Origen* vnderstandeth this precept generally of the loue, which we should beare vnto all; euen the wicked are to bee loued, for Christ died for such: but *Chrysostome* better distinguisheth thus; that when the Apostle speaketh of such as are without, he saith, as much as in you lieth, haue peace with all men: *quando vero de domesticis*, but speaking of our domesticalls, he commendeth brotherly loue, &c. 2. *Gorrhan* in one sense, will haue this vnderstood of the natural loue of brethren; that it should be pleasing vnto vs, to see brethren loue together: but this sense is too particular: and he followeth herein the vulgar Latin, which thus readeth, *charitatem fraternitatis, &c.* affecting the loue of brethren; whereas it is in the *ablatiue, charitate, with brotherly loue be affected, &c.* 3. Here the Apostle vseth two emphaticall words of loue, φιλαδελφία, the loue of brethen, and φιλοστοργία, naturall affection, such as is between the Parents, and the children: whereby as *Chrysostome* obserueth, the Apostle exhorteth, *feruenter diligere*, to loue feruently: for this naturall affection farre exceedeth other kinds of loue: for when the parties whom we loue, doe degenerate to euill, we also withdraw our loue; but naturall affection remaineth toward parents and children, though they be not such as wee would: againe, we are willing to shewe our loue to such vnasked, and though they shewe no loue againe; but in other bonds of friendship, where there is no entercourse of loue, it is soone slacked, *Martyr.* 4. *Chrysostome* further obserueth well, that where the Apostle saith, *be affectioned one toward another, &c.* that one should not expect, till he be loued of another; *sed tu potius erga alium prior diligendo prorue*, but doe thou first fall to loue another. 5. Now in that hee calleth the loue of Christians brotherly loue, the reason hereof is, not onely that they haue all one Creator, *sed vnus est omnium credentium pater*, but there is one father of all beleeuers, who in Christ are made the sonnes of God; *vna mater ecclesia*, they haue one common mother the Church, of the which they are begotten: and *ex eodem semine*, of the same seed of the word, are they begotten by the spirit, *Gualt.* as S. Peter thus perswadeth to brotherly loue, 1. Epist. 1. 23. *Loue brotherly without faining, &c. and feruently beeing borne a new not of mortall, but of immortall seed, &c.*

18. Quest. *Of certaine externall offices of loue, as in giuing honour one to another, &c.*

v. 10. *In giuing honour, goe one before an other.* 1. The Apostle taketh away the impediments of brotherly loue; which is much hindered, when due reuerence and honour is not giuen vnto those to whom it belongeth; when men see they are neglected and contemned, it breaketh off loue; as in the Apostles time the Grecians murmured against the Hebrewes, when they saw their widowes neglected in the daily ministring, Act. 6. 1. whereas on the contrarie, *nihil tam facit amicos, &c.* nothing so much maketh friends, as when one seeketh in giuing honour to preuent another, *Chrysost.* 2. Honour is nothing else but a reuerent opinion (testified by decent outward signes) which we haue of ones vertue, dignitie, or desert: so honour consisteth first of an inward, modest, and lowly opinion, which one hath of himselfe, preferring an other before him: Philip. 2. 3. *In meekenes of minde euery one esteeme other better then himselfe:* then this honour must be testified, by outward signes, as the reuerent gesture of the bodie, and by outward helpe, and releife, which the Apostle calleth honour, 1. Tim. 5. 17. and this honour is due vnto men for three respects, of their place and dignitie, their vertue and excellent gifts, and their merit and desert. 3. Now we must one preuent an other, in giuing of honour: we must not expect to be saluted first, and then to resalute againe: and this honour here spoken of, must not onely be giuen by inferiours to superiours, but the superiours also must haue due respect vnto the inferiours: and thus *animo*,

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in mind, one may preuent an other in giuing of honour, though he can not alwaies performe it *opere*, in outward act, becauſe of his place, *Tolet.* 4. Now there are three ſorts of men, that faile in this dutie; firſt they which are rude and ruſticall, and know not how to giue vnto euery one his due; then the ambitious, that onely ſeeke their owne honour; thirdly, ſuch as by their euill manners doe diſgrace themſelues, and ſhew themſelues vnworthie of all honour. 5. Here there are two extreames to be auoided, the one is of φιλοτιμία, ambition, in hunting after honour, as Abſolon did by his diſſembled courteſie: the other is ἀφιλοτιμία, the declining of all kind of honour, which is nothing els but ruſticitie and rudenes, ſuch as was in *Diogenes* that Cynick; for if all ſeeking of honour were vnlawfull, then neither by honeſt actions would men regard to be honoured; which kind of deſire of honour the Apoſtle commendeth, 1. Theſſ. 4. 12. φιλοτιμεῖσθαι, to contend as it were for honour *to be quiet, and to doe their owne buſines: Pareus.*

v. 21. *Not ſlouthfull to doe ſernice, &c.* 1. *Chryſoſtome*, whome *Theophylact* followeth, doe referre this to the particular precept of loue; that we ſhould be readie, not to loue in the inward affection onely, but to ſtretch forth *manus adiutrices*, our helping hands: ſo alſo *Gualter* thinketh that here an other impediment of loue is remooued, which is to ſeeke excuſes and delaies, *dilectio non admittit moram*, loue admitteth no delaies: likewiſe *Pellican* and *Caluin*, that we ſhould *præteritate vtilitate noſtra, &c.* neglecting our owne profit, lend our helpe vnto our brethren. 2. Some yet more particularly reſtraine it to the former precept of yeelding honour one to an other, *Oecumen.* ſo alſo *Lyranus*, we ſhould not be ſlouthfull, *præſtando humilitatem*, in ſhewing humilitie to our neighbours: likewiſe *Eraſmus* doth interpret it, *ſedulitatem exhibendi officij*, diligence in performing of our dutie. 3. *Origen* vnderſtandeth it of our loue and dutie toward God; we muſt not be ſlouthfull, leaſt any of vs ſhould heare from the Lord, *ſerue male & piger, O thou euill ſeruant, and ſlow*: ſo alſo *Theodoret, Ambroſe.* 4. But it is better referred generally to the ſedulitie and induſtrie, which euery one ſhould ſhew in his vocation and calling, both toward God, and our neighbour: ſo *Haymo, velox ad omne opus bonum*, ſwift to euery good worke: this ſenſe follow *Martyr*: here is forbidden, *tarditas inobeundis muneribus*, ſlacknes in doing our dutie: ſo alſo *Oſiander, Pareus.*

19. Queſt. *The duties and properties of our loue toward God.*

v. 11, *Feruent in ſpirit.* 1. Some vnderſtand by the ſpirit, *charitie* kindled in the heart by the ſpirit, *Tolet, Faius:* and ſo interpret it of the duties of loue towards our brethren; but zeale and feruencie of ſpirit eſpecially is ſeene in matters toward God; his glory and honour is the obiect of our zeale, and feruencie of ſpirit. 2. *Lyranus* by ſpirit, vnderſtandeth the minde and affection, but referreth it to the former precepts of loue toward our brethren. 3. *Origen* interpreteth *ſpirit*, to be the holy ſpirit of God; we which liue *ſub lege ſpiritus*, vnder the law of the ſpirit: and referreth it wholly vnto our dutie toward God; *in feruore ſpiritus, calore fidei cuncta peragamus*, let vs doe all by the feruencie of the ſpirit, and heat of faith. 4. *Baſil* maketh the obiect alſo of this feruencie, to be the doing of the will of God; but by the ſentence of ſpirit, he vnderſtandeth, *ardens ſtudium*, an ardent deſire and continuall diligence to doe the will of God, in the loue of Chriſt; *regul. brev. reſp.* 259. 5. But whereas the ſpirit may be taken both waies, for the holy ſpirit, and for the minde of man, *Peter Martyr* thinketh that both here may be vnderſtood; ſo alſo *Oleuiane*, *ſi ſpiritus Dei zelum in cordibus accenderit*, if the ſpirit of God doe kindle zeale in our hearts: and that is *Chryſoſtomes* meaning, when he ſaith, *ſi vtramque hanc flammam adeptus fuerit*, if thou haſt obtained both the flames, &c. that is, the ſpirit of God inflaming the ſoule with charitie.

Seruing the Lord: becauſe there is great affinitie betweene theſe two words in the Greeke tongue, καιρῷ, *time*, and κυρίῳ, *Lord*; there are which preferre the firſt reading. 1. *Ambroſe* giueth this ſenſe, that men ſhould applie themſelues wiſely to the time, and not raſhly and vnaduiſedly, without due reſpect of time and place, euery where, and vpon euery occaſion to vtter our conſcience: thus Paul ſerued the time, when he circumciſed Timothie, but Titus he would not be induced to circumciſe: and *Ambroſe* giueth this reaſon, why he miſliketh the former reading; becauſe, hauing deliuered ſo many precepts before, wherein God is ſerued, it had beene ſuperfluous for the Apoſtle to adde this: But *Tolet* taketh

away this reason, because in those daies of persecution, it was necessarie to exhort the brethren to cleaue vnto God, and to professe his worship notwithstanding trouble and persecution: this sense of *Ambrose* followeth *Caluin*, that they must *accommodare se tempori*, accommodate themselues to the time: and *Pellican*, *sciat se attemperare omnibus horis*, euery one must know how to temper himselfe for euery season: so also *Gualter*, who expoundeth this place by that, Eccles. 3. 1. that there is a time for all things. 2. Some following the same reading, expound it of the occasion and opportunitie, that we ought to take to doe good, *Martyr.* 3. *Erasmus* also giueth this sense, that we must beare patiently, *si quid pro tempore acciderit, incommodi*, if any thing fall out for the time incommodiously. 4. *Origen* hath an other interpretation, that because the time is short, they that haue, should be as though they had not: as the Apostle saith in the same sense, Eph. 5. redeeming the time, because the daies are euill. But *Beza* giueth this reason, why this reading can not be receiued at all; because no such phrase is found in the Scripture, to serue the time in any such sense: temporizers, and time-seruers rather are reproued in Scripture, then commanded.

The other reading then is the better, which *Chrysostome*, *Theophylact*, *Haymo* follow, the Syrian interpreter, *Hierome*, *epist. ad Marcell.* *Lyranus*, *Beza*, *Tolet*, *Oleuian*, *Fains*, *Parens*, with others. And according to this reading, 1. *Chrysostome* maketh this to depend vpon the former precepts, because what is done toward our brother redoundeth to God, and he will reward it. 2. *Parens* thinketh it concerneth the masters and Lords of the world, that they should consider that they haue also a Lord in heauen; but this is too particular. 3. *Haymo* maketh it an absolute precept, that we should serue the Lord, not be seruants to vice, or our owne pleasure. 4. *Gryneus* thinketh this sentence containeth an opposition betweene the seruice of the Gentiles, which was yeelded vnto idols, and the seruice of Christians which must be giuen vnto God. 5. *Fains* taketh it to containe a secret reason, why we should serue God, because he is our Lord; and to the Lord belongeth seruice. 6. *Tolet* thinketh that the Apostle had relation to those times, when the Christian faith was *persecutoribus exposita*, exposed to persecution: and therefore the Apostle exhorteth to the seruice of God, and franke profession thereof, notwithstanding those troubles. 7. But I approoue rather *Beza* his collection, which thinke this is added to the former precepts of Christian charitie, *vt à monitis Philosophorum distinguantur*, to distinguish them from the precepts of Philosophers, &c. the ende whereof was vaine-glorie: but these duties must be performed by Christians to the glorie of God: so *Parens*, *in omnibus Dei gloriam spectemus*, we should in euery thing looke vnto Gods glorie: so *Lyranus*, *hoc fiat principaliter propter Deum*, this should be done principally for God.

20. Quest. *Of the remedies against the calamities of this life, namely, hope, patience, prayer.*

Of hope and the nature thereof.

v. 12. *Reioycing in hope.*] 1. *Chrysostome* taketh this to be added by the Apostle as an encouragement to all the former duties, namely, the expectation of the reward; *spes ad omnia audentem facit*, hope maketh one bold to all things: *Gorrhan* followeth this sense. 2. *Lyranus* maketh the coherence with the former precept of seruing God, because his seruice bringeth a reward with it: so also *Tolet*, *spes confirmat animas in obsequio Dei*, hope confirmeth the minde in the obedience of God. 3. *Hugo* hath particular relation vnto the precept of louing our enemies, which none can doe without hope of reward: but that precept followeth afterward, v. 14. 4. But I consent rather vnto them, which take this *aphorisme* of the Apostle to be *de remedijs calamitatum*, of the remedies against calamities, which are these three following, *hope*, *patience*, *prayer*, *Parens*: so also *Oleviane* thinketh that the Apostle here sheweth, *quomodo superare debeamus obstacula*, how we should ouercome the obstacles and impediments.

In hope. Hope is nothing els, but a grace and facultie wrought in the minde by the holy Ghost, whereby we hope in due time, for the accomplishment of that saluation now begun, which we are assured of by faith: where in the nature of hope, we consider the obiect of hope, then the qualitie and condition thereof. 1. The obiect in generall of hope: it is first *difficile*, hard, for that which is easie and in mans power, is not hoped for, but presently enioyed: yet it is not *impossibile*, for no man can hope for that which is impossible: and againe, *spes est futurorum*, hope is of things to come, *Chrysostome*: whereupon hope hath partly greife, because the full fruition of hope is deferred; partly ioy,

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because hope doth certenly expect; and so maketh the things, that are absent, present: for vnlesse they were in some sort present, hope could not bring forth ioy. 2. The proper obiect of hope is the kingdome of God, and euerlasting life: for the thing which we hope for, must be of great value, otherwise the hope thereof should not be so ioyous, whereas all earthly things, are vaine and of no value: and it must be also certaine and permanent, whereas things of this world, are transitorie and casuall. And though the principall obiect of our hope be eternall life, yet here are not excluded from our hope, the good things of this life, so farre forth as they concerne the glorie of God, and the furtherance of our saluation; as the Apostle saith, Rom.8.32. *who spared not his owne Sonne, &c. how shall he not then with him giue vs all good things also.* 3. This expectation of hope is certaine: which hath two grounds, the promises of God in Christ, which are bound with an oath: which are two immutable things, the promise and word of God, and his oath, *it is impossible God should lie*, as the Apostle saith, Hebr.6.18. whereupon he calleth our hope the anker-hold of the soule: the other ground is the power and all-sufficiencie of Christ, as the Apostle saith, *I knowe whom I haue beleeued, &c. that he is able to keepe that which I haue committed vnto him against that day: Oleuivian.* 4. But here this doubt ariseth, that here hope is put before patience: for first the Apostle saith, *reioyce in hope*, then, *patient in tribulation:* and yet, Rom.5.4. it is said patience bringeth forth experience, and experience hope. The answer is this, that this is seene *in rebus maxime coniunctis*, in things of a neere coniunction together, *vt se mutuo inferant*, that they mutually beget themselues: as the clouds bring raine, and by the falling of the raine by the raising of vapours clouds are engendred: so the Philosophers said, that vertues sprang of good actions, and they againe sprang of vertue: as *Chrysostome* here saith, that *ex dilectione*, out of loue commeth the exhibiting of honour, and loue againe, *ex illo accensus*, is kindled and encreased by it: so hope in the order of nature first bringeth forth patience, and then patience encreaseth and confirmeth hope, *Martyr:* see the very like question of probation, and patience, 5.Chap.quest.5.

Patient in tribulation. 1. There are two kinds of afflictions and tribulations in this life; *ordinarie*, such as are the cares of the world, continuall labour and trauell, diseases, sicknesses, which all were brought in by sinne; *extraordinarie*, as persecution which is raised by the world against the children of God for the truth sake: of this the Apostle speaketh here; of tribulation *illata à persecutoribus*, which is brought vpon men by persecutors, *Haymo.* 2. This is a second remedie against calamities, that if they doe encrease, then our hope must confirme vs patiently to beare them; as the Apostle saith, *Ye haue neede of patience, &c. that ye might receiue the promise*, Heb.10.36. 3. And vnto patience these reasons should perswade vs, 1. Because tribulation is *omnibus bonis communis*, common to all good men; as the Apostle saith, *no tentation hath taken you, but such as appertaineth to man.* 2. We must consider, that nothing falleth out without Gods prouidence; there is no affliction which he knowes not; and therefore we should rest contented with the good will and pleasure of our heauenly father; he woundeth and he healeth againe, Iob.5.18. 3. Likewise it must be remembred, that God is iust, and our sinnes haue deserued whatsoeuer is laid vpon vs, and much more; therefore the consideration of our sinnes, which iustly procure Gods iudgements, should make vs patient; as it is said, Psal.107. *foolish men are plagued for their offences.* 4. Likewise the Lords mercie must be had in remembrance, who punisheth according to the greatnes of our sins; Lament.3.22. *It is the Lords mercie, that we are not consumed:* he remembreth his mercie in iudgement. 5. Adde hereunto, that like a father that chasteneth his child, so the Lord laieth not more vpon his children then they can beare, he giueth an issue together with the tentation, 1.Cor.10.13.6. And lastly, the Lord causeth our afflictions to worke our further good, in strengthening and confirming our faith, in purging and refining vs, as Iob saith, *exibo sicut aurum*, I shall come forth tried like vnto gold.

Of patience.

Reasons moouing vnto patience.

Continuing in prayer. 1. This is as *Chrysostome* calleth it, *ali a armatura*, an other armour or weapon, against affliction: wherein appeareth the *necessitie* of praier, whereby is supplied by diuine helpe, that which we cannot of our selues attaine vnto: and the *dignitie* of Gods children, that are admitted continually to Gods presence, as it were a great fauour, for a Prince vpon all occasions to suffer his subiects to come vnto him: and further this priuiledge praier hath, that although other helpes may be denied vnto vs, yet praier can nothing hinder: the spirit of the faithfull is free to haue recourse vnto God. 2. In that the Apostle would haue vs continue in praier, 1. It fauoureth not the fansie of the *Enchites*,

Of praier.

and *Psalliani*, that did nothing els but pray continually: for the busines of our vocations must be also attended vpon: and if men should doe nothing but pray continually, they must needs fall into that fault of *battalogie*, that is, much babling, which our Sauiour reproueth in praier. 2. Some vnderstand it of instance and earnestnes in praier: as the vulgar Latine readeth, *orationi instantes*, instant in praier: so also *Marloret*, *frigide oramus*, that we should not pray coldly: and so our Sauiour by *praying continually*, vnderstandeth not to faint in praier, Luk. 18. 1. 3. *Augustine*, whom *Gualter* followeth, vnderstandeth this place of continuing in praier: of the set houres of prayer euery day, which should by no meanes be intermitted; as Daniel praied thrice in a day. 4. *Pellican* vnderstandeth that place, 2. Thess. 5. 17. pray ἀδιαλείπτως, without ceasing, *non de murmure oris, sed desyderio cordis*, not of the sound of the mouth, but the desire of the heart: so *Oleviane*, *placatus animus semper in Deum respicit*, a mind at peace in it selfe, alwaies looketh vnto God. 5. *Martyr* referreth it to the often occasions which Christians haue, *quoties aliquid occurrit*, as often as any thing offreth it selfe; either any thing which greiueth, or any thing to be asked, pray: and he vnderstandeth it of such praiers, *quæ tanquam ardentes faces iaciuntur in cœlum*, which as burning brands are cast vp into heauen: so also *Osiander*, *semper habemus*, *&c.* we alwaies haue somewhat either to aske for our selues, or our brethren, or to giue thankes for: I take of all the rest these two, that we must be readie vpon euery occasion to turne vs vnto God by praier, and when we pray, to pray instantly and feruently.

What it is to pray continually.

3. But here the question will be asked, why the Lord heareth not our praiers presently, that we neede not continue so in prayer; and our Sauiour saith, *God (* at the instance of the praiers of his children *) will auenge him quickly*, Luk. 18. 8. The answer is, that God heareth quickly, and performeth our requests quickly: as he is said to doe a thing quickly, that doth it, *quamprimum se offerat occasio*, as soone as opportunitie serueth: so that *mora non est in Deo, sed in sensu nostro*, the stay is not in God, but in our sense, *Martyr*: like as a caruer first finisheth one part of his worke, then an other, so God bringeth forth euery thing in due time, *Olevian*: and further by this meanes, when God deferreth our requests, our faith is exercised and tried: and *illustrius est*, *&c.* the benefit is so much the greater when it commeth, *Gualter*: and further, we must pray continually, because so is the will and pleasure of God; as the Apostle saith, 1. Thess. 5. 17. *Pray continually, in all things giue thankes, for this is the will of God in Christ Iesus*: *Olevian*.

Why the Lord deferreth the request of his children.

21. Quest. *Of the communicating to the necessitie of the Saints, and of hospitalitie.*

v. 13. *Communicating to the necessitie of the Saints*, *&c.* 1. The word is χρείας, *vses*, rather then *necessities*, as the vulgar Latin readeth; and *Erasmus*, least we should thinke, that they are not to be succoured, but in extreame necessitie, *Beza*. *Tolet* answeareth, that yet the other word *necessitie*, is better retained, because all that want, are in necessitie, *annot.* 33. but, the word should be ἀνάγκαις, if it were to be translated, *necessities*, as *Erasmus* noteth also. 2. And yet though we are commaunded to minister to the vses of the Saints, we must not giue supply, *delicijs*, to their dainties, and bestow superfluously vpon them, *Theophyl.* as afterward in time of superstition, liberalitie was turned into superfluitie. 3. *Origen* maketh mention of an other reading, as though the word should be μνείαις, memories: which *Ambrose* followeth, and giueth this sense, that we should remember the Saints, to imitate and follow their life and godly example: but the vsuall reading is rather to be receiued, and so *Chrysostome*, *Theophylact*, and the Syrian interpreter read. 4. And where the Apostle saith, communicating, *Haymo* following *Origen* obserueth, that the Apostle saith not, giue, as it were of almes, but *communicate*: *honestiori vocabulo vsus est*, the Apostle vseth a fitter terme, to shew that the Saints had as it were an interest in their goods: and beside, as *Caluin* obserueth, this word sheweth, a communicating in affection; that they should releeue them, as though they themselues suffered with them; as the Apostle saith, *remember those that are in bonds, as if your selues were bound with them*: *Chrysost.* obserueth further vpon this word (communicate,) *quod plus accipiant, quam præstant*, they receiue more then they bestow: *res ista negotiatio est*, for this matter is a kind of merchandise, the one communicateth temporall things, the other spirituall, making them partakers of their praiers. 5. But *Tolets* glosse is here very corrupt, *sit particeps meritorum*, he that giueth is partaker of their merits, which the Saints haue in their sufferings: for the passions of the Saints merit not, though the Lord crowne their sufferings in mercy: the Apostle saith, *The afflictions or sufferings of this life,*

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are not worthie of the glory which ſhall be reuealed, Rom. 8. but God indeede ſhall reward the works of charitie exerciſed vpon the Saints: in which ſenſe our Sauiour ſaith, Luk. 18. *make ye friends of the vnrighteous mammon, that when ye want they may receiue you into euerlaſting habitations*: for although good workes are not the cauſe of euerlaſting life, yet they are a rule, according to the which God will giue euerlaſting life, *Martyr.* 6. Now the Apoſtle nameth the Saints, which were the faithfull redeemed by Chriſts blood, and ſanctified by his ſpirit: ſhewing that although charitie ſhould be extended to all, yet ſpecially we ſhould preferre *domeſticos fidei*, ſuch as are of the houſhold of faith, *Gualt.* as the Apoſtle ſaith, Gal. 6. 10. and by this is ſignified, that we ſhould not exerciſe our charitie on them onely which are known vnto vs, but euen vpon ſtrangers, and all the godly, *Oſiand.* as the Samaritane did ſhewe mercie on him, that fell among theeues: and further, here we learne what the dutie is, which we ſhould performe vnto the Saints: not in caruing and painting their images, when they are dead, but in ſuccouring their neceſſities while they liue, *Pareus.* 7. So here there are three ſpeciall motiues vnto this duty of beneficence, *compaſſio neceſſitatis*, *dilectio ſanctitatis*, *liberalitas communicationis*, the compaſſion of neceſſitie, the loue of ſanctitie, and in communicating liberalitie, *Gorrhan.*

Following, or purſuing hoſpitalitie. 1. *Chryſoſtome* obſerueth, how the Apoſtle in euery one of theſe precepts vſeth *emphaticall* phraſes: as ne ſaid before *continue in prayer*, not, *pray only:* and *communicate to the vſes of the Saints*, not *giue:* ſo here he ſaith not, *embrace hoſpitalitie*, but *purſue, follow it.* 2. In thoſe daies, the Apoſtles and other diſciples went preaching from citie to citie, and they had not their *publica hoſpitia*, common hoſpitals to receiue ſtrangers, and therefore this exhortation was then moſt needfull, *Oſiand.* 3. *Origen* obſerueth, and ſo *Haymo*, that where he ſaith, *follow hoſpitalitie*, he would not, that we ſhould onely receiue them, that come vnto vs, *ſed requiramus*, but we ſhould ſeeke them, and follow them, and vrge them to come home vnto vs, as Abraham and Lot did: the ſame note hath *Chryſoſtome*, and *Martyr*, *Gualter*: for the word διώκω, ſignifieth to purſue, to apprehend one that fleeth: and ſo the Saints, which otherwiſe of modeſtie would not offer themſelues, ſhould be inuited, and intreated, and followed after, *Tolet.* 4. *Gorrhan* further noteth in this word, that it ſignifieth, that *aſſidue*, we ſhould continually practiſe hoſpitalitie: *ne frequentia hoſpitum ſit nobis oneroſa*, that the frequencie of ſtrangers ſhould not be burthenſome vnto vs. 5. And ſeeing that hoſpitalitie was euen commended among the heathen, who worſhipped *Iuppiter* Ξένιος, the God of hoſpitalitie, yea the Athenians made it a capitall offence not to ſhew the way to a ſtranger; much more ſhould it be practiſed among Chriſtians: and the Apoſtle here doth not exhort vnto any baſe ſeruice, for it is a princely and noble worke to giue hoſpitalitie: as it is ſaid of *Titus* the Emperour, that he was wont to ſay, that he had loſt that day wherein he had not conferred ſome benefit: the Iſraelites were moued vnto hoſpitalitie vpon this reaſon, becauſe they had bin ſometime ſtrangers: and we, in regard of that, which may fall out hereafter, ought to be ſtirred vp to this dutie: for who can promiſe any certentie of habitation to himſelfe, or his poſterity after him, *Mart.*

21. Queſt. *How our enemies are to be bleſſed, Bleſſe them that perſecute you*, v. 14.

1. *Lyranus* maketh this the connexion of this precept with the former, that as before he ſhewed how charitie ſhould be expreſſed *in affectu*, in the affection, v. 10. *be affectioned*: then *effectu*, in the effect, *in giuing honour, &c. and in diſtributing*, and ſuch like: now he declareth how charitie muſt appeare and ſhew it ſelfe, *in ſigno*, in the externall ſignes, as firſt in words: but I rather approoue *Chryſoſtomes* connexion: the Apoſtle hauing preſcribed the duties that muſt be exerciſed toward our domeſticalls, now teacheth how we ſhould behaue our ſelues towards them without: for he that firſt practiſeth all duties toward his friends, ſhall be better prepared how to vſe his enemies.

2. The Greeke word is εὐλογεῖτε, *benedicite, bleſſe ye:* which word is taken three waies in Scripture; as either God is ſaid to bleſſe man, as he bleſſed the houſe of *Obed Edom*, 2. Sam. 6. where the Arke was; and then to bleſſe, is *aliquid muneris conferre*, to conferre ſome gift, as *Origen* noteth: God bleſſeth, when he maketh one to proſper, and beſtoweth ſome ſpirituall, or temporall gift: or man is ſaide to bleſſe God, that is, to praiſe his name, and giue him thanks: or one man is ſaid to bleſſe an other; which is either to ſpeake well of him, or in wiſhing well vnto him, as Iacob is ſaid to haue bleſſed Ephraim and Manaſſes the ſonnes of Ioſeph, that is, to haue praied for their proſperitie: and ſo it is taken here: *Pererius* addeth

a fourth signification, when to *blesse* by the contrarie, signifieth to curse; as when Iobs wife bid him *blesse God*, that is, curse him: but that ironicall vse of the word is impertinent here.

3. Further, it may be obserued, that the Apostle choseth rather to say, *benedicite*, blesse ye, then *benefacite*, doe ye well, or *bene precamini*, wish well: for this last is not sufficient, vnlesse we expresse our charitie by some outward signe: and the first is not alwaies in our power: though we must doe well also to our enemies, when we may: but to blesse and vse good words, at all times may be done, *Tolet:* and the Apostle in expressing the same thing by the negatiue, *blesse and curse not*, sheweth how hard a thing this is to doe, and therefore he doth inculcate it againe, and thereby he admonisheth, that we should be constant, still to blesse, although they cease not to persecute vs: and not to blesse in part, and curse in part, *Tolet.*

4. Neither doth this precept onely admonish vs, *vt bene loquerentur*, to speake well of our enemies, as *Erasmus* readeth: but in the repetition, so much is insinuated, that we should not onely abstaine from cursing or euill speaking, but wish vnto them well, in praying for their conuersation, *Martyr, Beza.*

5. *Bucer* denieth, that here we are commanded to praise our enemies, *non iubet, vt laudemus, &c.* he biddeth not that the persecutor should be praised, but that we should pray for them, and admonish them with mild and gentle words: but *Pet. Martyr* here sheweth, our enemie may be praised also: we must distinguish betweene the euill that is in them, and the good gifts of God, which they haue, which we are not to obscure and extenuate, howsoeuer they are euill affected toward vs: as Paul did commend in Agrippa, his knowledge of the Prophets, Act. 26. 27. and *Æschines*, though *Demosthenes* were his enemie, yet commended vnto the Rhodians his eloquence in that bitter oration, which *Demosthenes* made against him. This also is true, but it is not within the compasse of the Apostles precept here: which admonisheth vs, both with good words, and good desires, to qualifie the hatred of our enemies.

6. This lesson, which Paul teacheth others, he practised himselfe, 2. Cor. 4. 13. *we are euill spoken of, and yet we blesse:* and he himselfe had learned it first of his and our Master our blessed Sauiour, Matth. 5. 34. *Blesse them that curse you, pray for them that persecute you:* wherein we see the perfection of Christian precepts beyond the councell of the wise heathen: *Vespasianus* thus resolued, that it was not lawfull to reuile a Senator; but if he rayled first, then one might reuile him againe, for by his rayling he had depriued himselfe of his Senators dignity. Now if it be not lawfull to curse our enemie, much lesse should men reuile any others, *Mrrtyr.*

7. Here might be noted the opinion of *Thomas Aquinas*, who denieth that this is a precept, to pray in particular for our enemies, but a counsell onely of perfection: and that this bindeth no further as a precept, then that we exclude not our enemies generally from our prayers, and to helpe them in the extreame case of necessitie: but this shall be handled among the Controuersies.

22. Quest. *Of the reasons which should moone vs to loue our enemies.*

Chrysostome produceth these reasons. 1. *Præmiorum procuratores sunt, &c.* they are procurers of our reward, which persecute vs: for they are pronounced blessed, that suffer for righteousnesse. 2. *Multum erga Christum amorem ostendit, &c.* it sheweth great loue toward Christ, when we are content to endure reproches for his name: whereas it is a signe of small loue, when men are impatient against their persecutors. 3. *Aduersarios stupefacies, &c.* thou shalt astonish the enemie, when he seeth thy patience, and thereby he will know, that thou seekest an other life, contemning all the troubles of this: *& sic à persecutione abstinebit*, and so he will abstaine from persecuting of thee. 3. *Sunt materia pulcherrimarum virtutum, &c.* they are the matter and occasion of most goodly vertues: for as the Apostle saith, *tribulation bringeth forth patience*, Rom. 5. 3. 4. S. Iames saith, c. 1. *Let patience haue her perfect worke:* so that vnlesse we by patience hold out to the end, all is nothing, our faith is imperfect, our hope imperfect: whatsoeuer we doe is imperfect, *Martyr.* 5. An other reason is, because God hath euen among our persecutors, *aliquos electos*, some elect, which shall at the last be conuerted vnto him, *Osiander.* 6. Adde hereunto, that we must acknowledge *iustum imperium Dei*, the right and soueraignty, which God hath ouer vs, so to dispose, that our enemies should persecute vs; which made the Prophet Dauid patiently to beare Shemei his reprochfull words, *It may be* (saith he) *that God hath bidde him curse Dauid:*

Dauid: we ſhould then herein ſubmit our ſelues to the will of God, *Gryneus.* 7. And further, *conſcientia propriæ infirmitatis*, the conſcience of our owne infirmitie ſhould moue vs to patience; as the Preacher ſaith, Eccleſ. 7. 22, 23. *Giue not thy heart to all the words that men ſpeake, &c. for oftentimes thine heart knoweth that thou alſo haſt curſed others: Gryneus.* 8. The excellencie of this vertue ſhould moue vs: that whereas it is an ordinarie thing to loue our friends, *hoc Philoſophici viri eſt*, euen the Philoſophers could do that: it is a rare thing for one to loue his enemies: *iſtud angeli eſt*, ſuch a man is an Angell, *Chryſoſt.* nay, which is more, herein we are not onely like to Angels, but vnto Chriſt himſelfe, who prayed for thoſe that did perſecute him. 9. To conclude, the inheritance of bleſſing is ours if we bleſſe; but if we curſe, *ad nos non pertinebit benedictionis inheritas*, the inheritance of bleſſing ſhall not appertaine vnto vs. See 1. Pet. 3. 9. *Pellican.*

Queſt. 23. *Whether it be not lawfull vpon any occaſion to pray againſt our enemies.*

It is euident, that both the Prophets ſometime curſed their enemies, as Eliſha did the children that railed on him, 2. King. 2. and Dauid ſaith in the Pſalmes, as he is alleadged by S. Paul, c. 11. 10. *Let their eyes be darkened, and bowe downe their backe alwaies:* as likewiſe the Apoſtles, as S. Peter curſed Simon Magus, *thy money periſh with thee*, Act. 8. and S. *Paul, Elymas* the ſorcerer, Act. 13. 10. *O full of all ſubtiltie and miſcheife, the child of the deuill, &c.* wherefore all imprecations are not lawfull; wherein theſe cautions muſt be obſerued.

1. Here the men of God, when they vſe imprecations and curſes, *non reſpiciunt ſuam cauſam, aut ſuas iniurias*, doe not looke vnto their owne cauſe, nor their priuate iniuries, but they conſider how the glorie of God is hindered by the wicked: and in that regard, they pray againſt them, as Dauid did againſt Achitophel; yet he was moſt patient in his own particular, when Shemei reuiled him: ſo firſt the cauſe muſt be conſidered, it muſt not be priuate, but publike, *Mart.*

2. It muſt be conſidered, with what ſpirit they are mooued, which vſe imprecations: for the Prophets which vſed curſing, did it *ex ſpeciali vocatione, & ſpiritus ſancti inſtinctu*, by a ſpeciall vocation, and the inſtinct of the ſpirit, *Oſiand.* and ſuch curſes, as *Auguſtine* ſaith, *non ſunt de malo voto imprecantis, ſed de præſcio ſpiritu denuntiantis*, proceed not of the euill deſire of the curſer, but of the foreſeeing ſpirit of the denouncer, *lib.* 16. *contra Fauſtum, cap.* 22.

3. They muſt be conſidered who are accurſed: then the Prophets vſed to curſe, *quando aliquos incurabiles, & deploratos eſſe vident*, when they ſaw any to bee incurable and paſt all hope, *Gualter:* they curſed onely thoſe which were profeſſed enemies of God, and godlineſſe.

4. Adde hereunto the ende, which one propoundeth to himſelfe in his curſing; it muſt not bee done, *iuore vindictæ*, with deſire of reuenge; but *zelo iuſtitiæ*, with zeale of iuſtice, *Gorrhan:* for like as *iuſta impiorum vltio, &c.* the iuſt reuenge of the wicked agreeth vnto God, who is charitie it ſelfe; ſo in the zeale of iuſtice one may pray for the puniſhment of the wicked, and not therein offend, not beeing pricked forward with a reuengefull minde in himſelfe, but looking to Gods iuſtice: as our Bleſſed Sauiour by himſelfe weepeth ouer Ieruſalem, becauſe they knew not the time of their viſitation, *at idem cum agit cum patre:* but when he hath to deale with his Father, then he thanketh him, that he had reuealed thoſe things to babes, and hid them from the wiſe and prudent, Matth. 11. 25. *Oleuian.* So we of our own priuate inclination ſhould be readie to extend our loue vnto our enemies, but God muſt be loued aboue all; and when we ſet before vs his glorie and iuſtice, we may ſafely pray for the remouing of all impediments. Theſe cautions obſerued, all imprecations are not ſimply to be condemned. See this queſtion handled before alſo, c. 11. queſt. 12.

Queſt. 22. Whether Saint Paul, in calling Ananias the high Prieſt *painted wall*, Act. 23. obſerueth his owne precept here.

1. *Oecumenius* vpon that place, thinketh that the high Prieſt was well enough knowne vnto S. Paul, but that he *per quandam diſpenſationem ſimulaſſe ignorantiam*, by a certaine diſpenſation did faine ignorance, which if it be done in time and place, is not faultie at all; But this cannot ſtand with the Apoſtle grauitie and integrity, to affirme that which was not true: for then he ſhould haue been guiltie of a lie.

2. *Auguſtine* hath an other anſwer, *lib. de ſerm. Dom. cap.* 35. which *Beda* followeth,

that Paul spake figuratiuely: that Christ beeing come, the high Priesthood of the lawe was abolished: as if he should haue said, *ego alium agnosco sacerdotem, &c.* I acknowledge an other high Priest, for whose name I doe beare these things, whome it is not lawfull to curse. But this had been likewise farre from the Apostles simplicitie: and howsoeuer hee were not high Priest, *de iure*, in right, yet he was *de facto*, in fact, at that time: therefore this could not haue excused him.

3. *Augustine* hath an other answer; *haec verba minus intelligentibus conuitium sonant, intelligentibus prophetia est*, these words to them that vnderstand not seeme to bee rayling, but to those that rightly vnderstand them they are a prophesie, &c. so also *Beda* obserueth, because the Apostle doth say in the *indicatiue moode, God shall strike thee*, not in the *optatiue, God strike thee:* so also *Faius* saith, it is *praedictio, non imprecatio*, a prediction, not an imprecation. But although these words, *God will strike thee*, are a prediction: yet that other tearme, *painted wal*, may seeme by S. Pauls answer to haue been not farre from reuiling: which some think Paul would haue forborne, if he had knowne him to be the high Priest.

4. *Caietan* thinketh that S. Paul knew him not to be the high Priest, but yet he could not be ignorant, that he was the Iudge at that time: yet it was lawfull for Paul by his Apostolike authoritie, to denounce the curse of God against an vnrighteous Iudge: but at that time it was not expedient: and therefore he alleadgeth the law, not to excuse his sinne, *sed ad excusandum factum*, but to excuse his fact, that he did it ignorantly: But it was not lawfull by the law, for an Apostle or any other to reuile the Iudge: and the Apostle in citing the lawe, maketh himselfe subiect to the law: and as it was not expedient, so neither was it lawfull for any to reuile the Iudge.

5. *Beza* here hath this answer. 1. He thinketh that *Ananias* was not high Priest at all vnder *Felix*, as he sheweth out of *Iosephus*: but that one Ismael or Iosephus was high Priest: to whom Ananias left nothing but a bare title, but he vsurped the office of the high Priest. 2. He saith it was no imprecation, but a denouncing of the punishment; as the Greeke phrase sheweth, τύπτειν σε μέλλει, *it shall come to passe that God will smite thee.* 3. And whereas hee calleth him *painted wall: vehemens est oratio, & aspera, à conuitio tamen aliena*, it is a vehement speach and sharpe, but yet farre from railing: to this purpose *M. Beza*, with whom I consent in the two latter parts of his answer, but I doubt of the first: for it appeareth by their obiection that stood by, *reuilest thou the Lords high Priest?* that Ananias, was at this time the high Priest.

6. *Hierome* as *Erasmus* here alleadgeth him, graunteth that S. Paul here shewed some humane infirmitie, *neq; eam praestitisse mansuetudinem*, neither did shew that mildnesse, which Christ shewed when he was smitten: and *Erasmus* yeeldeth, that Paul here *non caruit humanis affectibus*, wanted not humane affections: as he elsewhere complaineth of the pricke of his flesh, and there was contention between him and Barnabas. But we must not be so easily drawne, to charge so holy an Apostle, with this infirmitie of hastie choller and anger, who was most patient.

7. *Erasmus* thinketh that S. Paul might truely say he knew him not to be the high Priest, because he shewed himselfe not to be as an high Priest in this action: *sed re tyrannum*, but a tyrant indeed. But this is too nice and curious; for euen a Tyrant is a magistrate, and so to be reuerenced, though he be an euill one.

8. Some thinke aright, that Paul indeed was ignorant that *Ananias* was high Priest: and adde further, that if he had known he had so been, he would not haue vsed that sharp tearme of *painted wall*, *Osiand. Pererius disput. 2. numer. 9.* But the Apostle knew that he was not only forbidden to raile vpon the Magistrate, but vpon any whomsoeuer.

9. Some thinke that S. Paul is in this his vehement defence to be excused, *quia ab eo imprudenter factum*, because it was done of him ignorantly, *Iun. in parall.* but though S. Pauls ignorance might excuse him, for reuiling the high Priest, yet it had been a fault to haue reuiled any: by this meanes S. Paul could not then be excused altogether by his ignorance.

10. For the full solution then of this question, these three positions are to be admitted. 1. That S. Paul simply was ignorant, that *Ananias* was high Priest, whereof *Chrysostome* giueth two reasons: his long absence from Ierusalem, and this tumultuous assembly, where no order was obserued: adde hereunto, that the high Priest was changed euerie yeare, and S. Paul beeing persecuted for his profession and preaching of Christ, had no leisure, nor list to enquire who was high Priest: and whereas it is obiected, that the high Priest might haue

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beene diſcerned by his place, apparell, and the reuerence giuen vnto him: *Iunius* anſwereth well, that the high Prieſt was not to weare his Prieſtly robes out of the Temple: and it ſeemeth in this tumultuous aſſembly, the Tribune beeing abſent, who ſhould haue kept order, that they rather ſtood *plano pede*, on plaine foote, then ſat in any order: and it ſeemeth alſo, that either ſmall reuerence was yeelded at all in this diſordered meeting, or that it was paſt, before S. Paul came in.

2. Againe, I graunt with *Auguſtine, Beda, Beza*, that this was no imprecation, but a prediction of Gods iudgement, vpon this ambitious and vniuſt high Prieſt, as is before ſhewed.

3. Neither was that a reuiling tearme, to call him *painted wall*, but a vehement and ſharp obiurgation: as Chriſt rayled not when he denounced *woe* vnto the Scribes and Phariſies, or called Herod foxe, *Beza*: and S. Paul, as *Cyprian* obſerueth, ſpake thus roundly, to ſhew the diſorder of that whole aſſembly, and the wrong which he had receiued, *lib. 1. epiſt. 3.* And whereas it will be obiected, that S. Paul in his anſwer did confeſſe he had railed, (though it were not indeede *conuitium, ſed libera obiurgatio*, a reuiling, but a franke rebuking, as *Eraſmus* ſaith) *Beda* well ſheweth the reaſon why S. Paul ſo did, granting ſo much to the peoples importunitie, that it was reuiling which indeede was not, *erudiens alios atq; ergo eos qui in poteſtate ſunt, modeſtius conuerſari monens, &c.* therein inſtructing others, and admoniſhing them to carrie themſelues modeſtly toward them which are in authoritie: and thus much of this queſtion. See more thereof in the handling of that Scripture, *Hexapl. in Exod. 22. 28.* whence is produced this teſtimonie by the Apoſtle: but I inſiſt vpon this anſwer now reſolued vpon here.

Queſt. 23. *How we ſhould reioyce with them that reioyce, and weepe with them that weepe*, v. 15.

1. Becauſe one may forbeare from curſing his enemies, and may in words wiſh him wel, and yet not doe it of loue; the Apoſtle proceedeth to the very roote of loue, which is in the affection of the heart, *Chryſoſt.*

2. And whereas the former precept onely concerned our enemies, this may be practiſed both toward our friends and our enemies, *Tolet.*

3. But *Origen* obſerueth well, that we muſt vnderſtand this precept of the Apoſtle, not of euerie kind of ioy and griefe, but in honeſt and lawfull things; as if a man reioyce in his honour, wealth, or ſuch like, we are not to reioyce with ſuch: our Sauiour would not haue his Apoſtles to reioyce, becauſe they had caſt out deuils, Luk. 10. but if we ſee *ab aliquo aliquod tale opus geri, quod in cœlo ſcribi dignum ſit, &c.* any ſuch worke to be done by one, which is worthy to be written in heauen, as any worke of iuſtice, mercie, or that one is conuerted from the error of his life, with ſuch an one muſt we reioyce: likewiſe we muſt not weep with thoſe which lament their dead, *& flent damna temporalia*, and weepe for the loſſe of temporall things: but if any man weepe and lament for his ſinnes, or ſuch like, *lachryma iungenda ſunt cum talibus*, we muſt ioyne with ſuch in teares, &c. to the ſame purpoſe alſo *Haymo*, following *Origens* ſteppes.

4. But they muſt be vnderſtood to ſpeake comparatiuely: that they which reioyce or mourne for temporall things onely, or exceſſiuely: they muſt rather be reprooued, then by our ioyning with them in like affection, be fed ſtill in their humour: for this precept bindeth vs, to reioyce for the outward proſperitie of the brethren, and mourne for their temporall loſſes alſo, but not ſo much as for ſpirituall: ſo here we muſt diſtinguiſh of ioy and griefe: *dolor ordinatus*, a moderate ſorrow, as when one mourneth for the loſſe of a friend, as a mother for the death of her children; thus Chriſt wept in compaſſion with Marie weeping for *Lazarus*: there is *dolor inordinatus*, an inordinate ſorrow for temporall things, when men lament too much for the loſſe of them; and in this ſenſe, we muſt correct their error, and yet comfort them what we can, *Pareus.*

5. *Chryſoſtome* noteth further: that the Apoſtle in the firſt place ſaith, *reioyce with them that reioyce:* becauſe this is the harder precept: for nature teacheth many to ſhew compaſſion in the miſerie of their brethren, who yet doe enuie their proſperitie: and againe hee obſerueth, that the Apoſtle ſaith not, *ſolue proximi calamitatem*, take away thy neighbours calamitie, for that alwaies is not in our power, but weepe with him; this euery one may doe.

6. Now we ought thus mutually to be affected toward our brethren. 1. Becauſe wee are members of one myſticall bodie. 2. *Nihil ita dilectionem conciliat*, nothing doth ſo much beget

beget loue, as to communicate with our brother in his ioy and griefe, *Chryſoſt.* 3. *Sic triſtitiam alleuas*, thus you lighten his griefe: *leuore teipſum liberas*, and free your ſelfe from enuie, *Chryſoſt.* 4. And it is euery mans caſe to ſhew compaſſion, *conſidering if thou thy ſelfe be tempted*, Gal. 6. 1. an other ſhall lend thee his teares in thine affliction, *Martyr.*

3. Three ſorts of men faile in this precept. 1. They which haue no feeling at all of other mens miſeries, as the rich man neglected *Lazarus.* 2. They which goe yet further, and reioyce in other mens afflictions, for the which the Babylonians are reproued, for inſulting againſt the people of God, in their ruine, Iſa. 47. 3. They are yet worſt of all, that adde affliction to affliction, and doe prey vpon thoſe which are in miſerie, as the Amalekites did wait for the Iſraelites in the wildernes, *Gualter.*

Queſt. 24. *What it is to be like affectioned one toward an other.*

v. 16. *Be like affectioned one toward an other:* Firſt, there is ſome difference in the tranſlating of the words: ſecondly, in the coherence and ſenſe: of the firſt ſort, 1. Some doe tranſlate the word φρονοῦντες, *ſentientes*, thinking the ſame thing, *vulg. Latine:* and ſome doe referre it to the vnderſtanding, as *Anſelme* doth expound it by that place, 1. Cor. 1. 10. that *ye be of the ſame minde and iudgement:* but there is an other word vſed νοῦς, which indeed properly ſignifieth the intelligent part of the minde. 2. *Chryſoſtome* applyeth it to the opinion, that one ſhould haue of another, as if a poore man came in, *fac vt affectu te illi accommodes*, ſee that thou apply thy ſelfe in affection vnto him, not thinking thy ſelfe to be greater, becauſe thou art rich: *magnum te putas?* doeſt thou thinke thy ſelfe to be great? thinke him to be ſo too: doeſt thou take him to be meane and baſe? ſo alſo take thy ſelfe to be, and there ſhall be no inequalitie: thus *Chryſoſtome*, and *Eraſmus* to the like purpoſe: but this rather is inſinuated in the next words, *be not high minded:* to this purpoſe alſo tranſlateth the Syrian interpreter, *that which ye thinke of your ſelues, thinke of your brethren.* 3. Some doe better thus read, *eodem animo affecti, &c.* be like affected one toward an other, *Beza, Vatablus, Mart.* and theſe do vnderſtand it rather of the will and affection, then of the minde and vnderſtanding: ſo *Origen* alſo, *ita velimus proximo, ſicut & nobis*, let vs wiſh vnto our neighbour as to our ſelues: *Tolet* alſo followeth this ſenſe: But *M. Beza* will not haue εἰς ἀλλήλους, tranſlated *aliꝰ in alios*, one toward an other, but *inter vos mutuo*, mutually among your ſelues: and to bee the ſame with ἐν ἀλλήλοις, *among your ſelues*, cap. 15. 5. but this phraſe is before vſed, ver. 10. in this verie ſenſe, *one toward another*, and therefore it is moſt like to retaine the ſame ſenſe here.

Secondly, touching the coherence. 1. *Lyranus* hath reference vnto the former ſentence *reioyce with them, &c.* that is, they ſhould not onely ſeeme to reioyce, and mourne, but they ſhould do it from the heart without diſſimulation: ſo alſo *Caluin* thinketh this precept comprehendeth both the other, and vnderſtandeth it of the mutuall ſympathie, which ſhould be among Chriſtians, as fellow-feeling members: *Tolet* alſo and *Gorrhan* doe ſo vnderſtand it with *Lyranus.* 2. But it is better to make the ſentence more generall, that we ſhould wiſh vnto others, as to our ſelues: as *Origen* expoundeth it by theſe words of our Bleſſed Sauiour, Matth. 7. *What you would that men ſhould doe vnto you, the ſame things doe vnto them:* this ſenſe followeth *Gryneus:* and *Oleuian* doth parallel it with that place, Phillip. 2. 4. *Looke not euerie man on his owne things, but euery man on the things of others:* ſo here the Apoſtle generally exhorteth vnto concord, whether in the conſent of the mind, or the knitting of the affections together, in all their counſels and actions, *Pareus:* as the Apoſtle vſing this verie phraſe, Phillip. 2. 2. doth ſubdiuide it into the coniunction of their loue and affection, and of minde and iudgement: *Bee like minded, hauing the ſame loue, of one minde and iudgement, &c.*

Queſt. 15. What it is to be *high minded*, and to be *wiſe*, *in our ſelues.*

v. 16. *Be not high minded.* 1. *Chryſoſtome* thinketh, that the Apoſtle doth ſo often inculcate theſe precepts of humilitie to the Romanes, becauſe they had many prouocations thereunto, in reſpect of the citie, which then had the Empire and rule of the world, and for other cauſes. 2. And this is the coherence of theſe words with the former: that whereas he had mooued them to mutuall concord, now he remooueth the two principall lets; the one is pride, when a man in a high conceit of his gifts, and deſpiſing others, ambitiouſly aſpireth vnto great matters: and the other is arrogancie, when one in a ſelfe-loue is carried away

with

with an ouerweening opinion of his wiſdome, and other gifts. 3. *Tolet* curiouſly diſtinguiſheth betweene the phraſe here vſed, *be not high minded*, and that c. 11. 20. for there it is all one word (ſaith he) compounded of two ſimple words, ὑψηλοφρόνει, *bee not high minded:* but here they are two words, ὑψηλὰ φρονοῦντες, *minding high things:* and in that place he referreth it to the vnderſtanding and conceit: as when one thinketh better of himſelfe then there is cauſe, and here to the affection: But if the places be well compared, it may appeare, that in both places the Apoſtle ſpeaketh againſt ambitious aſpiring, ioyned with cõtempt and diſdaine of others: as there he would haue the Gentiles called to the faith, not to bee lifted vp in minde in reſpect of the deiected Iewes: vnleſſe we will make this difference, that there the Apoſtle forbiddeth any to haue an haughty opinion and conceit: that is, as *Caluin* interpreteth, *altos gerrere ſpiritus*, to beare a loftie mind; and here he prohibiteth, ambitiouſly to ſeek after high places, which is a fruit of the haughtineſſe of mind: as *M. Caluin* calleth it, *ambitiosè ſpirare*, to aſpire ambitiouſly.

Submitting or applying your ſelues to the lowly. 1. Some take this to be vnderſtood of the perſons of low degree; and make this to be the ſenſe, *apply your ſelues to the lowly*, that is, *in illorum vilitatem deſcende*, deſcend to their baſenes, *Chryſoſt. eorum conſortium ne aſpernare*, deſpiſe not their companie: *Vatabl. cum iis humiliter conuerſando*, in conuerſing humbly with them: the *vulgar Latine* readeth, *conſentientes humilibus*, conſenting to the humble: that is, ſaith *Origen*, *amare humiles*, to loue the humble: he conſenteth with the humble, *qui cum humilibus ſe humiliat*, which humbleth himſelfe with thoſe that are humble, *Haymo: humiliorum imitatores*, imitators of thoſe which are humble, *gloſſ. interlin. conſenting to the humble*, that is, in heart, and not with the mouth onely, *gloſſ. ordinar. Gorrh.* all theſe vnderſtand by the humble, the lowly, referring it to their perſons.

2. Some vnderſtand this word of the things rather then of the perſons: and take it in the neuter gender, that ταπεινοῖς, to the humble, may anſwer vnto ὑψηλὰ, the high things before ſpoken of, *Caluin, Beza, Pareus:* ſo alſo *Oſiander, humilia curate, tractate, &c.* reſpect and handle humble things: likewiſe *Tolet*, let them embrace baſe things, *quæ vilia mundus reputat*, which the world counteth baſe. And this ſenſe is to be admitted, by reaſon of the oppoſition of the words, though not onely.

3. *Paius* ſaith, *non tam res ipſæ, quam hominum affectus ſpectantur*, not ſo much the things themſelues, as the affections of men are here conſidered: true it is, that the obiect cannot be ſeuered from the affection: but it is euident, that the Apoſtle, by high and lowe things, meaneth the obiect of pride and humilitie.

4. *Pet. Martyr* comprehendeth, both baſe things, and baſe perſons: that we ſhould apply our ſelues vnto both: neither deſpiſing the one, nor refuſing the other, euen meane and baſe miniſteries and ſeruices to profit our brother, as our B. Sauiour diſdained not to waſh his Apoſtles feete: and this is moſt agreeable to the Apoſtles meaning: now the other word συναπαγόμενοι, is not well tranſlated by the Latine interpreter *conſentientes*, *conſenting*, it properly ſignifieth *impetu quodam correpti*, caried as it were with force: ſhewing how prone we ought to be to deſcend to low and baſe things: *Beza* rendreth it, *obſecundantes*, ſubmitting your ſelues; the Syrian interpreter *adhærentes*, cleauing: *Vatablus, accommodantes*, applying your ſelues: our Engliſh *making your ſelues equall, &c.* giueth the meaning, rather then the ſenſe of the word.

Bee not wiſe in your ſelues. 1. *Chryſoſtome* thus interpreteth it, *ne putetis vos ſufficere vobis ipſis*, thinke not that you are ſufficient for your ſelues: God hath ſo made vs, *vt alter alterius opera indigeat*, that one ſtandeth in neede of an other: ſo alſo *Theophylact* vnderſtandeth it of thoſe, which deſpiſe the counſell of others: and yet Moſes deſpiſed not the counſell of his father in lawe. 2. *Ambroſe* thinketh they are ſaid to bee wiſe in themſelues, which turne their wiſedome altogether to their owne profit, and not to the good of others: ſo alſo the *interlin. gloſſ.* and *Gorrhan, ne prudentiam apud vos tantum exerceatis*, *&c.* exerciſe not your wiſedome onely for your ſelues, but for your neighbours alſo. 3. *Baſil. regul. brev. reſp.* 260. interpreteth thoſe to bee wiſe to themſelues, *qui ſolam humanam prudentiam, &c.* which onely haue humane wiſedome, and regard not the diuine will and pleaſure: ſuch we call worldly wiſe. 4. *Haymo*, hee is wiſe in himſelfe; who *non authori ſapientiæ deputat, &c.* doth not aſcribe vnto the author of wiſedome, that wiſedome which he hath. 5. But all theſe are the effects of arrogancie; he which taketh himſelfe to be wiſe, deſpiſeth the counſell of others, conſulteth not with God, neither aſcribeth the praiſe to him; here

then

then the Apostle toucheth the very roote and beginning of pride, which is *propria prudentia opinio*, the opinion of a mans owne wisdome, *Marlorat:* so that here the Apostle remooueth an other let and impediment of humility, which is arrogancie, and that is *apud seipsum nimium sapere*, to be too wise in himselfe; such the Prophet Isay speaketh against, *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight*, Isa. 5. 21. *Pareus:* so *Origen* before them, *hic cum arrogantia stultus est, &c. qui suam stultitiam quasi sapientiam colit*, hee is arrogant and foolish, who adoreth his owne foolishnesse, as if it were wisedome, &c. But here *Lyranus* aduertiseth well, that prudence and wisedome is not here taken properly, but in a certaine similitude: for *vera prudentia, non nisi in bonis*, true wisedome and prudence is onely found in the good; it is craft not wisedome which the wicked haue. Now this arrogancie is the cause of all errours, which are of three sorts, either errours in opinion and iudgement, or in practise of religion, or in life and conuersation: for hereupon some haue deuised new doctrines, and strange worship; not contenting themselues with the simplicitie of Gods word; as though they were wiser then God; and they giue themselues euer vnto grosse sinnes in their life, holding scorne to be admonished by others, *Gualter.*

Quest. 25. *How euill is not to be recompenced for euill*, v. 17.

1. *Chrysostome* noteth the generalitie of the speach, *recompence* to no man, whether beleeuer or vnbeleeuer; not to a beleeuer, because he is thy brother; not to an infidel and vnbeleeuer, that thou maiest winne him, *Haymo.* 2. *Origen* obserueth, that *reddere malum*, to render euill, is a greater sinne, *quam inferre malum*, then to offer euill at the first; for it may be that he did it ignorantly, *non sensisse malum, &c.* that he perceiued it not to be euill, which he did, but he that recompenceth euill sheweth that he was not ignorant that it was euill. 3. This precept onely concerneth particular wrongs: it is not extended to Magistrates that render euill to offenders, according to the law, in Deut. *An eye for an eye, a tooth for a tooth:* and yet punishment is not euill, because it is *opus iustitiæ*, a worke of iustice, *Gorrhan, Mart.* 4. Here that Pharisaicall doctrine is reproued, that they were to hate their enemies, and loue their friends. 5. And if it be a sinne, to render euill for euill, much more to recompence euill for good; the one is incident into humane corrupt nature, but the other is plaine diabolicall. 6. *Caluin* thinketh, that this precept is somewhat larger, then that which followeth, *auenge not your selues:* for in some cases euill may be rendred for euill, *sine manifesta vltione*, without manifest reuenge; as when one refuseth to giue entertainment and succour to one in his neede, and so the other to requite him, withdraweth his hand in his necessitie; so also *Gualter:* but *Martyr* misliketh this; I cannot see (saith he, how he which willingly doth render euill for euill, doth not intend to take reuenge; and the Apostle (he thinketh) doth inculcate the same precept againe, because it is so necessarie: thus also *Pareus:* but this difference between them may be soone taken away; for *Caluin* saith onely *without manifest reuenge:* there may be a reuenge in all kind of retalion: but in some the reuenge is more manifest, then in other.

Quest. 26. *How honest things are to be procured before all men.*

1. The vulgar Latine readeth, *prouiding things honest, not onely before God, but before all men:* but this clause *not onely before God*, is not in the originall; *Origen, Chrysostome, Theophylact*, omit this clause, and the Syriake interpreter: *Tolet* alloweth the vulgar Latine by the authoritie of *Ambrose* and *Basil*, and because the Apostle so hath, 2. Cor. 8. 21. but *Erasmus* iudgement is better, which thinketh, this part was added by the interpreter: neither doth this supplement agree with that which followeth, *before all men:* which sheweth that the opposition here is not betweene God and man, but man and man; and in that other place, the Apostle saith not, *not onely before God*, but *before the Lord:* and not *before all men*, but *before men:* the comparing then of that place, is no reason to adde that clause here.

2. *Oecumenius* will haue this sentence to be referred to the former, that we should be so farre from rendring euill for euill, as contrariwise we should procure things honest: but so the Apostles meaning should be too much restrained, which is more generall.

3. This precept is not to be vnderstood onely of things honest and lawfull, that we must take heede that we commit not any dishonest thing; but in things otherwise lawfull and indifferent

different, we must take heed of giuing offence, *Martyr.*

4. *Origen* here mooueth this doubt, that this should seeme to be contrary to that saying of the Apostle, *If I should please men, I should not be the seruant of Christ*, Gal. 1. he answereth, that the Apostle saith not here, *that we may please men*: but let vs doe things honest before them, *siue placeant, siue non placeant*, whether they please or not: to the same purpose *P. Martyr*: the Apostle saith not, seeke to please men, but procure things honest, &c. for as we must approoue our conscience before God, so also, *bona fama non negligenda est*, a good fame and name is not to be neglected.

5. *Gorrhan* here well obserueth fowre sorts of men; some procure things honest onely before men, as hypocrites; some onely before God, as they which are simple, and not yet perfect; some neither before God, nor man, as notorious offenders, and licentious persons; some before both, as they which haue integritie of conscience before God, and of life before men.

27. Quest. *How we should haue peace with all men.*

1. *Tolet* taketh this to be an other reason of the former precept, why we should not render euill for euill, both because we must procure things honest; and, we must maintain peace: *Gorrhan* thus diuideth these precepts; three things the Apostle admonisheth to be done concerning our enemies: first to doe them good, to blesse them, v. 14. then to doe them no hurt, to recompence none euill for euill, v. 17. then, if they doe vs wrong, to beare it, and not to breake peace: but the Apostles sentence is more generall, *to haue peace with all men*, as well enemies as others. 2. *Erasmus* would haue this clause, *if it may be*, to be ioyned with the former sentence, *procure things honest before all men, if it may be.* But *Beza* well obserueth, that that precept is without limitation, or condition: we must simply procure things honest: but peace onely, if it may be. 3. *Origen* maketh both these exceptions, *if it may be*, and, *as much as in you lieth*, to haue one and the same meaning: *as much as in you lieth*, that is, *quod proposito vestro, & fidei vestræ conuenit*, as it may stand with your profession and faith: for to haue societie with the euill, agreeth not with your faith. 4. *Gorrhan*, following the *interlinearie glosse*, thus expoundeth these words, *that which in you lieth*, that is, *in potestate vestra est*, it is in your power to haue peace with all men: and so he thinketh three things to be here noted; the difficultie, *if it may be*; the possibilitie, *that which in you is*; and the generalitie, *with all men*: but neither is it true, that it is in our power to haue peace with all men, for it is God that maketh one to be like minded to an other, Rom. 15. 5. and these two are contrarie the one to the other, *if it may be*, and yet, *it is in your power.* 5. Wherefore these two exceptions, are thus better distinguished; *if it may be*: for in some cases, we must haue no peace at all with men, but reproue them; as *quando de pietate sermo est*, when the question is of pietie and religion: *Origen* toucheth an other case, that we must not *societatem habere cum malis*: haue any society with the euill: when we see either the truth betraied and oppugned by heretikes, or infidels, or God offended by mens euill life, we should not vnder pretense of violating peace, be silent in such occasions. Now, where he saith, *that which in you lieth*, that is added, because some are so contentious, that they will haue no peace: but yet we must doe our endeauour, that there be no fault in vs: *qua tui sunt officij præsta*, doe that which is in thy part to doe, *si ille pacem non seruauerit, &c. tu voluntate sis amicus*, if he will not haue peace with thee, yet be thou friendly and peaceable in thine owne disposition: *Chrysost. Origen* addeth this may be done, *cum crimina oderint, homines amant*, when they loue the men, yet hate their vices, &c. peace is not broken by them in reprooving their vices, for therein they shew, that they notwithstanding loue the men themselues.

28. Quest. *How we should not auenge our selues, but leaue it vnto God.*

v. 19. *Auenge not your selues, &c.* The vulgar Latin readeth, *defendentes, defending*: but the Greeke word is ἐκδικοῦντες, which is better translated, *vindicantes*, auenging, as *Chrysostomes* interpreter; or *vlciscentes*, taking reuenge, as *Origens* interpreter: *Pererius* taketh vpon him here to iustifie the vulgar Latine, and sheweth out of *Nonius Marcellus*, and *Gellius*, how the word *defendere*, to defend, was in time past vsed, for *vlcisci*, to reuenge, as we are said *hostes defendere*, to defend, that is, to keep off our enemies: But howsoeuer this may be admitted, that some kind of defense is ioyned with reuenge; yet can he not shew, these 2. words to be of the same sense: I prefer *Tolets* iudgement, *defensio aliquando iusta est*, defence is somtime iust, but all reuenge is very vniust: and therefore he thinketh, it should be interpreted, *reuenge*: *Haymo* taketh the word defend, in the proper sense, shewing, that Christians beeing railed vpon, should not defend themselues, but by silence, as Christ did before *Pilate*: wher-

fore if this interpretation should be admitted, it would be thought a thing vnlawfull, for any Christian to defend himselfe: neither doth the Latin interpreter keepe the propertie of the word, who elsewhere translateth another Greeke word ἀπολογία, defence, 2. Tim. 4. 16.

2. *Ambrose* thinketh, that not onely priuate persons are here concluded, but the publike Magistrate also, *si plus exigat, &c.* if he take greater punishment of the offender, then the cause requireth: but the magistrate reuengeth not himselfe but others. Now here men are forbidden onely to auenge themselues; and yet in this case euen the magistrate auengeth himselfe, when vnder colour of his office, he in respect of some particular wrong, proceedeth more rigorously against an offender. 3. But the Apostle taketh not away here all libertie to vse defence by the authoritie of the Magistrate: for both S. Paul himselfe appealed vnto Cesar, and the Magistrate is appointed of God for our wealth: yet we must not goe vnto the Magistrate, *animo vlciscendo*, with a mind to seeke reuenge. For these causes a Christian may safely craue the aid of the Magistrate: 1. To discharge his duty in defending those frō wrong, which are vnder his care and charge. 2. To seek the amendment of the offender, and wrongdoer, by moderate correction. 3. To take away such euil examples and scandals among Christians, *Martyr:* but one must not vse the benefit of the law, to seeke his owne reuenge; as S. Paul, when 40. Iewes conspired against him, sought the Magistrates helpe for his defence and deliuerance, not for their punishment, *Gualt.* so that *nihilo plus excusationis habet, &c.* he hath no better excuse, that seeketh to the Magistrate, with a malevolent minde, than if he sought to be reuenged by himselfe, *Calv.* 4. The Apostle doth not onely stay our hands and tongue here from reuenge, *sed, ne cor huiusmodi cupiditate teneatur*, but he forbiddeth, least the heart should be tempted, with any such desire, *Calv.* 5. But whereas our Sauiour proceedeth yet further, and saith, Matth. 5. 39. *Resist not euill, but whosoeuer shall smite thee on the right cheeke, turne to him the other also:* this must not be vnderstood according to the strict letter: as *Augustine* well interpreteth, that this precept is not alwaies to be obserued, *quantum ad executionem*, in respect of the execution in fact, *sed quantum ad preparationem animi*, but in the preparation of the minde, that we should alwaies be armed with patience to suffer wrong: for neither did our Sauiour, when he was smitten on the cheeke turne the other, but mildly reproued him that did the violence: to this purpose *Aug. epist. ad Marc.* This then is to be done, when it may either profit our brother, or maketh more for the glorie of God, and not otherwise, *Martyr.*

Beloued] The Apostle vseth this friendly compellation: 1. Because these things, which now he speaketh of, were *duriora*, somewhat harsh and vnpleasing; therefore he thus insinuateth himselfe, the better to perswade, *Martyr: blanda appellatione manum injicit, vt nos retineat, &c.* he doth stay vs as with his hand, by this friendly word: for otherwise men are impatient in their affections, *Calv.* 2. And least they might thinke, that he in thus reading did not counsell them for their profit, he calleth them, *beloued, Mart.* 3. And though the world hate such as were patient in suffering wrong, yet they were beloued of God; and so also beloued of the Apostle, *Tolet.* 4. And in this saluting them, as beloued brethren, he putteth them in mind of brotherly loue, which is much hindred by seeking reuenge.

Giue place vnto wrath. 1. Some vnderstand this of our owne wrath, to giue way vnto it, not to suffer it to breake forth, *sed apud nos ipsos concoquamus*, but to digest and allay it in our selues, *Gualt.* so also *Vatablus, compescite eam*, stay your anger: but this phrase is vsed in a contrarie sense, Eph. 4. 27. *neither giue place vnto the deuill*: to giue place vnto wrath, were to giue way vnto it, not to resist it. 2. Others referre it to the anger and wrath of the aduersarie, that doth wrong: and so they giue two expositions, *giue place*, that is, *permittite vobis nocere*, suffer them willingly to doe you wrong and hurt: or *fugite à loco ad locum*, flee from place to place, and so giue way vnto them, *Haymo:* and *Basil* also hath both these expositions, *regul. brev. resp.* 244. *Origen* vnderstanding it also of the wrath of him, that doth the wrong, giueth an other sense, that if he that hath receiued the wrong, auenge not himselfe, *quasi effuso, & digesto furore, &c.* he hauing digested, and allaied his furie, waxeth milder. 3. But the better interpretation, is, *by wrath*, to vnderstand the diuine reuenge or punishment: *permitte Deo, vt aduersarium tuum in ius vocet*, suffer God to deale with thine aduersarie, *Chrysost.* so also *Origen* vnderstandeth *vindictam diuinam*, the diuine reuenge, and that wrath, *quam sibi thesaurizat malis actibus*, which he doth treasure vnto himselfe, by his owne leud acts: this sense followeth *Calv. Mart. Osiand. Par. Perer.* and it is confirmed by the sentence following, cited out of Moses, *vengeance is mine, I will repay:* the meaning is then,

that

that we ſhould commend our cauſe to God, and he will in due time take reuenge.

4. *Vengeance is mine, &c.* 1. Concerning the reading of the words. 1. The vulgar Latin putteth the word in the accuſatiue, *vindictam*, reuenge: which reading *Pererius* defendeth to be auncient, and to haue beene vſed both by *Tertull. l. 2. cont. Marc.* and *Hil. in Pſal. 118.* yet he confeſſeth, *quod lectio ſit rectior, &c.* that it is the better reading in the nominatiue. And ſo it is in the Greeke, and ſo readeth *Hier. epiſt. ad Ruffin. mihi vindicta*, to me reuenge, that is, belongeth. 2. Now whereas in the originall, Deut. 32. 35. whence this teſtimony is cited, there is the coniunction, *and*, which is here omitted by the Apoſtle: and there a *verbal* word is put, *recompence* is mine, which here the Apoſtle expreſſeth by the *verb*, *I will repay*: herein he partly followeth the Septuagint, who doe interpret it ſo, ἀνταποδώσω, *I will repay*: and partly he expreſſeth the ſenſe, not tying himſelfe to the words: neither doth the omitting of the coniunction any thing alter the ſenſe. 2. The Apoſtle here ſecretly meeteth with an obiection: for whereas he forbiddeth all reuenge, it might be ſaid; what then, ſhall iniuries neuer be requited? yes, ſaith the Apoſtle, God in his good time ſhall take reuenge, *Tol.* neither muſt the Apoſtle be vnderſtood, as though we ſhould *votis expetere*, by our vowes and deſire entreat God to be reuenged of our enemies: but the Apoſtle here ſheweth, that we muſt not reuenge our ſelues, for this were to take Gods office vpon vs: we muſt therfore pray firſt, that God would conuert our enemies, but if they continue in their wickednes, then we leaue them to Gods iuſtice, *Calv.* and when the righteous ſeeth his deſire vpon the enemies, *non tam delectatur pœna, quam dei iuſtitia*, he is not ſo much delighted in his puniſhment, as in the iuſtice of God, *gloſſ. ordinar.* 3. Now then we muſt leaue all reuenge vnto God: 1. Becauſe he is the Iudge of all the earth, and it belongeth vnto him to puniſh, *Gualt.* 2. He taketh reuenge *citra vllam perturbationem*, without any paſſion, or perturbation, which man can not doe, *Gryneus.* 3. And it is God onely, *cui propria eſt generalis omnium delictorum vindicta*, to whom is proper the generall reuenge of all wrongs; which man can not doe, *Tolet.* 4. *Acerbius vindicabit Deus*, God will more ſharpely and ſeuerely take reuenge then any man can doe: whereas if a man reuenge his owne cauſe, he muſt not expect the diuine reuenge alſo, *Theophyl.*

29. Queſt. *Of doing good vnto our enemies.*

v. 20. *If thine enemie hunger, &c.* 1. This precept is fitly ioyned vnto the former, of not auenging our ſelues: for not onely he which rendreth euill for euill, reuengeth himſelfe, but he alſo, which withdraweth his helping hand: and by feeding, and giuing drinke, we vnderſtand, *omnia humanitatis officia*, all the offices of humanity: as where the Scripture ſaith, God ſuffereth the raine to fall, and the Sunne to ſhine vpon the wicked, all other temporall gifts are vnderſtood: and *P. Martyr* here obſerueth out of the ciuil law, that if *victus teſtamento legatus ſit*, if maintenance of food be giuen vnto any by will, it includeth apparell, habitation, lodging, medicine for ſicknes. 2. Further, whereas we are commanded to feede him, this muſt be vnderſtood of the time of neceſſitie: we are not required to bid him home to our houſes, *Tolet:* we muſt *ſuccurrere neceſſitati, non indulgere voluptati*, ſuccour his neceſſitie, not pamper his pleaſure, *Caietan:* and we muſt then releeue him, when fitteſt occaſion is offered to vs to take reuenge: this precept hath not place, when our enemie is in proſperity and of power: for then men vſe to faune vpon their enemies, that they may doe them no harme: but then there is vſe of this precept, when our enemie is in neceſſitie, and hath neede of our helpe: and then muſt we affoard our helpe willingly and liberally: for ſo the word ψωμίζω, ſignifieth not ſimply to feede, but to doe it liberally and plentifully, *Tolet.* 3. This is the moſt perfect worke of charitie, which is here preſcribed; and ſo moſt hard to fleſh and blood: which made *Iulian* to deride and ſcoffe the Chriſtians, as fooles and idiots: becauſe he ſauoured not thoſe things, which were of the ſpirit of God. *Auguſt. lib. de ſerm. Dom c. 33.* ſetteth downe diuers degrees of duties to be practiſed toward our enemies: 1. One is not to hurt, vnleſſe one be firſt prouoked, but then he careth not if he doe greater hurt, then he receiued. 2. An other degree is *velle tantum ladere*, to doe no more hurt, then was done. 3. A higher degree is, *velle minus ladere*, to doe leſſe hurt, then was receiued. 4. But yet he goeth further, *qui nihil vult ladere*, which will doe no hurt at all, though he haue receiued much. 5. He is yet more perfect, who beeing wronged, yet is readie *vt amplius ladatur*, to beare it, if hee bee more wronged and hurt. 6. But the perfecteſt point of all is, *quando læſus lædenti benefacit*, when he who is hurt, doth good vnto him, that hurt him. Theſe three laſt duties are touched by the Apoſtle here; not to reuenge, to giue place

vnto wrath, to be prepared with patience to beare ſtil, and to ſeed our enemy being hungry.

30. Queſt. *What it is to heape coales of fire vpon the head of the enemie.*

1. *Chryſoſtome* vnderſtandeth it of the puniſhment of our enemy, *nihil adeo iucundum eſt, atque de inimico ſumptum videre ſupplicium*, nothing is ſo pleaſant, as to ſee puniſhment taken of our enemie: But this is againſt the rule of charitie, which S. Paul ſo much vrgeth here, for any to take delight in the puniſhment of his enemie.

2. *Origen* interpreteth it *commiſſi pœnitudinem, quæ eum conſcientia torquet*, the repentance of the fact committed, whereby as with a fire the conſcience tormenteth the enemie: ſo *Auguſtine* by coales of fire, vnderſtandeth *vrentes pœnitentiæ gemitus*, the burning gripes of repentance, whereby the enemie abateth his pride and malice, ſeeing how the euill which he offred, is recompenced with good: *lib. 3. de doctr. Chriſt. c. 16.* ſo *Hierome epiſt. ad Hedib. qu. 1.* and *Eucherius*, vnderſtand this place, that *beneficijs eor inimici emollitur*, the heart of the enemie is mollified by theſe benefits: this ſenſe followeth *Gualter:* and *Oſiander*, that the enemie ſhall be pricked in conſcience, and deſcend into himſelfe, and neuer be at reſt till he be reconciled: ſo alſo *Piſcator* vnderſtandeth, *confuſionem conſcientiæ*, the confuſion of conſcience, which cauſeth the enemie to leaue off from his malice.

3. *Haymo* glueth this ſenſe, *ardorem charitatis paries ſuper caput*, thou ſhalt kindle vpon him feruent and burning charitie: ſo alſo *Lyranus*, *occaſiones accendendi ignis dilectionis, &c.* thou ſhalt giue him occaſion to kindle the fire of loue. This ſenſe followeth *Martyr, adijcies ſtimulum, &c.* thou ſhalt ſo pricke his conſcience, that he ſhall be ſtirred vp to loue thee: ſo *Corrhan, Hugo, Emmanuel Sa, Vatablus, Pererius.*

4. Some put both theſe laſt ſenſes together; as *M. Caluin*, *animus frangetur in vtramq; partem, &c. aut beneficijs emollietur, &c.* the mind of the enemie ſhall be both waies qualified, either it ſhall be mollified with the benefits; or if he continue ſtill in his malice, *vretur teſtimonio conſcientiæ*, he ſhall be ſet on fire, with the teſtimonie of his conſcience: ſo alſo *Olenian, Parens:* and *Tolet* ſaith, theſe benefits beſtowed vpon the enemie are called burning coales, *propter vehementiam doloris, &c. & propter ardorem charitatis, &c.* for the vehemencie of greife which he conceiueth, and the feruencie of charitie whereby he is inflamed: to the like purpoſe alſo *Eraſmus* in his annotations.

5. But that other interpretation ſeemeth more agreeable, to vnderſtand the heaping of theſe coales of fire, of the heaping of Gods iudgements, and the kindling of the diuine wrath againſt ſuch: as *Theophylact*, *arbiter ero inimici tui vindex, &c.* wilt thou be reuenged of thine enemie, conferre ſome benefit vpon him, and ſo I will take more feuere reuenge for thy wrong, &c. and *Origen* alſo toucheth this ſenſe, *pœnas eorum in diem iudicij cumulamus*, we doe heap vp their puniſhment againſt the day of iudgment: of this ſenſe theſe reaſons are giuen. *Theophylact* confirmeth it by the words before-going, *giue place vnto wrath*, that is, *diuinæ iræ concedendum*, we muſt giue way vnto the diuine wrath: and ſo here the Apoſtle ſheweth, how the diuine wrath ſhall take reuenge of ſuch malitious and peruerſe aduerſaries: *M. Beza* referreth vs to that place in the Prou. 25. 22. from whence this teſtimonie is cited; where Salomon by burning coales, vnderſtandeth *iram Dei alicuius capiti impendentem*, the wrath of God hanging ouer ones head: ſo alſo *Iunius* in his annotations here in the *Syrian* tranſlation, and *Rollocus* following him: for the words ſtand there, *Thou ſhalt lay coales vpon his head, And the Lord ſhall recompence thee:* that is, God ſhall puniſh thine enemie, and reward thee. *Faius* addeth a third reaſon; becauſe it is vſuall in the Scripture, by coales of fire, to vnderſtand ſome diuine plague, and iudgement: as Pſal. 18. 13. 120. 4.

But it is thus obiected againſt this expoſition: *Haymo* ſaith, if one ſhould doe well vnto his enemie with that minde, to prepare for him greater puniſhment in hell, *non hoc iam eſt charitatis*, this ſhould be no charitie in him: ſo alſo *P. Martyr*, we muſt ſeeke nothing els but their ſaluation: we muſt not doe good to an enemie with any ſuch intent, to encreaſe their puniſhment: likewiſe *Pererius* hath the ſame obiection, *eſt contra charitatem, &c.* it is againſt charitie to doe well vnto our enemies, with that intent, *vt grauius in malum incidant*, that they fall into a greater miſcheiſe.

Anſw. In theſe words, *thou ſhalt heape coales, &c.* the euent of the thing onely is ſhewed, not the intent and purpoſe of the doer: like as in the former verſe he biddeth them not to auenge themſelues, but to giue way vnto the wrath and iuſtice of God: not that we muſt in forbearing our owne reuenge, pray vnto God with a reuengfull mind, for that were alſo

a breach

a breach of charitie: but that we should so leaue our cause vnto God, as a iust iudge, who at due time will take reuenge, if there be no amendment in our enemie.

6. Wherefore the last exposition is most agreeable, by *heaping of burning coales*, to vnderstand the encreasing of their punishment; but yet a secret condition must be implied, that if they be not wonne by our charitie, then burning coales are heaped to their punishment. This conditionall sense followeth *Gryneus*; thine enemie by thy beneficence, is either become better, and so will he loue thee againe; or he is made worse, and then he hurteth himselfe, *iram Dei in se concitando*, by stirring vp the anger of God against him: these burning coales then are the wrath of God, which is the more kindled against such vnthankfull persons, that are not wonne by the kindnes and beneficence of those, which haue recompenced them good for euill.

31. Quest. *Of these words*, v. 21. *Be not ouercome of euill, but ouercome euill with goodnes.*

1. The Apostle concludeth this place concerning patience in not reuenging our selues of our enemies, with this excellent sentence: which containeth a dehortation from impatience, *be not ouercome of euill:* and an exhortation to patience, *but ouercome euill with goodnes:* and so as *Origen* obserueth, *contraria contrarijs priminuntur*, one contrarie destroieth an other, as euery thing is increased by the like: as fire waxeth greater, if fire be added to it, and the darknes of the night is increased by a cloudie skie: so euill is augmented, when euill is added to it; as if euill be recompenced with euill: he is ouercome of euill, *qui malis prouocatus reddit malum*, which beeing prouoked by euill, rendreth euill againe: but he ouercommeth euill with goodnes, that hauing receiued euill, *restituit bona*, doth restore good things, *Origen.*

2. *Erasmus* noteth, that here good and euill, are not referred vnto the good or euill man; but thereby are vnderstood, *wrong*, and *beneficence*, or *patience:* this is true: but yet he that is impatient, and is ouercome of euill, thereby also becommeth euill; as *Haymo* noteth, *similis efficeris*, thou art made like vnto him that did the wrong, by not suffering of wrong: as it is said, Prou. 26. 4. *Answer not a foole in his foolishnes, least thou also be like him.*

3. So this is an excellent perswasion to recompence euill with good, because thereby we obtaine the victorie; as *Chrysostome* here noteth, *inimicum tuum interroga, &c.* aske thine enemie, when he is most greiued, when thou raileſt beeing railed vpon, or when thou laugheſt the rayler to scorne, he will answer thee the last, &c. and so *Ambrose* saith, *lib. 1. de offic. c. 36. vindicare se non esse actum fortitudinis, sed obiectionis & timiditatis*, that for a man to reuenge himselfe, is no act of fortitude, but of cowardlines and timiditie: it is a noble thing to ouercome, but more noble to ouercome euill, but most noble of all to ouercome euill with good, *Gorrhan.*

4. And as he ouercommeth, that rendreth good for euill, so he is ouercome, which recompenceth euill for euill: he onely doth not bring euill vpon himselfe, but a greater euill, then his enemie offered him: for that was but *malum pœnæ*, the euill of punishment, as it is called: but he by his impatience and reuenge, *sibi infert malum culpæ*, doth bring on him euill, that is sinne, *Tolet:* and so he is ouercome of a threefold euill, of the euill which his enemie put vpon him, of the euill of his owne passion and corrupt affection; and *Haymo* addeth the third, *à diabolo*, he is ouercome of the deuill.

5. *Lyranus* here obserueth, that alwaies it is not good to sustaine wrongs, as when thereby *datur audacia maleficij malis*, the euill take greater encouragement, and boldnes to doe euill: and to this purpose he alleadgeth *Gregorie* in his moralls, *Quidam cum temporalia à nobis bona subtrahant, sunt tolerandi, &c.* some are to be tolerated, when they take from vs our temporalls, some are to be staied in charitie, not so much, that they robbe vs not of ours, *quam ne non sua rapientes, seipsos perdant, &c.* as, least in taking that which is not theirs, they destroy themselues, &c. But then we are to shewour patience, when by defending our selues, some great euill is like to be against the honour of God.

6. *P. Martyr* also here mooueth this doubt; whereas we are here bid to ouercome euill with goodnes; that is, to giue our enemie meate and drinke in his need: what shall become of excommunicate persons, with whom we are charged not to eat, 1. Cor. 5. 11. and such as are enemies to the truth, whom we are not to bid, *God speed*, 2. Epist. Ioh. The answer is, that we must not doe any of these things, *comitatis aut familiaritatis causa*, for familiaritie or acquaintance sake, but onely to minister to their necessitie; *ne desimus officio charitatis*, that we be not behind in the dutie of charitie.

4. Places of Doctrine.

1. Doctr. *To ascribe all vnto Gods mercie and grace doth not hinder exhortations.*

v. 1. *I beseech you by the mercie of God, &c.* Though S. Paul ascribe our saluation to Gods mercie, as he said before, c. 9. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie:* yet the Apostle notwithstanding ceaseth not to exhort: and the reason is, because our saluation is not wrought without meanes, as preaching, admonition, exhortation, and such like: and therefore these means may be vsed, and yet the foundation of Gods mercie in sauing vs, shall remaine vnshaken, *Martyr: M. Caluin* saith further, *nullis praeceptis pia mens sic ad obsequium Dei formatur, &c.* a deuout minde is not by any precepts so much framed to the obedience of God, as by a serious meditation of his mercie; as the Apostle saith, Tit. 2. 11. *The grace of God, &c. teacheth vs to denie vngodlines.*

2. Doctr. *Of the threefold will of God.*

v. 2. *What is the good will of God, acceptable and perfect. Paulus Burgens. addit.* 2. hath this distinction of the will of God, which is taken here for *voluntas signi*, his signified or reuealed will, that is the will of God for the thing willed: which is *prohibitionis, praecepti, consilij*, in forbidding, commanding, or counselling: as if a man abstaine from euill which is forbidden, therein he doth well: but if he doe also the thing commanded, now he doth also that which is pleasing vnto God: if further he proceed vnto the counsels, then he is perfect: as our Sauiour said, Matth. 19. 21. to the young man, *If thou wilt be perfect, goe and sell all thou hast, &c.* This distinction may be admitted with this caution; if counsells be vnderstood of things indifferent, as for a man wholly to leaue the world, and to giue all or halfe to the poore, as Zacheus did, and such like, not to merit thereby, but to shew our obedience and thankfulnes to God: in such there must be needs acknowledged, a greater degree of perfection.

3. Doctr. *Against curious questionists.*

v. 3. The Apostle forbiddeth ὑπερφρονεῖν, *to vnderstand aboue or beyond that which is meet to be vnderstood:* which may be vrged against curious and vnnecessarie questions of matters concerning religion: such it seemeth the Church was much troubled with in S. Pauls time, in so much that in fixe seuerall places in his two Epistles to Timothie, he giueth him charge touching such contentions questions, and vaine disputations, 1. Ep. 1. 4. c. 4. 7. c. 6. 5. 20. 2. Ep. 1. 16. 23. where he styleth such needlesse questions, with the tearme of old wiues fables, vaine disputations, prophane bablings, fooliſh and vnlearned questions. Much like was that curious and needles endeauour of the schoole-Diuines, in reducing all Diuinitie to intricate questions, and idle and vaine speculations: wherein I condemne not their commendable paines, in the debating of doubtfull points fit to be discussed, but in finding out new tricks and deuises, and excogitating distinctions to obscure and corrupt the truth.

4. Doctr. *That no man must forsake his Ecclesiasticall function, nor aspire aboue his reach.*

Pet. Martyr applieth the former text against those, which in times past did refuse, or forsake the Ecclesiasticall functions, to the which they were called, who vnder pretense that they had not gifts sufficient, but indeede either for feare of the troubles incident to those places, or for loue of their own ease, or pleasure, did draw their necks out of the collar: these he saith, *non sapere vt oportet*, they did not vnderstand as they ought. But in these daies there is an other extreame, which is admitted, when men doe presume ambitiously vnto places aboue their reach, and for the which they are in respect of gifts vnmeete: neither doe these *sapere vt oportet*: they are not wise vnto sobrietie, neither doe keep themselues within their line and compasse.

5. Doctr. *That the holy Ghost is God.*

v. 3. *As God hath deale to euery man, &c.* That which here is ascribed vnto God, is elsewhere said to be the worke of the spirit, 1. Cor. 12. 11. *All these things worketh the selfe same spirit, distributing to euery one as he will:* seeing then it is God that distributeth these seuerall gifts and graces, and it is the Spirit that so distributeth them, it doth necessarily follow, that the Spirit is God.

6. Doctr. *The Scriptures are the rule of faith, from the which we must not swarue.*

v. 6. *Prophecie according to the analogie, or proportion of faith, &c.* This proportion or rule

of

of faith, is to be taken only from the Scriptures; as our Sauiour biddeth vs search the Scriptures, Ioh. 5.39. to them, as the liue of truth, must we haue recourse, in all our teaching and preaching, not one iot to decline the same: as the Prophet Isay saith, c.8.20. *To the lawe, to the testimonie: if they speake not according to this word, there is no truth in them:* so *Hierome* saith, *quod non discendit de monte Scripturarum eadem facilitate contemnitur qua approbatur*, that which floweth not downe from the mountaine of the Scriptures, is as easily refused as approoued, &c. *in c. 23. Matth.*

Doct. 7. *That Christian religion expelleth not humane affections, but onely directeth them.*

v. 9. *Hate that which is euill, &c.* A Christian may retaine hatred, but it must be exercised against that which is euill: it is not then as the Stoicks were of opinion, that in a wise man there are no passions or affections: there are without question, but tempered, and qualified by grace: that like as in an harpe, when time and tune is applyed, to the instrument consisting of wood, or some such like thing, and strings, there is made pleasant harmonie: so humane affections ruled by grace doe make a sweet consent.

Doct. 8. *Of the order and degrees in the Church and Commonwealth.*

v. 10. *In giuing honour goe one before another.* Among Christians then, there are which must giue honour, and some are to be honoured: Christ will haue order kept in his Church, *God is not the author of confusion*, 1. Cor. 14.33. the inferiours must yeeld honour to the superiours: the schollers to the teachers, the people to their pastor, they which are ruled to their gouernours: this maketh against the Anabaptisticall confusion, which taketh away the ciuil superioritie of one aboue another.

Doct. 9. *That the Church of God shall neuer want enemies to persecute it.*

v. 14. *Bless them which persecute you, &c.* Then the godly shall neuer want persecutors to exercise their patience: there are two things which the world hateth, *vnitie* and *pietie*, and all persecutions in the world, are either for the truth or godlinesse sake: wherefore seeing such is the lot of the Church of God in this world, they must arme themselues with patience, as the Apostle saith, Heb. 10.36. *You had needs of patience, that after you haue done the will of God, yee might receiue the promise.*

Doct. 10. *How, and wherein we should loue our enemies.*

v. 19. *Auenge not your selues, &c.* We must thus be affected toward our enemies. 1. In louing them as Christ loued vs, when yet we were enemies, Rom. 5.10. 2. In procuring their conuersion, as Ananias did Sauls, Act. 9. 3. In praying for them, as Stephen did for the Iewes. 4. In taking heede of giuing them offence: for which cause Iacob went away from Esau, Gen. 27. 5. In bearing their wrongs, as the Apostles did, Act. 5. 6. In molifying them with gentle words, as Abigail did Dauid, 1. Sam. 25. 7. In ministring necessarie things vnto them, as Elisha did to the army of the Syrians, 1. King. 6. In shewing compassion in their miseries, as Dauid mourned for Saul. 9. In receiuing them to mercy, when they returne to grace, as Ioseph did his brethren.

5. Places of Controuersie.

Controv. 1. *Concerning the power of free-will.*

1. Whereas the Apostle in this 12. chapter beginneth to giue precepts of righteousnes, and to exhort vnto holinesse: hence the enemies to the grace of God take occasion to establish their opinion concerning free will: that a man assisted by Gods grace, is able to performe all these precepts: *Stapletons* reasons are these; *Antid. p. 777.*

1. The precepts of the morall lawe, are agreeable to the law of nature, and to the lawe of nations, therefore they haue no such difficultie but they may be kept.

2. All things are possible to the grace of God: which grace of God is had and obtained by prayer.

3. God commandeth in vaine, if his precepts cannot be performed: so also *Erasmus*, *praecepta frigent, si nihil tribuitur voluntati*, the precepts are cold if nothing be yeelded to the will of man, &c. in diatrib. aduers. Luth.

4. Either God is vniust, in commanding that which cannot be performed, or imprudent

in requiring such obedience, which he thought might be performed, and cannot.

5. And men herein haue an excuse of their disobedience, because it is not in their power to doe that which they are bidden.

Contra. 1. The perfect obedience, which the lawe requireth, farre exceedeth that righteousnesse, which the Law of nature, and of nations exacteth: for that onely requireth an externall discipline: but the morall lawe prescribeth a perfect conformitie of the creature with the Creator,

2. To the grace of God giuen in perfection nothing is hard and impossible: but so it is not giuen to any in this life, but in a certaine measure and degree: the regenerate by grace are made able in some measure to keepe Gods commaundements, but not perfectly.

3. Neither are the precepts of God in vaine, though men are vnable to keepe them: for there are diuerse other ends: as the vnregenerate are either thereby stirred vp and called, or are made inexcusable; the regenerate by such precepts are raised vp from negligence, and slothfulnesse, haue a rule giuen them to follow, and doe see their owne weakenesse, and are encouraged and prouoked to goe on still vnto perfection, to attaine as neere it, as they can.

4. God is neither vniust in so commaunding: for the creature is bound to yeeld perfect obedience to the Creator, and the creature both once had receiued strength in the creation, which through wilfull transgression was lost, and now a way is shewed by restauration in Christ, how the will of God may be fulfilled: neither is God imprudent, for he is not deceiued in those ends, which he propoundeth to himselfe in giuing such precepts vnto men.

5. Man can haue no excuse for his disobedience, seeing once he had receiued strength to performe the Creators will, which was lost by mans willing transgression: and because he seeketh not to haue his disobedience satisfied by the perfect obedience of Christ, and so he contemneth grace offered.

2. Now touching the doctrine of truth, concerning freewill: this we affirme, that man by nature hath no power or actiuitie at all vnto that which is good, but is altogether a seruant to sinne, and that without grace in Christ, no man can choose and follow that which is good: this is euident by these texts of Scripture, Gen. 6. 5. *All the imaginations of the thoughts of mans heart are onely euill continually:* if *all* are euill, and *onely*, and *continually*, what place or time is left here to that which is good in mans corrupt heart: Matth. 7. 18. *A corrupt tree cannot bring foorth good fruit:* it is against the nature of things, for euill to bring forth good, or good euill: euery thing bringeth forth by nature that which is like vnto it: Rom. 6. 20. *Ye were seruants of sinne:* Eph. 2. 5. *We were dead by our sinnes:* seruants are not freemen, neither can the dead doe any worke of the liuing: no more can a man by nature doe any thing that is good, 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God:* if he perceiue not, nor knowe them, hee cannot choose to doe them: for there is nothing in the election of the will, which is not first in the conception of the vnderstanding.

But it will be obiected, 1. Then is not the will of man free, if it haue not power indifferently to good or euill.

Answ. The will of man is free from coaction and compulsion, but not from necessity: for the determination of the will to one thing, taketh not away the libertie and freedom thereof: for the will of God by the perfection of nature, is enclined onely to that which is good, in the Angels by the perfection of grace: and to euill the will is onely inclined by the peruersnesse of the will, either simply and vnchangeably, as in reprobate Angels and men; or for a time, and in some sort, though not simply, as in the vnregenerate: yet in all these the will worketh freely without any forcing.

2. *Obiect.* Though a man without grace can doe no good thing, yet his will assisted by grace is enabled to euery good thing.

Answ. 1. That good thing which is wrought in the regenerate by the grace of Christ, proceedeth not at all from their owne freewill: grace worketh, the will is wrought vpon: for Christ saith, *Without me yee can doe nothing*, Ioh. 15. 5. 2. This grace worketh not perfectly in any in this life, but is begun onely here: for the Apostle saith, *If we say we haue no sinne we deceiue our selues, and the truth is not in vs*, 1. Ioh. 1. 8. See further hereof, *Synops. Centur.* 4. *err.* 42. to *err.* 45.

Controy. 2.

Controv. 2. *Whether the Masse be a sacrifice properly so called.*

The Romanists would proove it out of this place, v. 1. because the Apostle exhorteth to giue vp our bodies a liuing θυσίαν, sacrifice. 1. Hence they reason thus: Christians haue a sacrifice properly so called, which is the oblation of some externall and sensible thing vnto God by the lawfull Minister: but there is no such external sacrifice to be found among Christians sauing the Masse: it remaineth then that the Masse is that externall sacrifice.

2. Euery Priest must haue a sacrifice to offer, but there is no other sacrifice offered vp by the Priests of the new Testament, but the Masse: *Ergo:* to this purpose *Bellarm. lib. 1. de Miss. cap. 2. & 5.*

Contra. 1. Christians neede not any externall sacrifice to offer vnto God, such as were the legall sacrifices of beasts: but they haue a true sacrifice, (though not to offer vp daily themselues) which was once killed and sacrificed vpon the crosse: which now is not daily to be offered vp: but the memorie of that sacrifice is to be reuiued by the celebration of the Sacrament: as our Sauiour saith, *this doe in remembrance of me.* And beside, this sacrifice once offered for all, there are other sacrifices, not properly so called, but *metaphorically*; such are the spirituall sacrifices of Christians, as is their mortification, mentioned by the Apostle here, v. 1. such are the sacrifices of praise, Heb. 13. 15. the sacrifice of almes, Philip. 4. 17. and S. Paul calleth martyrdome, a sacrifice of faith, Philip. 2. 17. other externall sacrifice there is none necessarie for Christians to offer.

2. Euery sacrificing Priesthood must haue somewhat indeede to offer, but the ministery of the Gospel is no such sacrificing Priesthood: that is a function of the Popes deuising, one of Antichrists creatures, to haue power to make and offer vp Christs bodie: the sacrificing Priesthood of the new Testament, is appropriated and determined to, and in the person of Christ, neither doth passe vnto any other: Priests to offer vp spirituall sacrifices all Christians are made in Christ, Reuel. 1. 6. and Ministers especially, who are by calling to offer vp the prayers of the congregation vnto God, and to declare his will againe vnto them.

3. But touching the Masse, it is no sacrifice at all: the Eucharist is a Sacrament, therefore no sacrifice: for a Sacrament is a representation of a thing absent, a sacrifice is an oblation of a thing present: the one is giuen from God to vs, the other offered by vs vnto God. 2. Christ did not sacrifice himselfe in his last Supper, but vpon the crosse: therefore neither is Christ now sacrificed in the Eucharist. 3. Where a sacrifice is, there is a change and alteration of the thing sacrificed: but in the Eucharist, the bread and wine remaine visibly and sensibly vnchanged: therefore no sacrifice.

Controv. 3. Of the difference betweene λατρεία, and λειτουργία, *worship*, and *seruice*, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.

This is generally affirmed by the Romanists, that these two words doe signifie two kinds of religious worships, the first proper vnto God, the other communicated to the creatures: their arguments are these.

1. The Scripture so vseth these words, giuing λατρείαν, worship vnto God, and λειτουργίαν, seruice vnto the creatures.

2. For otherwise there should want a proper and peculiar name for the worship due only vnto God: for *seruice* is due to man, *pietie* to parents; and other such tearmes of reuerence are imparted to the creatures: onely λατρεία, worship, is left to signifie that peculiar kind of seruice which is due vnto God, or els none.

3. Worship is due vnto ones person, in respect of the excellencie thereof: now there are three kinds of excellencie, diuine, humane, and the middle betweene both, which is of the Angels and Saints; and so accordingly there must be three kinds of worship, *diuine*, peculiar to God; ciuill or humane, due vnto men; and a middle kind of worship, due vnto Saints: to this purpose, *Thomas*, 2. *quæst.* 103. *art.* 3.

Contra. 1. It is vntrue, that the Scripture so distinguisheth these two words, making the one peculiar to God, the other to the creatures: for both λειτουργία, seruice, is vsed to expresse the diuine worship: as Deut. 13. 4. Iud. 2. 7. 1. Sam. 7. 3. c. 12. 11. and in diuerse other places of the old Testament, likewise in the newe, Matth. 6. 24. Luk. 6. 23. and we shall finde the diuine worship to be oftener signified, by this word λειτουργία, *seruice*, then λατρεία,

wor-

worship: for as *Pareus* hath diligently obserued, the first is found at the least 39. times in the olde and new Testament ascribed vnto God, the other about 30. times. And as δουλεία, *seruice*, is giuen vnto God, so λατρεία *worship* or *seruice*, is giuen to the creatures: for 10. times in the old Testament, as *Pareus* hath summed the places, it is said, *Thou shalt not doe in the Sabbath*, ἔργον λατρευτὸν, *any seruile worke:* as Leuit. 23.7.8.21. Numb. 28.18. the other places may be supplyed out of *Pareus*. And whereas *Bellarmine* obiecteth, that in the newe Testament, λατρεία, is onely vsed for the diuine worship: that is not so, for once in the new Testament, it is taken for the worship of the creatures, Rom. 1.25. Neither doe these two words signifie two kinds of religious worships, the one due onely to God, the other communicable to the creature: for, as the worship of idols vnder the tearme of λατρεία, is forbidden 34. times in the old Testament, and once in the new, as learned *Pareus* hath collected: so is it forbidden vnder the other tearme δουλεία, 23. times in the old Testament. See *Pareus* further, *dub.* 3. so that both these when they are vsed for any religious worship, are not communicable to any creatures, but onely peculiar to God: as *Augustine* confesseth, *qu.* 34. *in Exod. duliam deberi Deo tanquam Domino, latreiam tanquam Deo*, that seruice is due vnto God, as our Lord and Master, and worship, as our God.

2. If the Greeke tongue should want a peculiar word to expresse the diuine worship, it were no more inconuenient, then that both in the Hebrew and Latine tongue, the same defect is found: and yet there is a speciall word, θεοσέβεια, *Gods worship*, which is vsed in Scripture, to signifie the diuine worship due vnto God onely, Ioh. 9.31. 1. Tim. 2.10.

3. Indeed ciuill worship is to be giuen according to the difference of degrees, and excellencie of the persons: but religious worship is to be giuen only as the Lord hath appointed it: and yet there are more distinctions of excellencie then these three: for euen among the Angels, there are diuerse degrees, as of Arkeangels, Thrones, Dominions: and so by this rule, there should be not only three, but many kinds of worship.

4. Now touching the thing it selfe, this we affirme, that there are onely two kind of worships; a religious, which sometime is called λατρεία, *worship*, sometime δουλεία, *seruice*, and this is peculiar only vnto God: there is beside a ciuill adoration and seruice, which may be giuen to the creatures: some of our reasons are these.

1. Samuel saith vnto the people, 1. Sam. 7.3. δουλεύσατε. *serue him onely*: where δουλεία, religious *seruice*, is commanded due onely to God: so that here they can haue no euasion, by that distinction of these two words, *worship* and *seruice*.

2. All worship of Angels is forbidden: Coloss. 2.17. the word is θρησκεία, which is not by our aduersaries owne confession, a worship peculiar vnto God: so Reuel. 22. the Angel forbidderh Iohn to worship him, because he was his fellow seruant: where S. Iohns errour was not as *Bellarmine* suggesteth, because he gaue that kind of religious worship vnto an Angel, which is proper to God onely; but because he did worship him simply: for he doth not restraine him from λατρεία, the diuine worship, but from all, προσκύνησις, all adoration, and humble prostrating of himselfe.

3. All *idololatricall* worship is forbidden, but all religious adoration giuen vnto the creatures is such as tendeth to idolatrie, because it ascribeth vnto the creature, that which is peculiar to the Creator; as to knowe the heart, to be present euerie where, to haue power to helpe, and such like: for they which pray vnto Angels and Saints, and prostrate them before their images, haue this opinion of them, that they are present to heare, and help them, which onely God can doe: *Ergo*, such religious adoration is idolatrous. See further of this question, *Synops.*

Controv. 4. *Of the comparison betweene virginitie and mariage.*

The *Rhemists* in their annotation, 1. Cor. 7.31. doe extoll virginitie in such sort, that they doe much disgrace marriage: for these are their words, *Virginitie hath a gracefull puritie and sanctitie of bodie and soule, which marriage hath not, &c.* and for this cause they say that Priests are forbidden marriage, *That they may be cleane and pure from all fleshly acts of copulation, &c.*

But this were to make mariage vncleane, whereas it is not the matrimoniall act, but the lasciuious and wanton minde, which abuseth mariage, that bringeth vncleanenesse with it: *Origen* is more equall, who vpon these words, v. 1. *Giue vp your bodies a liuing sacrifice, holy, &c.* thus writeth, *Quoniam videmus nonnullos Sanctorum, aliquos etiam Apostolorum habuisse coniugi-*

coniugium, &c. because we see that certaine of the Saints, and some of the Apostles were married: we cannot vnderstand the Apostle here to meane virginitie onely, &c. but that they which are in *coniugij posita, &c.* placed in mariage, and by consent for a time doe giue themselues to prayer, *corpora sua exhibere posse hostiam viuentem, &c.* may exhibite their bodies a liuing sacrifice; if in other things *sanctè agant & iustè, &c.* they deale holy and iustly, &c. and concerning virgins he further saith, that if they be polluted with pride or couetousnesse, or such like, they are not to be thought, *ex sola virginitate corporis, &c.* by the onely virginitie of their bodies to offer vp a liuing sacrifice vnto God, &c. Thus then there may be both puritie and sanctitie in mariage, and as the Apostle saith, *an vndefiled bed*, Heb. 13. 4. which the Rhemists denie: and there may be pollution and vncleanenesse in virginitie. See further, *Synops. Papis. Centur. 3. err. 97.*

Controv. 5. *The minde it selfe, and not the sensuall part onely hath need of renouation.*

v. 2. *Bee changed by the renewing of your minde:* this is against the position of the Philosophers: as *Aristotle* affirmeth, *Ethic. 1. 13.* thas λόγος τὰ ἔθνεα παρακαλεῖ, reason alwayes perswadeth and mooueth vnto the best things: the Romanists doe iumpe with them herein: who thinke the sensuall part of the minde onely to be corrupted.

But 1. the Apostle here sheweth that the very minde, and spirituall part of the soule hath need of renouation. 2. Indeed in ciuill things and morall duties, the reason may be a guide, but in diuine and supernaturall, it is blind and erronious. 3. And if it bee here obiected, that the Philosophers, as Socrates, Plato, did many excellent things by the light of reason: I answer, that yet in those things they failed of the true ende: for they respected not the honour and glorie of God, but sought perfection by their owne endeauour: and herein they shewed the error and corruption of their mind. 4. Yea the reason is so farre off, from being a perfect guide, that euen in the regenerate, it hath need still to be renewed, as in the Romanes here, to whom S. Paul writeth: how much more in the vnregenerate.

Controv. 6. *Of the perfection of the Scriptures against traditions.*

v. 2. *To proouе what the will of God is, acceptable and perfect:* this perfect will of God, is no where els reuealed but in the Scriptures; if they containe a perfect reuelation of the will of God, then there need no other additaments; what vse then of humane traditions, such as many the Church of Rome is pestered with, which haue no warrant out of the Scriptures: *Which beeing able to make the man of God perfect to euery good worke*, 2. Tim. 3. 17. all other helps and supplyes, are superstitious and superfluous. See further hereof, *Synops. Centur. 1. err. 11. 13.*

Controv. 7. *Against freewill.*

v. 2. *And be not fashioned, &c. Tolet* hence collecteth, because the vulgar Latine thus readeth, *nolite configurari, &c.* haue you no will to be conformed, &c. that it is *positum in arbitrio hominis*, placed in the will of man, whether thus to be fashioned, or not: whereas there is no such word in the originall, for μὴ συσχηματίζεσθε, signifieth *be not fashioned*, not *bee yee not willing* to be fashioned: and beside the very next words, *be yee changed by the renewing of your mind*, doe confute this opinion, and euidently shewe, that a man hath no freewill of himselfe vnto that which is good. Indeede the Scriptures doe vse exhortations to the regenerate, to shewe, that it must be the woske of the Spirit, to stirre them vp to doe those things whereunto they are exhorted. See further, *Synops. Papis Centur. 4. err. 46.*

Controv. 8. *Against the arrogancie of the Pope.*

v. 3. *According as God hath deale to euery man, &c.* Then euery man hath his certaine measure and stint of gifts: one hath not receiued all: as the Apostle saith, 1. Cor. 7. 7. *Euerie man hath his proper gift of God, &c.* Then that man of pride here sheweth himselfe in his colours, who arrogateth to himselfe authoritie ouer the whole Church: and boasteth to haue all knowledge locked vp in his breast: wherein he sheweth not himselfe to be a seruant of Christ: for all his seruants haue receiued a portion and measure of gifts; one alone hath not all, *Parens.*

Controv. 9. *Against the superstitious orders of the Popish Clergie.*

v. 7. *Or he that teacheth, on teaching, &c. Pet. Martyr* and *Gualter* vpon this place doe shew,

shew, what was the *œconomie*, ecclesiasticall policie and discipline of the Primitiue Church: how first they had *præsides doctrinæ*, the presidents of doctrine; then they had assistants, the Seniors and Elders, *qui disciplinam publicam conseruabant*, which did preserue the publike discipline: the next were the deacons, which dispensed the treasure of the Church, vnto whom were ioyned, such as attended the sicke: as in this place, the Apostle setteth downe fiue offices of the Church, pastors and teachers, that attended the spirituall edifying of the Church: then distributors, rulers, shewers of mercie, whose care was for the externall discipline: but now *ne nomina quidem extant, &c.* not so much as the names remaine of these functions, *Martyr*: or as *Gualter, præter inania nomina, &c.* beside vaine names and titles, nothing is left in the Popish Church: but they substituted other orders, as *Acoluthists*, exorcists, doorekeepers, candlebearers, and such like. See more hereof, *Synops. Centur.* 1. *err.* 69.

Controv. 10. *The Pope not the head of the Church.*

v. 5. *We are one bodie in Christ:* Beside that in this place the Church is said to be the body of Christ, and so he consequently the head thereof: as S. Paul calleth directly, Ephes. 1. 22. Coloss. 1. 18. and so this beeing a title peculiar to Christ, to be Head of the Church, no mortall man can arrogate it to himselfe: it may be thus further shewed. 1. The Apostles did not take vpon them to be heads of the Church: for S. Paul both here, and 1. Cor. 12. doth reckon himselfe in the number of the members. 2. The Church hath not two Heads; Christ is one, the Pope cannot be another. 3. The Head giueth direction and influence to the body, none of these offices can the Pope doe vnto the Church. 4. The Church is not the spouse or bodie of the Pope, therefore he is not the Head thereof. 5. From Peter to Clemens 8. 200. Popes haue died, but the Head of the Church dieth not, for then the Church should die with it. 6. From *Euaristus* to *Pius* 5. the Papall sea was vacant at times, 38. yeares, 8. moneths, and 29. dayes, as *Mercator* casteth it in his Chronologie, then so long was the Church without an Head, if the Pope were the Head. 7. There haue beene at one time 2. and sometime three Popes, then should the Church haue had so many Heads, *ex Pareo.*

Controv. 11. *That to loue our enemies is a precept, and commanded, not counselled as indifferent.*

v. 14. *Blesse them which persecute you, &c.* The Romanists doe hold, that a man is not bound *extra casum necessitatis*, but in case of necessitie to succour his enemie, and to apply any particular prayer vnto him, but onely in generall: in case of necessitie to doe it, it is a precept; but otherwise, and in other cases it is a counsell onely: to this purpose *Thomas* 22. *qu.* 25. whom *Pererius* followeth, 2. *disput. num.* 8. *Tolet* addeth further, for a man to be ready in minde, not onely not to reuenge himselfe, but to suffer more wrong, as to hold his other cheeke when he is smitten vpon the one, is a precept; but in fact to do it, is but a counsell onely, *annot.* 30. *in fine*: and a precept and counsell (they say) doe thus differ; the first belongeth to all Christians, and to leaue it vndone is sinne; the other is onely for such as are perfect, which though to leaue vndone be no sinne, yet to doe it, is of great merit.

Contr. 1. S. Pauls precept is here generall, to blesse our persecutors, there is no case or time excepted: Christian charity must not be restrained nor limited: who then seeth not, but that this minsing and cutting of the Apostolicall precept, is against the rule of charity. 2. To be alwaies ready in mind, and in fact when occasion requireth to keep patience toward our enemie, is a precept and commanded: but according to the strict letter, to turne the cheeke to the enemie, when one is striken, is neither precept nor counsell: for our Blessed Sauiour beeing smitten on the one cheeke did not turne the other, who was most perfect in all his actions. 3. A difference between precepts and counsels we graunt, in respect of the matter and subiect; the one is of things necessary, the other of matters in their owne nature indifferent; such as that is, 1. Cor. 7. 15. *of bestowing ones virgine*, but otherwise they are both generall, and not to be omitted, and neither are meritorious: See further *Synops. Centur.* 2. *err.* 84.

6. *Morall obseruations.*

Observ. 1. *Of the necessitie of good workes and a godly life.*

v. 1. *I beseech you brethren, &c.* S. Paul hauing hitherto in this Epistle laid downe the doctrine

doctrine of iuſtification, and of other principall points of Chriſtian religion, now beginneth to exhort vnto holines, and to the ſhewing forth of the fruits of our regeneration: as here in this place he entreateth them to giue vp themſelues and their bodies to the ſeruice of God: for this is the end of our redemption and deliuerance to ſerue the Lord, Luk. 1. 14. *A. Fulvius*, when he had taken away his ſonne from following *Cataline*, he killed him, ſaying, *non Catalinæ te genui ſed patriæ*, I did not beget thee for *Cataline*, but for thy country: but it may be better ſaid of vs, that God hath not created vs to ſerue the deuill, the world, or the fleſh, but to ſerue him: When *Philip* King of Macedon, beeing ſomewhat pleaſant, did daunce and leape among the poore captiues, inſulting ouer them, and vpbrayding their miſerie, *Demades* ſaid vnto him in this manner, *cum fortuna tibi Agamemnonis perſonam impoſuerit, nonne te pudet Therſitem agere*, ſeeing fortune hath put vpon thee the perſon of Agamemnon (that is of a King,) are not thou aſhamed to play Therſites (who was a baſe, comtemptible, and odious, rayling companion:) ſo when God hath called vs to this high dignity to be called his ſonnes, and hath made vs heires of his kingdome, yea Kings in Chriſt, it is a ſhame for vs, to abaſe our ſelues to the vile condition of beeing ſeruants vnto ſinne.

Obſerv. 2. *We muſt not conforme our ſelues to the faſhion of this world.*

v. 2. *And be ye not faſhioned, &c. Chryſoſtome* obſerueth well, that the figure and faſhion of this world is not a tranſitorie thing: it is *tanquam perſona ſcenica non conſiſtens rerum ſubſtantia*, as a perſon counterfeited vpon the ſtage, not a thing of any ſubſtance: and therefore it were a vaine thing to conforme our ſelues to it: therefore the Apoſtle ſaith, *We ſhould vſe this world as if we vſed it not, for the faſhion of this world goeth away*, 1. Cor. 7. 32.

Obſerv. 3. *Againſt curioſitie.*

v. 3. *That no man vnderſtand aboue that, which is meete, &c.* This maketh againſt thoſe which are curious ſearchers and priers into Gods ſecrets, neglecting thoſe things, which are for their neceſſary knowledge and vſe: *Sirach* giueth good counſell, Eccleſiaſtic. 3. 22. *Seeke not out the things that are too hard for thee, &c. but what God hath commanded, thinke vpon that with reuerence, &c. Auguſtine* ſaith well, *melius eſt dubitare de occultis, quam litigare de incertis, &c.* it is better to doubt of hid matters, then to contend about vncertaine. The Philoſopher was worthily reproued of his maid, who while he was vewing the ſtarres fell into a pit, that was before him: ſuch are they, which ſeeke after things to high aboue their reach, and let goe things more profitable.

Obſerv. 4. *Againſt pride and vaine glorie.*

v. 3. *That euery one vnderſtand according to ſobrietie. Chryſoſtome* hath here an excellent morall againſt arrogancie, when men doe attribute more to themſelues then there is cauſe, and are puffed vp with pride. 1. He compareth the arrogant man to a very foole: for their ſpeaches are alike vaine, and fooliſh: the proud man ſaith, *I will ſet my throne aboue the ſtarres*, Iſay. 14. *I haue gathered all the earth as one doth gather egges*; Iſai. 10. 13. what could a verie idiot and foole ſay more: ſauing that herein they differ, that fooles are pitied, becauſe they are ſuch by nature, not by their owne fault, but a proud man none hath pitie of: *pariter deſpiunt cum illis, veniam tamen vt illi, non merentur*, they are vnwiſe like the other, but they deſerue not pardon, as the other.

2. He that exceedeth the meaſure of prudence, and is puſt vp in pride becommeth fooliſh: he is timorous, and raſh, and ſubiect to all infirmities whatſoeuer: as Nabal of a proud man, became fooliſh, and afterward ſo faint hearted, and timorous, that through feare he died: for like as *corpus intemperatum factum quibuſuis eſt paſſionibus obnoxium*, a bodie being intemperate, and hauing loſt the complexion is ſubiect to euery paſſion; ſo the minde hauing loſt humilitie and prudence, is apt to euery infirmitie: and like as the eye beeing blind, maketh all the members blind, ſo is it with arrogancie, that blindeth the mind.

3. An arrogant man maketh himſelfe a monſter: *forſan tibi pennas innaſci optares*, it may be thou wouldſt wiſh thou hadſt feathers and wings: for a proud man *omnino volare conatur*, endeauoureth as it were to flie in his minde, and ſo becommeth a verie monſter, a man with wings.

4. In the laſt paſſage, he compareth a proud man not to aſhes or duſt, or durt, for they are to good; but they ſeeme to me *ſtupæ accenſæ ſimilis*, to be like vnto tow ſet on fire, which is ſoone kindled, and ſoone extinct, and it leaueth nothing behind: ſo is the minde of an arrogant man quickly inflamed, and as ſoone quenched, and come to nothing; more caſuall then a ſpiders web, and more light and vaine then ſmoake.

5. Observ. *Of hospitalitie.*

v. 13. *Giuing your selues to hospitalitie. Chrysostome* here hath an other worthy treatise concerning hospitalitie, against those which only doe not giue, but afflict and grieue the poore, with reuiling words. 1. He speaketh against their curiositie, which sift and examine the poore narrowly, before they will giue him any thing: if Abraham had done so, he had missed of entertaining the Angels, and so if thou *curiosa scruteris pauperem*, doe curiously sift a poore man, thou maist sometime let slip a man approoued of God: but what if he be a leud man of life, doth not God suffer the sunne to shine vpon such, and dost not thou thinke him worthy of a morsell of bread: it is extreame insolencie, *pro vno pane totam hominis miseri vitam curiosè inquirere*, for a peece of bread to sift the whole life of a poore miserable man: but what if he be thine enemy, yet remember, *quod famulus illius es, qui percutientem se curauit, &c.* that thou art his seruant, which cured him, that smote him: yea Christ, *os illud, quod mortem operatum erat, exosculatus est*, kissed that mouth, which wrought his death.

2. In the next passage *Chrysostome* sheweth how monstrous a thing it is, not only to withdraw benevolence from the poore, but to persecute them with euill language. 1. Thou addest affliction to affliction, *velut tempestatem tempestati*, as one tempest to an other: and him that fleeth vnto the hauen, thou dost driue backe vpon the rocks. 2. *Quomodo peccatorum tuorum veniam petis, qui eum conuitiaris, qui tibi nihil peccauit, &c.* how canst thou aske pardon of thy sinnes, who raileſt on him, that hath not sinned against thee? 3. Thou art herein more cruell then the saluage beast: for they onely ravin, when their hunger compelleth them, *tu nemine cogente fratrem tuum deuoras, mordes, laceras*, thou, no man compelling thee, dost deuoure thy brother, bite him, teare him, &c. 4. How dost thou thinke to receiue the holy oblation, *qui linguam humano sanguine rubefeciſti*, which hast died thy tongue redde with mans blood. 5. They which feede not the poore are condemned, *Goe ye cursed into euerlasting fire, prepared for the deuill and his angells*: and what punishment, thinkest thou, shall they haue, *qui non solum non pascunt, sed & conuitiantur, &c.* which doe not onely not feede, but raile also and reuile, &c.

6. Observ. *That no man should stand vpon his owne wit, but vse the counsell and aduice of others.*

v. 16. *Be not wise in your selues:* because euery one seeth not all, and the most prudent may be sometime deceiued, it is very expedient, that we should giue eare vnto the counsell of others: we see that Rebeccahs aduise vnto Iacob, corrected the ouersight of Isaac, who partially would haue giuen the blessing vnto Esau, refusing Iacob: Moses that wise lawgiuer hearkned to the counsell of Hobab his father in law: and Naaman refused not the counsell of his poore seruant, who aduised him to doe as the Prophet had prescribed.

7. Observ. *How to ouercome our enemies with patience and lenitie.*

v. 20. *Thou shalt heape coales of fire, &c.* that is, either thou shalt winne him with thy benefits, as some interpret it, or heape vp a greater iudgement against him: And true it is, that oftentimes the malice of the enemie, which is by violence and resisting more inflamed, is by lenitie asswaged: as Sauls furie toward Dauid, was for the time much abated, when Dauid spared him in the caue, hauing cut off the lappe of his garment, and an other time when he tooke from him his speare, and pot of water, 1. Sam. 24. 26. In forren stories, euen among the heathen, memorable mention is made of *Phocion* that noble Athenian, who beeing vnworthily condemned to die, when he was about to drinke the deadly cuppe, being asked of his friends, what message he would send to his sonne; answered, *mando ei hoc, vt obliuiscatur potus huius*, this I command him, that he forget this drinke, which the Athenians haue appointed for me: *Aelian. lib. 12.*

The like *Valerius Maximus lib. 4. c. 2.* writeth of *Cicero*, who defended *Gabinius* in open iudgement, who in his Consulship had expelled him the citie: likewise twice he pleaded for *Vatinius*, that shewed himselfe a professed enemie alwaies to *Cicero*. Not vnlike vnto these is the example of *Balduinus* King of Ierusalem, who hauing put the Arabian Saracens to flight, and taken great spoyles, in his returne found in the way a woman readie to trauell of child, wife vnto the cheife Prince of the Arabians, whom he had left behind, being pursued, whom he couered with his owne mantle, and appointed a woman to attend vpon her, and left with her two milch camels: This his kindnes was not lost: for afterward he beeing besieged by the Arabians, and put to a great straight, was deliuered by the meanes of that Captaine, whose wife he had succoured in her extremity.

CHAP. XIII.

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1. The text with diuerse readings.

1. Let euery soule be subiect to the higher (or *supereminent*) powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoeuer therefore setteth *himselfe* against the power, (*resisteth, B.G.L. but there is an other word for that afterward*) resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation. (*indgement, V.*)

3 For rulers *B.* (*magistrates, G.Be.* ἄρχοντες) are not to be feared (*are not a feare, Gr.*) for good works, but for euill: wilt thou then not feare (*be without feare, G.*) the power? doe well, so shalt thou haue praise of the same.

4 For he is the minister of God for thy good: (*wealth, B.G.*) but if thou doe euill, feare: for he beareth not the sword in vaine: (*without cause, L. for nought, G.* εἰκῆ) for he is the Minister of God, *and* reuenger for wrath (*to take vengeance, G.*) on him, that doth euill.

5 Wherefore it is necessarie to be subiect, not because of wrath onely, but also for conscience sake.

6 For, for this cause pay ye also tribute: for they are Gods ministers, binding themselues (*serning, L.B. applying themselues, G.* προσκαρτεροῦντες, *with force and strength applying: see* c.12. 12.) to the same purpose.

7 Giue vnto all men their dutie: tribute, to whome *ye owe* tribute; custome, to whom custome; feare, to whom feare; honour, to whom honour.

8 Owe nothing to any man, but to loue one an other: for he that loueth an other (*his neighbour, L.S.*) hath fulfilled the Law.

9 For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commaundement, it is breifly comprehended (*capitulated, Gr. not restored, L. fulfilled, S.*) in this saying, namely *B.Be.* (*in this, Gr.*) Thou shalt loue thy neighbour as thy selfe.

10 Charitie doth not euill to the neighbour: therefore *is* charitie the fulfilling of the Law.

11 And that considering (*knowing, Gr.*) the season, that it is now time (*the houre, Gr.*) that we should be raised (*awake, B.*) from sleepe: for now is saluation nearer vs (better, *then our saluation is nearer, L.B.G.*) then when we beleeued.

12 The night is past on, (*passed before, L. praecessit, but it is better interpreted processit, is past on, Be.*) and the day is approached: (*is at hand, G. is come nigh, B.*) let vs therefore cast away the workes of darkenesse, and put on the armour of light, (*the habit which beseemeth the light, Be.ad.*)

13 So that we walke honestly, as in the day, not in ryoting, *Be.* (*or gluttonie, G. in musike, S.*) or drunkennes, neither in chambring, and wantonnes, nor in strife, and enuying:

14 But put ye on the Lord Iesus Christ, and take no care (*make no prouision, Gr.B.*) for the flesh, *to fulfill* the lusts thereof.

2. The Argument, method, and parts.

IN this Chapter from the generall exhortation to the offices of charitie, the Apostle commeth vnto particular duties, as vnto the Magistrate, and then falleth againe into the commendation of loue, dehorting from grosse vices, and corruptions of life: so then of this chapter there are three parts. 1. The first of dutie to be exhibited to the magistrate, to v. 8. 2. Of loue in generall, v. 8, 9, 10. 3. The dehortation is extended from v. 11. to the ende.

1. In the first the proposition is expressed, v. 1. euery soule must be subiect to the magistrate: which is confirmed by diuers reasons. 1. From the author or efficient cause, which is God, amplified by the contrarie, that they which resist magistrates, resist against the ordinance of God. 2. From the effects, the punishment of those which disobey, v. 2. 3. From the double ende of magistracie or gouernment, the praise of wel-doers, v. 3. and the punishment of them that doe euill, v. 4. 4. From the inconuenience that ensueth; he that disobeieth, violateth a good conscience: therefore for conscience sake we must be subiect, v. 5. 5. From a part to the whole: they pay tribute, therefore they must yeeld obedience also in other things, v. 6. 6. *Ab aequo*, from the equitie of it: we must pay vnto all, that which is due; but subiection is due vnto the magistrate, as he prooueth by diuers particulars, v. 7. *Ergo*.

2. In the second part the Apostle exhorteth vnto mutuall loue. 1. From the rule of equitie, it is a common debt, which one oweth vnto an other. 2. From the effects, it is the fulfilling of the law, v. 8. which he prooueth, 1. by a particular induction, v.9. 2. by remooving of the contrarie effects: loue doth none euill vnto our neighbour, therefore it is the fulfilling of the law.

3. Then the Apostle concludeth with a generall dehortation from certaine vices: which is ioyned with an exhortation to the contrary vertues. And the same is either generall vrged by two arguments: 1. One taken from the state of the regenerate, saluation is nearer now, then before, v. 11. 2. the other from the circumstance of time, which is propounded figuratiuely; the night is past, and the day is come, v. 12. Then the particular exhortation followeth, v.13. with a dehortation from the contrarie vices: and so he concludeth againe generally concerning both, v.14.

3. *The questions and doubts discussed.*

1. Quest. *Of the occasion, which mooued the Apostle in this chapter to entreat of the dutie of subiects to the Magistrate.*

1. *Chrysostome* thinketh, that the Apostle hauing treated in the former chapter of patience, and not rendring euill for euill, doth very opportunely now moone obedience vnto the Magistrate; *multo enim magis illis, qui benefaciunt, &c.* for much more ought we to obey them, which deserue well of vs; if we should not be auenged of them, which doe euill.

2. Beside he giueth an other reason, that whereas the Christians had in those daies many troubles, tentations, and trialls, it was needlesse, *vanas tentationes superaddere*, to adde vaine idle tentations and occasions of trouble, namely, in resisting the Magistrates.

3. *Caluin* thinketh, that this precept was added especially, because of the Iewes, to whom it seemed a very vnmeete thing, that *progenies Abrahæ in seruitute maneret*, that the progenie of Abraham should remaine in seruitude vnder heathen gouernors: the same reason is touched by *Peter Martyr*.

4. *Parens* addeth, that S. Pauls doctrine concerning Christian liberty, as he said before, c. 6. *we are not vnder the law, but vnder grace*, might haue been misconstrued, as though Christians should not be subiect to ciuill laws: and therfore he seasonably vrgeth ciuil obedience.

5. Adde hereunto, that the Christians were defamed, as enemies vnto the policie of Commonwealths, and ciuill Magistracie: which false surmise was the cause of the persecuting of Christians, as *Clemens Alexandrin. lib. 4. stromat.* therefore the Apostle to giue satisfaction to the Gentiles, thus exhorteth: this mooued *Iustinus Martyr*, in his 2. apologie vnto *Antonius* the Emperor, to cleare the Christians by many arguments of this surmised imputation: *Tolet.*

6. And further, whereas the Apostle before had taught, that Christians should not auenge themselues: some might haue gathered thereupon, that it were not lawfull to vse the defense of the Magistrate against wrongs: nay that it was not lawfull for the Magistrate to take reuenge of euill doers, therefore the Apostle verie fitly falleth into this discourse: *Gualter.*

7. And lastly, because the Magistrates were then infidels, least that the faithfull might take themselues free from the command of Infidels, as subiects from their Magistrates, seruants from their Masters, the Apostle doth interlace this treatise, *Caluin, Gualter:* for these and such like reasons doth the Apostle so inculcate this doctrine of ciuill obedience, as in this place, and 1. Tim. 1 2. Tit. 3. 1. and S. Peter agreeth, 1. Pet. 2, 13. 14.

Quest. 2. *How euery soule should be subiect to the higher powers.*

1. *Euerie soule.* 1. The soule is put, a part for the whole, by the figure *synecdoche*, according to the phrase of Scripture: as *Haymo* giueth instance of that place Gen. 46. how Iacob went downe into Egypt with 70. soules: and Act. 27. there were 275. soules with Paul in the ship: as sometime the flesh, the other part of man is taken for the whole: as *all flesh shall see the saluation of the Lord.* 2. But *Origens* conceit is here somewhat curious, as *Martyr* and *Erasmus* note, that it is not said, *euery spirit*, but euery *soule*, for the spirituall man, which hath renoūced the world, hath nothing wherin to be subiect to the superior powers; as the Apostle said, *gold and siluer we haue none:* he that hath none of these, *non habet vnde subiaceat potestatib.* haue nothing wherein to be subiect to the powers, &c. But euen the Apostles thēselues were

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obedient vnto them. 3. He ſaith, *euery ſoule, quia debet eſſe voluntaria ſubiectio*, becauſe this ſubiection muſt be voluntarie, not onely in bodie, but in ſoule, *Gerrhan.* 4. And further by this is ſignified, that all mortall men, none excepted, ſhould be ſo ſubiect; and therefore he ſaith, *euery ſoule.* 5. *Caietane* yet noteth further, that not onely our bodies, and our ſubſtance, but euen our ſoules ſhould be ſubiect vnto the ſecular powers, *in ijs quæ poſſunt legitime imperare*, in thoſe things, wherein they may lawfully command.

Be ſubiect. The word is ὑποτάσσω, which ſignifieth to be *ſubordinate:* where 1. is inſinuated the order of gouernment, which whoſoeuer reſiſteth, bringeth in diſorder and confuſion. 2. And *Chryſoſtome* noteth, that he ſaith not, be *obedient*, but be *ſubiect*; which is a generall word, comprehending all other duties and ſeruices. 3. But this muſt be limited vnto thoſe things, which are lawfully commanded: for otherwiſe, if they ſhall require any thing againſt the glory of God, and our conſcience, we muſt follow the example of the Apoſtles, Act. 4. to obey God, rather then man, *Gualt.* ſo *Haymo* well obſerueth, that as man conſiſteth of bodie and ſoule, ſo he muſt inuiolably in his ſoule, *ſeruare fidem Deo*, keepe his faith vnto God, and in his bodie ſerue the powers.

To the ſuperior or cheiſe powers. 1. The vulgar Latin readeth, *ſublimioribus*, higher powers: which *Eraſmus* and *Beza* thinke not to be ſo fit, becauſe the word in the originall is not in the imperatiue: and this would giue occaſion to ſome to thinke, that obedience ſhould be giuen onely to the cheiſe magiſtrate. But they are called high in reſpect of the people, ouer whom they are ſet, not compared among themſelues: for not onely the King as the cheiſe, but other inferiour officers and miniſters are to be obeied; as S. Peter ſheweth, 1. epiſt. 2. 3. 14. 2. *Caietane* obſerueth, that this word *high*, or *excelling*, is added to exclude tyrants, who are not excelling Lords, and ſo he taketh the Apoſtle to ſpeake *de legitimis poteſtatib.* of lawfull powers: but I preferre the *ordinarie gloſſe*, which vnderſtandeth the Apoſtle of ſecular powers, *ſiue bonis, ſiue malis*, whether good, or euill: and *Peter Martyr* obſerueth well, that here we muſt not inquire, *quo iure, quaue iniuria*, by what right or wrong, theſe powers obtained their authoritie: for the Romanes by *force*, not by right, were at this time Lords of the world: but the Magiſtrates for the preſent are to be obeied. 3. *Chryſoſtome* alſo noteth well, that the Apoſtle ſpeaketh not of the perſon of the gouernors, *ſed de ipſa re*, but of the thing it ſelfe, of their authority, and power: that howſoeuer they are vnworthy of their authoritie, which abuſe it, yet the power, which they haue, is to be obeied. 4. *Lyranus*, and *Haymo* before him, thinke this place to be vnderſtood of ſpirituall gouernors, and Prelates, as well as ſecular and ciuill: but *Chryſoſtome*, and *Baſil. lib. de conſtitut. Monach. c.* 23. doe better interpret this place of ciuill gouernors: and *Baſils* reaſon is, becauſe the Apoſtle afterward maketh mention of tribute, which is due onely to the ſecular power: And therefore *Caluine* iuſtly taketh exception to the Romaniſts, which out of this place would conclude, that obedience is to be giuen alſo to the Prelates of the Church. *Pererius* here, *diſput. 1. numer.* 3. oppoſeth *Baſil* vnto *Caluin*, who ſhould thinke, that obedience to Prelates may be concluded out of this place: but *Baſil* in the place before alleadged, directly ſheweth, that the Apoſtle ſpeaketh *de poteſtatibus mundi*, of the worldly, not of ſpirituall powers: onely he reaſoneth from hence, from the leſſe to the greater; that if ſuch obedience be to be giuen to temporall gouernors, *quanto magis, &c.* how much more to ſpirituall; and then for proofe hereof, he alleadgeth that place, Heb. 13. 17. *Obey thoſe which haue the ouerſight of you.*

3. Queſt. *How the powers that be, are ſaid to be of God.*

1. God in the beginning gaue a threefold power vnto man: firſt ouer himſelfe: God gaue vnto man freewill, whereby he ſhould gouerne all his actions: then he gaue him power ouer the other creatures: and thirdly, he gaue vnto man power ouer man, firſt in families, as vnto the father ouer his children, to the maſter ouer his ſeruants, to the husband ouer his wife: then in the politike regiment, of what kind ſoeuer it be, whether *Monarchicall*, of one, *Ariſtocraticall*, of many, and thoſe the beſt, or *Democraticall*, which is the popular ſtate: all theſe had their beginning from God, ſome mediatly, ſome immediatly. *Pareus.*

But it will be asked, how and when this order of gouernment, was firſt inſtituted of God: the anſwer is, that God imprinted in man by nature, this originall light, to ſee the neceſſity of gouernment, without the which there would be no order: as we ſee, that the vnreaſonable creatures, as the ſilly bees haue their gouernor, the cranes alſo, and ſheepe: *Chryſoſtome* addeth further, maruell not, that God hath appointed rule and gouernement among men, *cum iſtud in corpore fecerit*, ſeeing he hath done the like in the bodie: for ſome parts

are made to direct and guide the rest: this naturall instinct of gouernment the Lord eftsoone confirmed by precept; as Gen. 9. 6. *Whosoeuer sheddeth mans blood, by man shall his blood be shed:* which is not vnderstood of euery one, for God is not the author of confusion, but of the Magistrate, by whom the murther should be punished, *Martyr.*

3. *Tolet* here hath a very good distinction, betweene *potestas, vsus potestatis, assumptio in potestatem*, the power, the vse of the power, and the assuming of the power: for the power may be of God, when the abuse of the power commeth of the deuill, and of mans owne corruption: as Saul had his kingly power from God, but he abused it vnto cruelty: and the assuming of that power, and the entring into it, is often vnlawfull; as Abimelech by cruelty aspired the gouernment, Iudg. 9.

4. Beside, the same author obserueth well a difference betweene the Ciuill and Ecclesiasticall regiment: for the first is so from God, that yet the institution thereof may be deuised by man; as a king may in his kingdome according to the necessitie of the state, erect new officers and ministers, and therefore it is called, *the ordinance of man*, 1. Pet. 2. 13. but the spirituall power is immediately instituted of God, and therefore the Apostle saith, Eph. 4. 11. *He gaue some to be Apostles, some Prophets, some Euangelists, &c.* Thus farre *Tolet* goeth well: but this that is well said, he corrupteth with a dramme of his Popish dregges; that Christ gaue this power to make Bishops, and other Ecclesiasticall ministers to Peter, which power *in successores eius emanauit, &c.* did issue forth to all his posteritie: and so, saith he, all Ecclesiasticall power did not immediately come from Christ, but only *prima potestas*, the first power, out of the which the rest doe flow; but so is it not in the secular state.

Contra. 1. As though the other Apostles did not as well constitute Bishops, Elders, and other officers, as well as Peter: the Deacons, Act. 7. were chosen by the common consent of the Apostles: and *Paul* and *Barnabas* ordained Elders in euery Church, Act. 14. 23. 2. It will be hard for him to proue the Pope to be Peters successor, and to succeede in his Apostolicall power. 3. If the originall Ecclesiasticall power onely were immediatly from Christ, so is it in the secular also: for that originally hath Gods immediate warrant, that there should be rulers, and gouernors ouer the people: and so there should be no difference at all in this behalfe. 4. Wherefore we acknowledge this a true difference betweene the Ciuill and Ecclesiasticall state propounded by *Tolet*, but againe reiected, and disavowed by him; that euery Ecclesiasticall office and ministry was immediately instituted by Christ, and his Apostles, though now mediatly by the Church, men are assumed to these offices; but in the Ciuill gouernment, the institution onely in generall is from God, many particular offices haue been inuented by men.

4. Quest. *Whether euery superiour power be of God.*

That euery Magistracy and gouernement is not of God, it may be thus obiected.

1. The Lord saith by his Prophet Hoshea, 8. 4. *they haue set vp Princes, but not by me: they haue made Princes, and I knew it not.*

2. A tyrannicall gouernment is not of God, but many gouernments in the world are tyrannicall, as of the Turks and Mahometans.

3. Magistrates are created, and appointed by men, and S. Peter calleth them humane ordinances, 1. Pet. 2. 13. therefore they are not all of God.

4. Sathan is called the Prince of the world, Ioh. 14. 30. yea the god of the world, 2. Cor. 4. 4. and he taketh vpon him to distribute the kingdoms of the world, Matth. 4 9. therfore they are not of God.

5. And if euery power were of God, then the supreame authority, which the Pope challengeth ouer the vniuersall Church, should be of God.

Ans. First in generall this distinction is to be premised, which may serue to dissolue euery particular obiection: we must make a difference betweene the power in it selfe considered, and the way of attaining vnto that power, and the vse or manner of execution: the first is alwaies of God, but not the second, and the third: for when any by bribery, cruelty, or any other corrupt meanes, attaineth vnto any Magistracie, or if he abuse his power to the maintenance of superstition, and to oppresse the people of God, in neither of these respects, is it said to be of God. *Origen* doth thus illustrate this, by the similitude of the parts of the body, as the sight and hearing, are naturall faculties giuen vs of God, and men may abuse them *ad impia & iniqua ministeria*, to wicked and vngodly seruices: *Chrysostome* sheweth this

this difference by the example of mariage: carnall copulation lawfully vſed in mariage is of God, yet there may be an vnlawfull cohabitation and copulation with women, which is not of God; ſo in the Magiſtracie, we muſt diſtinguiſh betweene the inſtitution and the abuſe thereof, the firſt is of God, ſo is not the other: now for a further anſwer in particular, we ſay,

1. To the firſt place obiected out of Hoſhea, diuerſe anſwers are made. 1. *Hierome* thinketh that the Prophet ſpeaketh of Saul, who was choſen *errore populi, non voluntate Domini*, by the errour of the people, not by the will of God: but it is euident, that the Prophet in that place toucheth the prepoſterous ſetting vp of Ieroboam and his idolatrie, as v. 5. *Thy calfe, O Samaria, did caſt thee off.* 2. Wherefore the better anſwer is, that concerning the thing it ſelfe, the renting of the kingdome from Salomon, and giuing of ten tribes to *Ieroboam*, was the Lords owne act, as the Prophet *Ahiah* ſaith, 1. King. 11. 31. but in reſpect of the circumſtances, as the rebellion of the people againſt their lawfull King, and their falling away from his obedience, without conſulting with God, ſo was it not the Lords act, *Pareus.* 3. *Pet. Martyr* ſaith further, that he is ſaid to haue raigned but not by God, in reſpect of the manner of his gouernement, *quia ſe non accomodauit ad ſcriptam & patefactam Dei voluntatem*, becauſe he applyed not himſelfe to the written and reuealed will of God. 3. *Faius* putteth both theſe anſwers together, that Ieroboam and ſuch other gouernours are ſaid to raigne, but not by God, becauſe they inuade the kingdome, *præter ordinem, &c.* beſide or contrarie to the order inſtituted of God, *& ſibi non Deo regnant*, they raigne for themſelues, not vnto the honour and glory of God: yet the power it ſelfe which they haue is of God: to this purpoſe *Gregorie* writeth well, as he is alledged in the ordinarie gloſſe, *tumoris elatio, non ordo poteſtatis in crimine eſt, potentiam Deus diſtribuit, elationem potentiæ malitia noſtra mentis inuenit*, the ſwelling pride, not the orderly power is to bee blamed, God giueth the power, but the proud vſage of the power, the malice of mans minde hath found out, &c.

2. Tyrannicall gouernement, as it is tyrannicall is not of God, for that is the fault and corruption of the gouernour; but the power it ſelfe of gouerning is notwithſtanding of God: riches gotten by vſurie, extortion, and other euill meanes, ceaſe not to be the gifts of God, and good in themſelues, though they are not to them, which get them euill: ſo wee muſt here diſcerne betweene the right which God hath in ſuch things, which alwaies remaineth in God, and his iudgements, whereby he ſo diſtributeth ſuch things, as the corruption of man often concurreth in them, and the vniuſt vſage or vſurpation, or acquiſition, whereby ſuch things, though good in themſelues, yet are not good vnto ſuch vſurpers.

3. The ſecond cauſes exclude not the firſt: though diuerſe formes of gouerments are found out by men, the firſt inſtitution notwithſtanding was from God: as the fruits of the earth are brought forth by the induſtrie and labour of man, yet ceaſe they not to bee Gods gifts: ſo Eccleſiaſticall functions, as of Apoſtles, Prophets, were at the firſt immediatly appointed by God: yet now alſo Paſtors are of God, though called mediately by men. And S. Peter calleth the Magiſtracie an humane ordinance, both *ſubiectiue*, becauſe man is the ſubiect thereof, by whom it is executed, and *obiectiue*, becauſe humane affaires are the obiect thereof, and τελικῶς, in reſpect of the ende, becauſe it is for mans good: yet the originall inſtitution is of God.

4. Sathan is called the Prince of the world, not ſimply as though he did what he would, but becauſe he is Gods miniſter in the world, and vſed for the puniſhment of worldly men, and hath ſo much power ouer men, as is graunted vnto him: and he is called the God of the world, becauſe he is ſo reputed of worldly men: and Sathan therein lyed, in ſaying that the kingdomes of the world were his to beſtow.

5. The Epiſcopall authoritie of the Biſhop of Rome, ſo he were a right Biſhop, we deny not to be of God: but his challenge of vniuerſall dominion, is not *poteſtas, ſed poteſtatis vſus*, a power, but an abuſe or diſeaſe of the power, which he hath not by Gods ordinance, but by his owne ambition, the deuills inſtigation, and Gods ſufferance and conuiuence, *Pareus.*

Queſt. 5. *How farre euill gouernours haue their power from God, whether by his permiſſion and ſufferance only.*

1. *Pererius* here taking occaſion to ſlaunder the Proteſtants, that they ſhould hold, that *Deus eſt vere author & effector quorumlibet peccatorum*, God is the very author and effector

of any sinnes whatsoeuer; findeth great fault with *Bucer* for thus writing, that whosoeuer hath any power whether he vse it well or euill, or come vnto it by right or wrong, that it is vndoubtedly true, *eam potestatem à Deo accepisse*, that he receiued that power from God, &c. whereupon he inferreth, that he which by manifest tyrannie inuaded the gouernement, *Dei fuerit consilio & voluntate assumptus*, was by the counsell and will of God assumed and taken vnto that gouernment: and further he falleth into a great admiration, that they which denie obedience to Christs Vicar, yet doe perswade obedience to bee giuen to euery Tyrant: to this purpose *Pererius, numer. 6.* And consequently the opinion of the Romanists is, that euill gouernours doe rise vp in the world, *permittente Deo*, God onely so permitting. *Tolet annot. 3.*

Contra. 1. It is a meere slaunder, that Protestants lay any such imputation vpon God, as to make him the author of euill: nay the Romanists are rather guiltie hereof, that affirme God to be a permitter and sufferer of euill: for he which suffereth euill to be done, which he can hinder, must be accessarie vnto it: we say then, that God is neither an actor nor a permitter of euill, as it is euill: his permission we grant, but such as is ioyned with his will; for that which God would not haue done in the world, cannot be done: but for the more full explanation of this point, I referre the Reader to the 64. question vpon the 1. chap. of this Epistle.

2. But that euill gouernours doe not rule onely by Gods permission is euident out of Scripture, as it is here alleadged by the *ordinar. gloss.* as Iob. 34. 30. *qui facit regnare hypocritam, &c.* which causeth an hypocrite to raigne for the sinnes of the people, &c. as the vulgar Latine readeth: and Hosh. 13. 11. *I gaue a King in mine anger, &c.* and hereupon the *glosse* inferreth, *datur improbis nocendi potestas*, power to hurt is giuen to the wicked, that the patience of good men might be prooued, &c. and further it is added, *per potestatem diabolo datam, & Iob probatus est, vt iustus appareret, & Petrus tentatus est, ne de se presumeret, & Paulus colophizatus, ne se extolleret, & Iudas damnatus vt se suspenderet:* by power giuen vnto th: Deuill, both Iob was prooued, to appeare iust; and Peter tempted, that he should not presume of himselfe; and Paul buffeted, least he should extoll himselfe; and Iudas damned, to hang himselfe, &c. Here their owne glosse is against them, which maketh God a giuer of that power, which wicked gouernours abuse. This is then our assertion, that euill gouernours rule not by Gods permission onely: for in the Scripture God is said to haue raysed and stirred vp the Assyrians and Babylonians: But therein Gods prouidence is seene, and such euill gouernours are not sent without Gods secret will and ordinance, for the punishment of mens sinnes: as *Pet. Martyr, Deus arcana & efficaci voluntate voluit eos imperare*, God by his hidde and the same effectuall will would haue them to rule: though then they doe not either attaine vnto the place of gouernement, by lawfull meanes, and according to the rules of Gods reuealed will, neither doe rule after the same, yet by his secret will and prouidence they are appointed thereunto for the execution of Gods iudgements, which are most iust.

3. Neither is a Tyrant to be obeyed, if he command any thing contrarie to the word of God: such are the lawes of the Pope, which maintaine superstition and idolatry: and though a Tyrant in his proper place of gouernmẽt is to be obeied, it followeth not, the Pope should: for the one (though a tyrant) beareth sway in temporall things, wherein the conscience is not touched, and in his proper seignorie, which he is aduanced vnto: but the Pope doth tyrannize in spirituall things and ouer the conscience, and out of his owne precinct and iurisdiction: so that he commandeth as a Lord out of his owne territorie, where no obedience is due: As for his supposed Vicardome, it is but an idle fansie and Popish dreame.

Quest. 6. Why the Apostle saith againe, *The powers that be, are ordained of God.*

1. The *vulgar Latine* readeth, *The things which are, are ordained of God*, and so *Anselme*, and the *interlinear. gloss.* wherein a double error is committed: for the word *powers*, which is in the originall, is omitted, and the word *ordinata*, ordained, is put in the *neuter*, which in the Greeke is in the feminine, answering vnto *powers:* and beside, as *Tolet* well obserueth, *annot. 4.* these words would beget an erroneous sense: for all things that are, are not ordained of God, as warre, sickenes, pouertie: for then it were not lawfull to preuent any of these: for Gods ordinance must not be resisted.

2. *Origen* omitteth this clause altogether: and *Erasmus* coniectureth, that this clause might

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might be inserted by some interpreter, by way of explanation: but seeing *Chrysostome* hath it, and the Syrian interpreter, with other auncient copies, this conceit cannot be admitted.

3. Neither yet is it a repetition of the same thing, which the Apostle set downe before, *euery power is of God*, to shew God to be the author and founder of these powers, as *Oecum.* for there had beene here no great neede or vse of repetition.

4. *Haymo* thinketh, that the Apostle in the second place vnderstandeth *intra potestatum*, the rights belonging to these powers: that not onely the power it selfe, but the right of gouerning is of God; but these two cannot well be distinguished, the power and the right of the power: *Beza* thinketh that in the first place, the Apostle in generall shewed the dignitie of the Magistracie; in the second, the distribution of the same dignity: because there are diuers degrees of magistracie, to shew, *ipsis infimis ordinibus, &c.* that wee are to yeeld obedience to the lowest orders of gouernment: but this was comprehended in the former sentence, *Euery power is of God*, that is, whether superiour or inferiour, none are excluded.

5. Some doe inferre, because the Apostle saith, *They are ordained, &c.* that there is an order and certaine degrees in gouernment, some are superiour to others: *Bonifacius 8. in the extrauagant vnam sanctam:* but it is euident by the words following, where the power is called διαταγή, the ordinance of God, that this *ordaining* hath reference vnto Gods institution, not to the distinction and order of degrees in the powers: But whereas *Boniface* in that place, vpon this supposed ground buildeth the preheminence of the Ecclesiasticall power aboue the Ciuill, and so would make the Pope the Lord paramount aboue all, the vanitie of this conceit shall be examined among the controuersies following.

6. *Theodoret* by *ordaining*, vnderstandeth the diuine *prouidence:* the *ordinar. gloss.* interpreteth, *rationabiliter disposita*, reasonably disposed: but more is signified then so: for there are many things disposed of in the world by Gods prouidence, which yet it is lawfull to resist, as *Tolet* noteth, *annot. 4.*

7. Wherefore the *emphasis* or force of this sentence, lieth in the word *ordained*, which amplifieth that which the Apostle said before: that these powers are not simply of God, as other things, but specially ordained, that is, by speciall precept from God: there are other things of God, as famine, warre, sickenes, pouertie, but not ordained by precept and commandement: Thus *Tolet*, likewise *Faius:* that by *ordaining*, is vnderstood, *praeceptum esse à Deo*, that it is commanded of God, that obedience should be yeelded to magistrates: so also before them both *Hyperius:* and three wayes may these powers be said to be ordained or ordered: first in respect of God, because they are by him instituted and appointed: secondly in regard of themselues, the Lord hath set them certaine limits and bounds, whereby they should be ordered: thirdly in respect of those which are to be ordered: God would haue order among men, some to rule, some to obey: like as in a campe there are some leaders and captaines, others are appointed to followe, and to be ranged in their rankes, as the souldiers, *Parens.*

Quest. 7. *Of not resisting the power.*

1. He that resisteth, the word is ἀντιτασσόμενος, which properly signifieth *disordered*, or *counter-ordered, ordered against:* which sheweth that all rebellion is a disorder, ἀταξία, a very confusion, *Parens.*

2. Diuerse wayes is the power resisted, either *aperta vi*, by open violence and rebellion: or *fraude*, by deceipt and craft, when the power is deceiued and misinformed, which is an ordinarie thing in Princes Courts, *Martyr: Tolet* addeth a third, *qui praecepta negligit, &c.* he that neglecteth the precepts of the Prince, and withholdeth duties, as to pay tribute, and such like, therein sheweth himselfe contrary to Gods ordinance.

3. *Chrysostome* obserueth the phrase, that the Apostle saith, not he which obeyeth the Magistrate, therein submitteth himselfe to Gods ordinance, but by the contrarie, *he that resisteth the power, resisteth Gods ordinance*, to shewe, that *non gratiam sed debitum illis obediendo praestemus, &c.* that we doe not shew them a pleasure in obeying, but pay our debt: and further he inferreth, that no man should thinke *subiectionem turpem*, that this subiection is vile, seeing God hath appointed it.

4. *Origen* here also noteth, that we must not vnderstand such powers as persecute the faith: for in such a case it is better to obey God then man: and the reason is, as *Tolet* obserueth, *quia nemo debet potestati obedire contra Deum*, no man must obey the power against God, of whom the power is.

5. *Gorrhan*

5. *Gorrhan* maketh this obiection; that if it be not lawfull to resist any power which is of God, then not the power of Sathan: he answereth that it doth not follow, because that is *potestas permissionis, non commissionis*, a power of permission, not of commission: or rather it is not so much a power which the deuill exerciseth, as an abuse of power, and therefore we are to resist him. And so concerning such powers, which command or allure to any thing which is euill, *Augustines* rule must be followed, *contemne potestatem timendo maiorem potestatem*, contemne the power, by fearing a greater power.

6. *Pet. Martyr* well obserueth here, that although it be not lawfull to resist the powers, by rising vp, or practising against them, yet one may make an escape by fleeing away from the force of the Magistrate: as Dauid was let downe at a window out of his owne house by his wife, and so escaped Sauls hands; and so was Paul at Damascus, let downe in a basket by a windowe, as 2. Cor. 11. but the case is otherwise, when one is apprehended, and committed to prison: for then he thinketh it not lawfull for a man though vniustly imprisoned, to breake prison; because it is against the law, *& audaciam idem faciendi, &c.* and it would minister boldnesse to malefactors to commit the like: adde hereunto, that thereby an other mans life is endangered, as the keeper vpon the escape of his prisoner is like to bee punished: and further it were a betraying of their cause, to make a priuie escape: this made S. Paul, that though his bonds were loosed, and the prison doores opened, yet he would not flee away: nay, he refused to be sent away priuily, when the gouernours sent vnto them to depart; Act. 16. yet euery escape of the innocent out of prison is not to be condemned, if it be not procured by some sinister practise by themselues, as by fraud or violence, but by some other meanes, as the voluntarie conniuence or negligence of the keeper, or some other way as it were made by God: for so we reade, that Peter escaped out of prison, the doores being opened by the Angel before him, Act. 12. but this is not rashly to be done for the aforesaid reasons, but vpon good warrant, when God shall as it were make a way for a man to set him free.

Whether it be lawful for one vniustly imprisoned to breake prison.

Quest. 8. *What kind of iudgement they procure to themselues, which resist the Magistrate.*

1. Whereas the Greeke word κρίμα, signifieth both condemnation, as *Beza, damnation*, as the *vulgar Latine: iudgement*, as the *Syrian* interpreter: *punishment*, as *Piscator:* some take this to be vnderstood not of eternall punishment, but of temporall inflicted by the Magistrate: when as the powers beeing offended, doe either punish rebels with death, or cast them into prison, *Haymo:* so also *Vatablus.* 2. *Lyranus* contrariwise interpreteth it, *de aeterna morte*, of euerlasting death, not excluding also temporall punishment: so also *Martyr.* 3. Some vnderstand *pœnam*, punishment generally, without limitation, *Oleuian, Piscator, Iunius annot.* 4. Some will haue the punishment in this life vnderstood, whether inflicted by the Magistrate, or by God himselfe, who will take reuenge for the transgression of his owne ordinance, as is euident in the fearefull punishment of rebellious Core, Dathan, and Abiram, Numb. 16. *Pareus, Gualter:* and so before them *Chrysostome* and *Theophylact, cum à Deo, tum ab hominibus pœnas daturum*, he shall endure punishment both from God and men. 5. But all these are better ioyned together; that such as resist the Magistrate are punished by the publike lawes, and God often taketh reuenge also: beside they make themselues guiltie of euerlasting damnation, which is due vnto the transgression of Gods commaundement, and the violating of his ordinance, *Faius.* 6. *Tolet* hath here this conceit by himselfe, it is said, *they shall receiue iudgement*, because being not restrained by the Magistrate, whom they stand not in awe of, they cast themselues into those sinnes, for the which *damnationem incurrunt*, they incurre damnation: but here the Apostle speaketh of that punishment which is due for the resisting of Gods ordinance. 7. *Pareus* here obserueth wel these two things, that the purposes and endeauours of such are frustrate, and beside they shew their madnes and foolishnes, in beeing accessarie to their owne punishment; for it is an vnwise part for one to procure his owne hurt.

Quest. 9. *How the Prince is not to be feared for good workes, but for euill.*

1. Concerning the words in the originall they stand thus, *Princes are not a feare of good workes*, and so the *vulgar Latine:* that is, *for good workes*, as the *Syrian* interpreter putteth it in the datiue, *bonis operibus*, to good workes: so also *Tertullian* readeth in *scorpiac:* and *Beza* followeth this sense, and the meaning is, that they are not a terror, or to be feared, *ratione*

boni

boni operis, by reason of the good worke, *Lyran.* or *his qui sunt boni operis*, to them which are of good workes, *Gorrhan:* so before him *Chrysostome, bene agentibus*, to those which do wel: *good workes* are here to be vnderstood, not as Diuines take them, for morall workes, but for ciuill workes agreeable to the publike lawes, which are either against the diuine lawe, whereof the Magistrate ought to haue speciall care, or against the positiue constitution: *Paræus.*

2. Touching the occasion of these words: *Tolet* will haue them to depend of the former sentence, and to shew the cause, why they which resist the powers, doe *receiue iudgement to themselues*, because they contemne the Magistrate, who is ordained to restraine euill works: and so they without restraint fall into euill, and so incurre punishment: but the better coherence is, to make this an other argument, to mooue obedience to the higher powers from the vtilitie thereof, as *Chrysostome*; or *à duplice fine*, from the twofold ende of magistracie, which is for the punishment of the euill, and praise of the good.

3. They which doe good works, must feare the Magistrate still, but *timore reuerentiæ, non seruili, &c.* with a reuerent, not a seruile feare, as the malefactors doe, which hauing a guiltie conscience, are afraid of punishment, to be inflicted by the Magistrate: *Gorrhan.*

Quest. 10. *What it is to haue praise of the power, v. 3.*

1. Whereas often it falleth out, that the Magistrate doth punish the good, and encourage the wicked, how then is this true, which the Apostle saith, *doe well and thou shalt haue the praise of the same:* the answer is, that first wee must distinguish between the power it selfe and authoritie, which is ordained of God, to these ends: for the reward of the good, and punishment of the euill, and the abuse of this power: secondly, although gouernours abusing their power, doe offend in some particulars, yet in generall more good commeth by their gouernement, then hurt: as vnder cruell *Nero*, there was some execution of iustice, for Paul was preserued by the Romane captaine from the conspiracie of the Iewes, and appealed vnto Cæsar, which was then Nero, and his appeale was receiued.

2. It will be obiected, that euen vnder good Princes, where there is punishment for offenders, yet the righteous receiue not their reward. 1. *Origen* thus vnderstandeth these words, *thou shalt haue praise of the same, &c.* that is, in the day of iudgement, *ex istis legibus laudem habebis apud Deum*, by these lawes thou shalt haue praise with God for keeping them, &c. but the Apostle speaketh not of hauing praise by the lawes, but of the power, that is, the Magistrate. 2. *Augustine* thinketh it is one thing to be *praysed of the power*, that is, to bee commended and rewarded by it; an other *laudem habere ex illa*, to haue praise of it, that is, *exhibit se laude dignum*, he sheweth himselfe worthy of praise, whether he be actually praised or not of the power: *Tolet* alloweth this sense, though he take the distinction betweene these phrases to be somewhat curious: so also also *Haymo*: but the Apostle speaketh not simply of hauing praise and commendation, but of hauing it from the Prince. 3. The *ordinar. gloss.* thus: thou shalt haue praise of the power, *si iusta est ipso laudante*, if it be iust it will praise thee, *si iniusta, occasionem prebente*, if vniust, it will giue thee occasion of praise: so also *Gorrhan*, it shall praise thee, either *causaliter*, by beeing the cause of thy praise, or *occasionaliter*, by beeing the occasion, &c. *causa erit maioris coronæ*, it shall be the cause of thy greater crowne, *gloss. interlin. laudaberis apud Deum*, thou shalt be praised with God, *Haymo*: but the Apostle speaketh of receiuing praise from the power: as *Chrysostome* and *Theophylact* well obserue, *erit laudum tuarum præco futurus*, he shall be a setter forth of thy praise. 4. *Bucer* thinketh that the Apostle alludeth vnto the custome of the Grecians and Romanes, among whom they which had done any notable exploit, were praised publiquely, or priuately: but S. Paul speaketh in generall of the office of all Magistrates whatsoeuer. 5. *Pet. Martyr* thinketh, that it is no small part of praise, *absolui in iudicio*, to be absolued in iudgment: as it was no small praise to *Cato*, beeing so often accused, still to be freed and absolued: it is also a great praise for a man to be so innocent, that nothing can bee obiected against him in iudgement: as *Pimbra* beeing asked, what he could obiect vnto *Scevola* so innocent, and harmelesse a man, answered, *quia telum toto suo corpore non receperit*, because hee receiued not his weapon whole into his bodie: but it is one thing to receiue praise and reward, another to be freed onely from punishment. 6. Wherefore I take this to be the better answer, that first the Apostle speaketh here, of the power it selfe, and of the true ende wherefore it was ordained, and not of the personall faults in those, that abuse this power:

for

for if the good be not rewarded, as well as the euil punished, it is the fault of the gouernors: adde hereunto, because it is not possible for a Prince to reward all good subiects, that by praise we must vnderstand, *omnia commoda & priuilegia, &c.* all the priuiledges and commodities, which are by the lawes offered to good subiects, *Pareus*: they are praised, that is, counted worthy, *qui participent omnibus ijs bonis, &c.* to be made partakers of all those benefits and commodities, for the which Commonwealths came first together, *Bullinger*: as good subiects enioy libertie, possession of their lands, and goods, defence from wrong, and such like, and as occasion may serue, may receiue also praise and encouragement from the Magistrate.

Quest. 10. *How the Magistrate is said to be Gods minister for our wealth or good.*

1. Some vnderstand this onely of the power to punish, *loco Dei vindicat*, hee taketh reuenge in Gods place, *gloss. interlin. Lyranus.* 2. *Haymo* giueth these two senses: hee is Gods minister to defend thee from wrong: or for thy good, *that thou do no euill:* but this expresseth but one part of this ministring power. 3. Therefore *Chrysostome* better, *voluntati Dei cooperatur, &c.* he worketh according to Gods will in punishing of the euill, and in rewarding the good, and therefore he is called his minister: so also *Theophylact, voluntati Dei obsequitur*, he obeyeth the will of God, as in commaunding chastitie, in forbidding auarice and theft: like as the Lord is, so must the minister be: but God loueth the iust and punisheth the wicked, therefore so should the Magistrate doe that is Gods Minister. 4. And generally they are Gods ministers, 1. Because they are ordained of God. 2. They are as gods in earth, in respect of their preheminence and authoritie ouer others. 3. In regard of their office, because they doe execute iustice in the earth, in awarding rewards to the righteous, and punishments to the wicked. 5. Whereas the Prince is called διάκονος, the minister of God, which name and title also agreeth to spirituall Pastors, who are the Ministers of God, yet they are ministers in a diuerse kind: both agree in their institution, which is from God, and in the generall ende, which is to seeke the good of Gods people, yet they differ both in the obiect: for the Pastors charge is onely about spirituall things, the Prince is occupied also in caring for temporall: as also in the meanes: for the Prince by his sword and coactiue power procureth the good of his subiects: but the Pastor seeketh it by the preaching of the word, the administration of the Sacraments and discipline, and other spirituall meanes.

For thy good.] That which the Apostle called before, ἔπαινον, *praise*, now he nameth ἀγαθὸν, *good:* which is either *naturall, morall, ciuill*, or *spirituall* good; the Magistrate procureth all these: the *naturall* good, as in preseruing the liues and bodies of his subiects; the *morall* good, in commaunding vertue, and punishing vice; the *ciuill*, in maintaining their goods and possessions; their *spirituall* good, in setting forth and defending the true religion, *Pareus.*

11. Quest. *How the Magistrate is said, not to beare the sword for nought*, v. 4.

1. *Lyranus* doth indifferently vnderstand this of the materiall sword which the Ciuill power hath, or of the Ecclesiasticall: but the whole course of the Apostles speach sheweth, that he speaketh of the Ciuill power, to whom tribute, and such other customes belong.

2. By the sword, he vnderstandeth the power of exercising and drawing forth the sword against offenders: and he alludeth to the custome of Princes, which haue the sword carried before them, and other enfignes of their authoritie.

3. There are three vses of the Ciuill sword, the one is *ad vindictam*, to be reuenged of the euill: *ad protectionem bonorum*, for the protection of the good: and, *ad executionem iustitiæ*, for the execution of iustice.

4. He beareth not the sword, εἰκῇ, in vaine: that is, *temere*, rashly, *Beza*: because he hath his authoritie from God, nor, *sine causa*, the vulgar Latine, without some certaine cause or ende, namely, the punishment of the euill.

5. And so he is called a reuenger vnto wrath. 1. Which some vnderstand of the diuine wrath, which is executed by the Magistrate: or to shew the wrath of God in time to come, *Gorrh. Hug.* 2. Rather by wrath we vnderstand the punishment it selfe inflicted, which is an effect of wrath, *Pareus, Tolet, Sa.*

Quest. 12. *Of the right vse of the sword, both in time of peace and warre.*

1. Concerning the vse of the sword in time of peace, three things are requisite. 1. That there

there ſhould be good lawes enacted, and eſtabliſhed. 2. That there ſhould be vpright iudgment according to thoſe lawes. 3. That of ſuch iudgements once giuen, there ſhould be iuſt execution.

1. In the making of lawes, three things muſt concurre, the matter of the law, the ende and ſcope, and the extent. 1. For the matter, it muſt be agreeable to the lawe of nature, and to the will of God: Princes muſt not make lawes according to their owne minde, but ſuch as may be conſonant to the pure and perfect will of God: hereupon it was, that the law-makers among the Gentiles would alwaies aſcribe the inuention of their lawes to ſome one of the gods, to winne more credit vnto them: *Zoroaſtres* who gaue lawes to the *Bactrianes* and *Perſians*, did make *Oromazen*, whom they held to be a god, the author of his lawes: *Triſmegiſtus* among the Egyptians, *Mercurius*: *Minos* among the *Cretenſians*: *Iuppiter Carundas* among the *Carthaginians* made *Saturnus* his author: *Lycurgus* among the *Lacedemonians*, *Apollo*: *Solon* and *Draco* among the *Athenians*, *Minerua*: *Xamolpis* among the *Scythians*, *Veſta*: *Numa* among the *Romanes*, the goddes *Egeria*: and *Mahomet* commended his *Alcaron* to the *Arabians*, vnder the name of Gabriel the Arkeangel: But theſe were their fabulous conceits: we haue indeede the booke of God, a perfect rule and line of all iuſt laws: ſecondly, the end and ſcope of the lawes muſt be to ſuppreſſe vice and maintaine vertue: the lawmaker muſt intend the publike good, and not his priuate gaine: thirdly, for the extent of theſe lawes, they muſt include all: ſome muſt not be bound vnto the lawes, and others free: and therefore it is dangerous to giue priuiledges and immunities to ſome perſons, by vertue whereof they may without checke and controlment tranſgreſſe the lawes: *Papinianus* is worthy of honourable memory, who choſe rather to die, then to excuſe the parricide of *Antonius Baſſianus* the Emperour.

Why the Gentiles made the gods the authors of their lawes.

2. As good lawes muſt firſt be made, ſo iudgement muſt be exerciſed according to thoſe lawes: that the iuſt caſe may be diſcerned from the falſe, and good men from the euill: *Antiſtines* was wont to ſay that thoſe commonwealths were declining, wherein *boni à malis nihil differunt*, good men did nothing differ from euill: Now in the proceſſe of iudgement theſe rules muſt be obſerued. 1. That the Iudge be willing to admit all complaints, and to take knowledge of all cauſes, and aggrieuances. this was the fault of Sauls gouernement, that the oppreſſed could not haue iuſtice, which made many that were aggrieued to flocke and haue recourſe vnto Dauid: Abſalom did not more inſinuate himſelfe into the hearts of the people, then in ſhewing his affability in hearing the greiues, and complaints of them: In forren hiſtories, Philip King of Macedon was killed by *Pauſanias*, becauſe he reiected his ſuite to haue iuſtice againſt *Attalus* that had wronged him, and after laughed him to ſcorne: and *Demetrius* of Macedon did much alienate the hearts of his people, becauſe he neglected their complaints, and would caſt their bils of ſupplication from the bridge of *Axius* into the riuer: ſecondly, after diligent inquiſition of the cauſe, there muſt be iuſt iudgment giuen, without partiallity, feare, fauour, or any other ſiniſter affection: ſee *Leuit.* 19. 15. among the *Thebanes* a Iudge was pictured blindfold, and without hands, to ſignifie that he ſhould neither be lead by partiall affection in iudgement, or corrupted with bribes: and the Athenians had a law, that cauſes ſhould be handled ἄνευ παθῶν καὶ προοιμίων, without proems and prefaces to ſtirre vp affection.

What is to be required in iudgment.

3. After iudgment muſt follow execution: for otherwiſe the lawes are in vaine and iudgement according to the lawes, if they be not put into execution: where theſe two things muſt be obſerued. 1. That the execution be not too remiſſe: for it is profitable often for the offender himſelfe to be puniſhed, thereby to bee brought vnto repentance, who otherwiſe might continue in his ſinne; as the theife conuerted vpon the croſſe was prepared by that ignominious puniſhment vnto repentance: and it is good for the example and admonition of others, that puniſhment be inflicted vpon the offenders. 2. Yet the puniſhment muſt not bee haſtened too much, or bee too ſeuerely adiudged, but with ſuch moderation as that the partie which ſuffreth be not in hazard of looſing both ſoule and bodie.

Of the excellencie of lawes.

2. Concerning the vſe of the ſword in warring, and waging of battell: 1. It is out of doubt, that it is lawfull for the Magiſtrate to take in hand iuſt and lawfull warre; for Abraham recouered Lot by force, from them which had taken him captiue: the Centurions faith is commended in the Goſpell by our Sauiour: and if it be the Magiſtrates office

How warre is to be enterpriſed.

and part, to defend euery particular person from wrong, much more the whole people. 2. But warre must be enterprised not rashly, or suddenly, but with deliberation, and not without waighty and vrgent cause. 1. As when either the Magistrate is bound by some league to helpe his confederates, as Iosh̃ua did the Gibeonites. 2. Or when the enemies offer to inuade the countrey, they must by the Magistrates force be kept off, as Dauid often encountred the Philistims that assaulted Israel. 3. And in the quarrell of religion and defence of the truth, the Magistrate may fall to battell: as the other tenne tribes had thought to haue warred against *Ruben, Gad*, and the halfe tribe of Manasseh, for setting vp an altar, fearing that they had declined from the true worship of God, Iosh. 22.

Quest. 13. How it is said, *it is necessarie to be subiect, for conscience sake.*

v. 5. *Therefore it is necessarie ye should be subiect.* 1. First some reade, *be ye subiect vnto the necessitie, diuina dispositionis*, of the diuine ordinance, and so put necessity in the datiue, *Gorhan.* 2. The *vulgar* Latine, which many follow, put *necessitie* in the ablatiue, *necessitate subditi estote, be subiect of necessitie:* but both these readings are diuerse from the originall: where the word is not ὑποτάγητε, *be ye subiect*, in the imperatiue, but ὑποτάγησθαι, *to be subiect*, in the infinitiue, as both *Beza*, and *Erasmus* well obserue: so then the best reading is, *it is necessarie to be subiect.* 3. Which neither must be vnderstood of a compelling necessitie, as the *interlin. gloss. quasi ex necessitate*, as of necessitie: because he cannot *excutere iugum Principis*, shake off the yoke of the Prince: nor yet as *Augustine*, is it referred to the necessity of this life: because we must necessarily vse temporall things, as long as we are in this world, which it is in the Magistrates power to depriue vs of: but we vnderstand rather *obligationem præcepti*, the bond of the precept, which is of necessitie to be kept: so that it is not a free thing, whether men will be subiect or no, but it is necessarie, both in respect of the wrath and reuenge of the power, and for conscience sake toward God: so in effect here are three reasons couched together, why we should be subiect to the Magistrate in respect of God, it is his ordinance, of the Magistrate, because of wrath and punishment, of our selues, that we wound not our conscience: the first is *honestum*, honest, the second, *vtile*, profitable, the third, *delectabile*, pleasant and delightfull.

But also for conscience. 1. *Ambrose* referreth this conscience, to the feare of punishment in the world to come: that men should not obey onely for feare of present punishment, but because of the iudgement to come. 2. *Chrysostome* applyeth this to the conscience of the great benefits, which we receiue by the Magistrate, that he which is disobedient offendeth against his conscience in beeing vnthankfull. 3. *Lyranus* vnderstandeth it of the particular conscience, which euery man ought to haue, *debitum reddere*, to render that which he oweth to an other. 4. *Tolet* interpreteth it of the conscience of other sinnes, which they that are lawles and disobedient are apt to fall vnto. 5. *Hugo* of the conscience *quæ naturaliter dictat, &c.* which naturally suggesteth vnto a man, that the superior is to be obeyed. 6. *Erasmus* of an others conscience, which is offended by the euill example of the disobedience. 7. But here the conscience of the diuine precept must be vnderstood, which to obey bringeth peace of conscience, but to resist Gods ordinance, is a deadly sinne *saucians conscientiam*, wounding the conscience, *Pareus:* so *Haymo, propter conscientiam mentis*, for the conscience of the minde, which we must keepe and preserue pure.

Quest. 14. *What tribute is to be paid, vers. 6.*

For this cause: that is, as a testimonie of your subiection you pay tribute: some referre these words to the former sentence, v. 4. *He is the Minister of God, præpositi sunt à Deo*, they are set ouer others by God, and therefore they must pay tribute, *Haymo:* some thus expound *for this*, because they are *profitable for you, Hugo:* but these words depend rather of the next before, *because of conscience:* for the paying of tribute is a testimony of their subiection, that they in their conscience acknowledge it to be due.

Pay ye tribute. 1. He saith, *præstatis, non datis*, you pay, not you giue, to shew that it is not giuen, but they repay it againe, in their care which they vndertake for the common-wealth, *gloss. ord.* 2. The word φόρος, tribute, is deriued of φέρειν, to beare or bring in, *quia infertur à subditis*, because it is brought by the subiects into the kings treasure, *Pareus:* or it signifieth properly portage money, which was paid for such commodities, as were brought in: and so by one kind all the rest are vnderstood, as there be diuerse other customes: as *pedagia*, which

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which was paied for the paſſage on foot toward the mending of the high waies: and *guidogia*, guide mony for thoſe that trauailed, and ſuch like, *Faius.* 3. And the Apoſtle maketh expreſſe mention of the paying of tribute, taking it as a thing yeelded and acknowledged of all: becauſe it was obiected againſt the Chriſtians, that they vnder pretence of religion would free themſelues from tribute, as *Iuſtinus* ſheweth, *apolog.* 2. *ad Anton.*

For they are Gods Miniſters. 1. Two reaſons are giuen of the lawfulnes of paying tribute, both becauſe it was a ſigne of their ſubiection, and as a recompence to the magiſtrate, for his great paines vndertaken in the defence and gouernement of the commonwealth. 2. The word here vſed is λειτουργοὶ, miniſters, as the Magiſtrate before is ualled λειτουργος, a Miniſter, which words are not onely vſed of ſacred offices, as we ſee, but of ciuill: and therefore that is a falſe obſeruation of the maſſing Papiſts, Act. 13. v. 4. where by the vſe of the word λειτουργῶν, *to miniſter*, they would prooue, that the Apoſtles ſaid Maſſe.

Applying themſelues to the ſame end, &c. 1. The word προσκαρτεροῦν, ſignifieth more then to ſerue, as the vulgar Latine readeth; it betokeneth to continue, watch, to take paines in any buſines: as c. 12. 12. continuing or labouring, perſeuering, watching in prayer. 2. Some referre theſe words to them that pay tribute, that they ſerue to this ende, *Gorrhan*: but it is euident that the Apoſtle ſpeaketh of the Magiſtrates: that they watch ouer the people for this, not to receiue tribute, as ſome interpret, but it is referred to the whole dutie of the Magiſtrate rehearſed before, that he beareth not the ſword for naught, that he is for the terror of the euill, and praiſe of well doers.

Queſt. 15. *Of the diuerſe kinds of tribute, and to whom they are to due.*

v. 7. *Render therefore to all men, &c.* 1. *Chryſoſtome* here obſerueth well, that the Apoſtle ſaith, ἀπόδοτε, *render*, not *giue*, *nihil enim gratuite dat, qui hoc fecerit*, for he doth not giue any thing freely, that doth this: for it is our dutie to yeeld obedience in all theſe things here ſpecified to the Magiſtrate.

2. But *Origen* here hath a ſtrange allegorie: by the powers, he vnderſtandeth the miniſtring ſpirits; and by the tribute, *veſtigalia negotiationis in carne*, the payments due for our trading in the fleſh to the ſpirits exacting it of vs by diuerſe tentations: but this dangerous kind of allegorizing peruerteth the ſence of the Scripture, & giueth occaſion of many errors.

3. *Gorrhan* calleth the firſt two, cuſtome and tribute, *debitum temporale*, the temporall debt which is due vnto ſuperiours, the other he nameth *debitum ſpirituale*, the ſpirituall debt which is either inward, *feare*; or outward, *honour:* As though all outward honour and ſeruice were ſpirituall: the Apoſtle ſpeaketh onely of ciuill honour, which is to be yeelded to the Magiſtrate, not of ſpirituall and religious houour, which is onely due to God.

4. The Apoſtle here nameth two kinds of payment, φόρος, tribute, and τέλος, which is interpreted, *cuſtome*. 1. Some doe thus diſtinguiſh them, *tribute* is that which *ſoluitur domi*, is paied at home: *veſtigal*, cuſtome, that which is carried to the Lords houſe, *gloſſ. ordin. Lyranus* taketh *tribute* for that which was paid generally by a country or citie in ſigne of their ſubiection: *cuſtome*, that which is exacted of particular perſons, as for traffike, merchandize: *Mart. Pareus*, take the firſt called φόρος, for the tribute paied out of mens grounds or ſubſtance: and the *cuſtome* due for commodities carried forth or brought in: *Beza* taketh the firſt for *capitatio*, poll money, when men are taxed either by the poll, or according to their wealth: ſo the Syrian interpreter, calleth it *agentum capitationis*, *head ſilner*, and the latter for tribute due out of their grounds, or for Merchandize, and ſuch like: but the latter, rather called τέλος, ſeemeth to be poll mony, which was paid *viritim*, man by man, as appeareth Matth. 17. 25. it is called tribute, or *cenſus*, poll money: and the other φόρος, was ſuch tribute, as was due for commodities brought in, as the *etymon* of the word ſheweth: and the Latine word *vectigal*, is ſo called alſo *à vehendo*, of carrying: when the fruits of their grounds were brought into the citie. And ſo with vs there are two kind of payments, *ſubſidies* and *tenths*, which are laid vpon men according to their ability and ſubſtance, and then the impoſt and cuſtome which is due for merchandiſe, in exporting of wares, or bringing in of forren commodities: but for the moſt part, theſe two words φόρος, and τέλος, are confounded, and are indifferently taken for any kinds of tribute or payment made to the gouernours: yet to ſpeake diſtinctly, there are two kinds of tribute, which is either laid vpon the perſons, which is properly called τέλος, poll money; or vpon their ſubſtance, either mooueable, as their goods, ſuch as is merchandiſe, or immooueable as their lands; and this is φόρος, tribute, impoſt, *Faius.*

5. Here the Apostle nameth foure kind of duties, which are to be performed to the Magistrate and their officers: as impost and custome to the customers, tribute and subsidies to the collectors and treasurers, feare to the Kings officers and Ministers, and honour to the person of the Magistrate himselfe.

6. *Chrysostome* and *Theophylact* here moove this doubt, how the Apostle enioyneth the subiect to feare the Magistrate: and before he freeth good subiects from it, and would haue them onely to feare that doe euill, he answereth by a distinction of feare; that feare which is *ex mala conscientia*, of an euill conscience, good subiects are free from; but yet they haue a kind of feare, which is nothing els but a reuerence of the Magistrate: *Pet. Martyr* addeth that though a good man feareth not the power for any thing that is done and past, yet he may feare, *ne quid in posterum committat*, that he commit nothing in time to come: as *Ambrose* hath the like distinction of feare, *aliud est timere quia peccasti, aliud timere ne pecces, ibi formido est de supplicio, hic sollicitudo de præmio*, it is one thing to feare because thou hast sinned, an other to feare least thou sinne: there is fearefulnesse of the punishment, here carefulnes of the reward.

7. Honour also is to be yeelded to the Magistrate, which is nothing els but an externall signification of our inward reuerent opinion, which we haue of one for his excellency and greatnesse: wherein these three things are considered, the inward reuerence, the outward gesture, the obiect, the excellencie of the person: betweene honour and glorie this is the difference: honour is giuen *propter officij dignitatem*, for the dignitie of the place and office, glory *propter virtutẽ*, because of his vertue; to a good Magistrate both are due, to an euill honour is to be shewed for his place, though he deserue no glorie for any vertue; and a priuate person may bee worthy of glorie for his vertue, though not of honour, which is the Magistrates due.

Quest. 16. *The seuerall duties summed together which are due to the Magistrate.*

Gorrhan reduceth them to these seauen. 1. We owe vnto the Magistrate subiection, 1. Pet. 2. 13. *submit your selues.* 2. Honour, 1. Pet. 2. 17. *feare God, honour the King.* 3. Feare, Prou. 25. 21. *Feare God, and the King.* 4. Fidelitie, as in Ittai, that said to Dauid, 2. Sam. 15. 21. *In what place my Lord the King shall be, whether in death or life, euen their will thy seruant be.* 5. *Obedience*, as the people said to Ioshua, 1. 17. *as we obeyed Moses in all things, so will we obey thee.* 6. Paying of tribute, Matth. 22. 21. *Giue vnto Cæsar the things that are Cæsars.* 7. *Prayer*, 1. Tim. 2. 2. The Apostle willeth supplications to be made for Kings.

Pareus obserueth that fiue things belong to the honouring of our superiours. 1. *Reuerence*, because of the diuine ordinance. 2. *Loue*, because of their labour and care in watching ouer vs. 3. *Thankefulnesse* for the [illegible] which we enioy vnder them. 4. *Obedience* in all lawfull things. 5. *Equitie*, and *charitie*, in couering and extenuating the faults and infirmities in gouernment.

Quest. 17. *How farre the Magistrate is to be obeyed, and wherein not to be obeyed.*

It may seeme, that in no wise it is lawfull, to resist the Magistrate, but that obedience must be absolutely yeelded vnto him, vpon these reasons.

1. The ordinance of God is not to be resisted; euil Magistrates are the ordinance of God, therefore euen the euill must be obeyed and not resisted.

2. S. Peter biddeth seruants to obey their Masters, not onely the good and curteous, but euen the froward. 1. Pet. 2. 8. so likewise subiects must obey their Magistrates.

3. It is not lawfull to recompence euill for euill, Rom. 12. 17. therefore the subiect being oppressed is not to resist.

4. It is not lawfull for a priuate person to vse the sword, for it is said onely of the Magistrate, *he beareth not the sword in vaine*, but to resist the Magistrate is to take the sword. *Ergo.*

Ans. 1. True it is, that the ordinance of God is not to be resisted, so it be not against God: for like as the inferiour Magistrate, to whom the Prince committeth the sword is not to vse it against his Prince; so neither is the Prince to be obeyed, vsing his authority against God, in commanding impious & vnhoneſt things; we must giue vnto Cæsar the things that are Cæsars, and vnto God the things which are Gods; we may not giue vnto the Prince the things which are Gods, that is, the conscience. And in this case the Apostles giue vs a rule, to obey God rather then man, Act. 4. 19. when obedience then is denied in vniust & vnlawful things, not the authority which is Gods ordinãce, but the abuse of the authority is gainsaid.

2. True

2. True it is that both euill Masters, and euill Magistrates are to be obeied, but with this limitation, that nothing be enioyned against the conscience: and so much is implyed by the words following, v.19. *This is thanke worthie, if a man for conscience toward God endure greife suffring wrongfully*: so that when any thing is commanded against the conscience, a man is to suffer rather: and so the power is obeyed, not in doing, but in suffring.

3. To disobey vnlawfull commandements, is no requitall of euill for euill, nor yet for a man to vse lawfull defense: but if the subiect should beare armes against his Prince, and seeke to assault his bodie or life, which is vnlawfull, that were indeede to recompence euill for euill.

4. There are three degrees of not obeying an euill Magistrate, in *not doing* that which is commanded, and here the subiect vseth not the sword at all, he onely refuseth to doe any thing against his conscience: in *vsing his lawfull defence*, against wrongs offered, tending to apparent impietie: here he taketh the sword no otherwise, then as the lawes arme a priuate man to defend himselfe in case of necessitie against a theife and robber: the third is in assaulting the Prince by force: which is a taking of the sword, and most vnlawfull.

Now on the other side, certaine cases shall be propounded, wherein obedience is to be denied to vniust Magistrates, and some kind of resistance to be vsed: And here a distinction is to be made of subiects: some are either publike persons, and the same either Ecclesiasticall, as the Pastors and ministers of the church: or ciuill, as inferiour Magistrates, or more priuate persons: according to this diuision, we are to see, how farre each of these may proceede in denying their obedience to the Magistrate commanding vniust things.

1. Concerning the Pastors of the Church, these propositions may be set downe. 1. That they are not to attempt any thing at all by the sword, and outward violence against the Magistrate: for it is forbidden, that a Bishop should be a striker, 1. Tim. 3. 3. *Ambrose* saith, *coactus repugnare non noui, potero flere, potero gemere, aduersus arma, milites, lachryma mea arma sunt*, beeing vrged, I know not how to resist, I can mourne, I can weepe: against armed souldiers my weapons are teares, *orat. in Auxent.* and in an other place, *epist. 33. rogamus Auguste, non pugnamus*, we entreat O Soueraigne, we fight not. The Ministers of the Church are not to attempt any thing by the sword.

2. It is the dutie of Pastors to admonish the Magistrates by the word of God, *arguendo eorum notoriam impietatem, & ad officium iuxta verbum Dei & leges faciendum cohortando*, by reproouing their notorious impietie, and by exhorting them to doe their dutie according to the word of God, and the lawes: this proposition which *Pareus* setteth downe may safely be receiued, and assented vnto, as agreeable to the word of God: for so Elias reproued Ahab to his face, and Iohn Baptist, Herod, telling him of his incest with his brothers wife. Thus excellently *Ambrose* writeth hereof to *Theodosius*, who had caused some thousands of people to be put to the sword vniustly, *an pudet te imperator facere, quod Propheta Dauid, &c. peccaui Domine, &c. noli ergo impatienter ferre imperator, si tibi dicatur, (tu feciſti illud) quod Dauidi dictum est à Propheta, &c.* art thou ashamed O Emperor, to doe that which the Prophet Dauid did (I haue sinned Lord) doe not then take it impatiently O Emperour, if it be said vnto thee, as Nathan said vnto Dauid, thou hast done this: *epist. 28. ad Theodos.* Kings may be admonished of their faults, so it be done with reuerence.

3. It is lawfull for the Pastors of the Church to refuse to communicate holy things vnto impious and cruell Magistrates, which will not be admonished nor reclaimed from their sins: as in such a case they are not to be admitted vnto the Sacraments, neither is the Pastor bound to be a minister of holy things vnto them: this is warranted by the Scripture, Matth. 7. 6. *Giue not that which is holy vnto dogs, neither cast ye your pearles before swine*: 1. Tim. 5. 22. *Lay hands suddenly on no man, neither be partakers of other mens sinnes, keepe thy selfe pure*: but he which admitteth any notorious sinner to the communion, is partaker of his sinnes. *Ambrose* also to this effect saith to *Theodosius, offerre non audeo sacrificium, si volueris assistere*, I dare not offer the (spirituall) sacrifice, if thou be present, *epist. 28.* he refused to communicate with the Emperour beeing guilty of blood. Ministers of the Church are not bound to communicate holy things to Tyrants.

4. *Pareus* goeth yet a steppe further, that the Bishops and Pastors may resist vniust Magistrates, not onely by admonishing, reproouing, and exhorting them; but also *contumaces de consensu Ecclesiæ etiam Satanæ tradendo, donec resipiscant*, in deliuering them vp also vnto Sathan, with the consent of the Church, such as are obstinate, till they repent: for this his assertion he alleadgeth these reasons. S. Paul saith, 1. Tim. 5. 20. *Them that sinne rebuke openly, that the rest may feare.* 2. Because *the Pastors watch ouer mens soules, and must giue account for* * *them*, if any perish by their default. 3. *Ambrose* resisted *Theodos.* by the word.

* Heb. 13. 17.

But none of these reasons doe proove, that Princes are to be excommunicate, but onely that they must be reprooued, and shewed their faults, which yet must be done with reuerent respect, not in such sort, as they should by taunting speach, or malepart reprehensions be disgraced before their subiects: *Ambrose* as is shewed before, onely withdrew his hand from ministring holy things to the Emperour being guilty of innocent blood, neither by his peremptory sentence did he cast him out of the Church, but perswaded him to repentance for his sinne, and to forbeare.

Indeed the practise of the Romane Church is such, to make no great matter of excommunicating Emperors and Kings, and to absolue the subiects from their obedience: wherin the Pope euidently transgresseth in these three points, in exercising iurisdiction, where he hath nothing to doe, and in arrogating to himselfe the sole authoritie of dispensing the keyes of the Church, and in denying ordinarie duties and obedience to an excommunicate Prince.

And as touching the excommunicating of Magistrates by the censure of the Church, I take it not to be so conuenient to be done, neither haue we any direct precept or president in the Scripture to warrant it: But the contrarie rather.

Kings are not to be censured by excommunication.

1. If the ecclesiasticall sword might be drawen forth against the Magistrates, then the Ciuill also, and the Prince might as well be proceeded against in Ciuill courts, to be sentenced for his offence, as in ecclesiasticall: for otherwise there should be lesse power in the Ciuill, then in the Ecclesiasticall state: but this were a very prepostorous course, to appoint superior iudges to the Prince in his owne kingdome.

2. Dauid when he had committed those two great sinnes of murther and adulterie, confessed and said, *tibi soli peccaui*, against thee onely haue I sinned: the reason whereof *Ambrose* yeelded; *quia rex erat, nullis ipse legibus tenebatur*, because he was a King, and was bound to no lawes, *apolog. Dauid c.* 10. and *Hierome* also saith, *rex enim erat, alium non timebat*, he was a King, and feared no other, *ad Eustoch:* It seemeth then that Dauid was free both from Ciuil and Ecclesiasticall censure: whereupon *Ambrose* inferreth generally of all Kings: *neque enim vllis ad panam vocantur legibus toti imperij potestate*, that they cannot be drawen to punishment by any (humane) lawes, beeing priuiledged by their imperiall powers.

3. Saint Paul willeth prayers to be made for Kings, 1. Tim. 2. 2. we must blesse them, not curse them, but to giue them ouer to Sathan, is to curse them: Saint Paul when he had called Ananias *painted wall*, beeing admonished that he was the high Preist, excused himselfe by his ignorance, alleadging that text, Exod. 22. 28. *Thou shalt not speake euill of the ruler of thy people:* so farre off was Saint Paul from excommunicating him, and giuing him ouer vnto Sathan, as he did Elymas the Sorcerer whom he called the child of the deuill, Act. 13. 10. I hold it then the safer way, that the sentence of excommunication goe not forth vpon any occasion against the supreame Magistrate, (howsoeuer the inferiour may be censured) it is sufficient, that the Minister discharge his dutie, in reproouing and exhorting, and in not consenting to any sinne in the Magistrate; as *Ambrose* said to the Emperor, *malo mihi bonorum esse tecum, quam malorum consortium*, I had rather be partaker with thee in good things, then euill, &c. He speaketh of his silence and conniuence in the Emperors sinne, as the words following shew, *ideo clementie tue displicere debet sacerdotis silentium*, therefore the silence of the Priest (or Pastor) ought to dislike your clemencie.

4. But because, the Papall sea taketh vpon it to excommunicate Kings, wherein I would haue a perpetuall difference betweene their synagogue, and the reformed Churches: this shall be our last proposition here of this matter: that an excommunicate Prince is notwithstanding to be obeyed by his subiects, neither is it lawfull for them by that colour to withdrawe their obedience.

Princes excommunicate by the Pope are notwithstanding to be obeyed of their subiects.

1. The diuine ordinance is to be obeyed in all lawfull things, but all higher powers are Gods ordinance, euen when they stand excommunicate, they cease not to be Magistrates: for seeing they are ordained of God, by no humane constitution can they be vnordained: but the Ecclesiasticall censure of excommunicating kings, is onely an humane ordinance, not commanded nor warranted by the word: *Ergo:*

2. An excommunicate person is in the same degree with an heathen and Publican, Mat. 18. 17. but an heathen Magistrate is to be obeyed, for such were the gouernours in S. Pauls time, to whom he willeth subiection to be giuen, Rom. 13. 1.

3. Christi-

3. Christian religion ouerthroweth not the politie of Commonwealths, neither is God the author of confusion: but if Princes excommunicate should be disobeyed, great disorder and confusion should follow in the commonwealth: for the canons forbid *palam vel secreto loqui*, to speake openly or secretly with excommunicate persons, *part.* 2. *c.* 11. *qu.* 3. *c.*1. or to goe vnto the house of one that is excommunicate, *ibid. c.*26. or to receiue any that is excommunicate into their house, *c.* 29. and they are decreed not to be homicides, *qui contra excommunicatos armantur*, which take armes against excommunicate persons, *canf.* 23. *qu.* 5. *c.*27. and an excommunicate person *non audiendus in iudicio*, must not be heard in iudgment; *decret. Gregor. lib.* 1. *tit.* 29. *c.* 21. Now who seeth not what confusion would be brought vpon the Common-wealth, if the subiects might neither speake and conferre with the King, nor resort vnto him, and that they might take armes against him standing excommunicate.

4. No Ecclesiasticall lawe can dispense and take away the ciuill and naturall lawe: as, for the sonne to doe his dutie to his father, the wife to her husband, the seruant to his Master, though they stand excommunicate: yea the Popish decrees allowe all these to doe their seruice euen vnto excommunicate persons: as thus stand the words of the Canon: *anathematis vinculo has subtrahimus, videlicet vxores, liberos, seruos, ancellas, &c.* we doe release from the bond of excommunication, wiues, children, seruants, maides, &c. which did attend vpon excommunicate persons, *part.* 2. *c.* 11. qu. 3. *c.* 103. If those domesticall inferiours may performe their duties to persons excommunicate, how much more lawfull is it for subiects to doe the like to their Princes, because the necessitie of the state, so much the more requireth it.

5. The Popes censure of excommunication is vniust and vnlawfull, and therefore voide by their owne lawes, as *part.* 2. *c.* 11. qu. 3. it is decreed *iniustam damnationem irritam*, that an vniust damnation is of no force, *c.* 1. 46. *non est petenda solutio, vbi inique fertur sententia*, absolution is not to be craued, where the sentence is vniustly laid, &c. to this purpose is the decree of *Gelasius* B. of Rome there expressed.

Now the Popes excommunicating is vnlawfull for diuerse reasons: 1. Because he is an incompetent iudge, he excommunicateth Princes, who are not of his iurisdiction: and the law is, *cui denegatur executio, denegatur & sententiæ pronuntiatio*, to whome the execution of the sentence is denied, the pronouncing of the sentence is, &c. *Cod. l.* 3. *tit.* 26. *leg.* 3. but the Pope out of his precinct and iurisdiction, hath no power to execute his sentence, *Ergo*, the denouncing thereof belongeth not vnto him.

2. Their owne canons hold, that *qui inimici sunt, iudices esse non possunt*, they which are enemies can be no iudges: *Canf.* 3. *qu.* 5. *c.*15. but the Pope is a professed enemie to kings whom he excommunicateth.

3. They are not held to be excommunicate, which are excommunicate by heretikes, *c.* 24. qu. 1. *c.*36. but the Pope holdeth many hereticall points of doctrine, for proofe hereof, see *Synopf. Papif.* throughout.

4. Is it not lawfull for any to excommunicate in their owne cause: See the decree of *Gregor.* *c.* 23. qu. 4. *c.* 27. but this doth the Pope.

5. Their law is: that no man should be excommunicate *antequam causa probetur*, before the cause be prooued, *c.* 2. q. 1. *c.* 11. but how can the causes of Princes be prooued before an incompetent iudge, where no man appeareth to answer for them.

6. An excommunicate person cannot excommunicate, *c.* 24. qu. 11. 4. but the Pope standeth excommunicate himselfe according to that decree of the *Toletane* councell, 12. *c.* 1. *non erat ab anathematis sententia alienus, aut à diuina animaduersionis vltione securus, quisquis contra salutem principis deinceps, aut erexerit vocem, aut commouerit eadem, aut quamcunq; quæsierit lædendi vltionem*, he shall not be free from the sentence of excommunication, or secure from the reuenge of the diuine animadversion, whosoeuer hereafter, doth either lift vp his voice against the safetie of the Prince, or plotte to murther him, or seeke to be reuenged by procuring any hurt vnto him, &c. the like decree see *Toletan.* 4. 74. *Toletan.* 5. 4. *Toletan.* 7. 1. Now then because it is apparantly knowne, that the Pope practiseth against the safety and state of Princes (not of his faction,) he standeth excommunicate, and so his excommunication is of no value.

6. If Kings ought not at all to be excommunicate, *de iure*, by the right of their imperiall authoritie, then *de facto*, if they chaunce in fact to be excommunicate, obedience notwithstanding

ſtanding is to be yeelded vnto them: but the firſt is true, as is partly ſhewed before; and further appeareth by the reaſons ſometime vſed by the Colledge or Church, *Leodienſ.* againſt the excommunication of *Paſchalis* the 2. in this manner; *Si quis vetus & novum Teſtamentum, geſtaq; reuoluerit, &c.* If any man turne ouer the old and new Teſtament, and the things done therein, he ſhall euidently finde, *quod aut minime aut difficile poſſunt Reges & Imperatores excommunicari*, that Kings and Emperours either not at all, or verie hardly are to be excommunicate, they may be admoniſhed, rebuked by diſcreete men: becauſe thoſe whom Chriſt the King of Kings, hath appointed in his place in earth, *damnandos & ſaluandos ſuo iudicio reliquit, &c.* he hath reſerued to be condemned or ſaued to his owne iudgement, &c. here are two reaſons of this aſſertion, the one taken from the authoritie of the olde and new Teſtament, wherein no ſuch preſident is to bee found; the other from the eminencie of the Princely eſtate, which Chriſt hath reſerued to his owne iudgement: An other reaſon which they vrge is this, *Paulus pro malis regibus orari vult, &c.* Paul will haue euill Kings prayed for, that we may lead a quiet life: *eſſet apoſtolorum imitari Apoſtolum*, it were Apoſtolike to imitate the Apoſtle, &c. Kings then muſt be prayed for, and bleſſed, they muſt not be anathematized and accurſed.

How farre the Ciuill ſtate may proceed in reſiſting a Tyrant.

Here *Pareus* hath this poſition: that the inferiour Magiſtrates being ſubiects, may defend themſelues, the Commonwealth, and the Church, and the true faith, euen by force of armes againſt a Tyrant, ſo theſe conditions be obſerued: 1. When either the Prince degenerateth to a Tyrant, and maketh hauock of all, offering notorious wrongs againſt all law and equitie to his ſubiects, and forceth them to Idolatrie and falſe religion. 2. If that without ſuch defence they cannot be ſafe, their liues, bodies, and conſciences. 3. That vnder pretence of ſuch defence, they ſeeke not their owne reuenge, with other reſpects vnto themſelues. 4. That all things be done with moderation, not to the vndoing of the ſtate, but the preſeruation of it: his reaſons are theſe.

1. From the inſtitution of God, and the end of the ordinance of Magiſtracie, which is to be auenged of euill doers, and for the praiſe of the good: they doe not beare the ſword for naught: the inferiour Magiſtrates then hauing the ſword, may exerciſe their power, in reſtraining the tyrannie of ſuperiour gouernours: and for this cauſe inferiour Magiſtrates are ioyned with the ſuperiour, not onely as helpers, but to moderate their licentious and outragious gouernement: and therefore where they bridle the inſolencie of Tyrants, *vtuntur gladio per legitimam vocationem diuinitus ſibi tradito*, they vſe the ſword deliuered vnto them from God by a lawfull vocation.

2. Like as a furious and mad man may be remoued from the gouernment, as Nabuchadnezer was caſt forth by publike authoritie, Dan. 4. 31. ſo a Tyrant alſo who differeth not from a mad and furious man.

3. They which haue power to conſtitute the Magiſtrate, as where they enter by election of the Senate, conſent of the people, or by other electors appointed, haue power alſo to reſtraine their immoderate gouernment.

4. This is confirmed by many commendable examples, out of ſacred and forren ſtories: the people reſiſted Saul, that he ſhould not put Ionathan his ſonne to death, 1. Sam. 14. 45. the Iſraelites in the time of the Iudges, often were deliuered by their Iudges whom God raiſed vp, from their oppreſſors: *Athaliah* was remoued from her tyrannicall gouernment, 2. Kin. 11. the Macchabees defended themſelues and their country againſt the rage and fury of the Syrian Kings: the Romans expelled their vitious Kings: ſo did they depoſe their cruel Emperors, as *Nero, Maximinus*: *Traianus* is commended for that ſaying, when he gaue the ſword vnto a cheiſe officer; *hoc pro me vtere, ſi iuſta imperauero, contra me, ſi iniuſta, &c.* vſe that for me, if I command iuſt things, and againſt me if vniuſt. The Prince Electors remooued *Wenceslaus*, a man giuen to idlenes and luxurious life from the Empire, in his ſtead appointing *Rupertus* the Countie of Palatine, one of the Electors: to this purpoſe *Pareus*.

But here certaine differences are to be obſerued; for where either there is an extraordinarie calling, as in the time of the Iudges, or where the kingdome is vſurped without any right, as by Athaliah, or where the land is oppreſſed by forren inuaders, as in the time of the Macchabees; or where the gouernment is altogether Elective, as the Empire of Germanie, in all theſe caſes there is leſſe queſtion of reſiſtance to be made by the generall conſent of the

ſtates,

ſtates. And yet where none of theſe concurre, God forbid, that the Commonwealth and Church ſhould be left without remedie, the former conditions obſerued, when either hauock is made of the Commonwealth, or of the Church and religion.

How farre priuate men may be warranted, in denying obedience vnto Tyrants.

Here *Pareus* hath two propoſitions. 1. *That it is not lawfull for a priuate man without a lawfull calling, to take armes either before the danger to inuade a Tyrant, or to defend themſelues in time of danger, or to reuenge himſelfe after danger, if hee may bee defended by an ordinary power, &c.* for vnlawfully to reſiſt the power is to reſiſt Gods ordinance, and one ought rather to die, then to ſinne: and here that ſaying of the Lacedemonians taketh place, *ſi duriora morte imperetis, potius moriemur*, if yee command things more heauie then death, we will chooſe rather to die.

2. His other poſition is, *That it is lawfull for ſubiects, beeing meere priuate men, if a Tyrant as theefe, and violater of chaſtitie, doe offer them violence, and they neither can implore the ordinary power, nor by any other meanes eſcape the daunger, to defend themſelues and theirs for the preſent againſt a Tyrant, as againſt a priuate perſon, that maketh an aſſault:* for if it ſhould not be lawful to make ſuch reſiſtance in caſe of neceſſitie, there ſhould be no remedy left againſt the furious outrage of Tyrants, which would tend to the vtter diſſolution of humane ſocietie: and beſide, againſt whom defenſe by the Magiſtrate is lawfull, in caſe of neceſſitie where that cannot be had, a priuate defence is allowed: for then *leges armant priuatos*, the lawes do arme priuate men: but it is lawfull for the inferiour Magiſtrates to defend the priuate ſubiects, in caſes before limited, againſt the furie and outrage of Tyrants: *Ergo, &c.* to this purpoſe *Pareus*.

But this laſt poſition of his muſt receiue ſome further qualification: for if a priuate man might lawfully defend himſelfe, when any notorious wrong is offred vnto him by a Tyrant, men in this caſe ſhould be iudges of their owne wrongs, and as their iudgement is partiall in their owne caſe, ſo they would take great libertie to defend themſelues: wherefore theſe conditions muſt further be here obſerued.

1. It muſt be conſidered, whether in theſe wrongs that are offered, the Tyrant do tranſgreſſe his owne lawes: if he doe, then he is held to be but as *priuatus graſſator*, a priuate aſſaulter, otherwiſe if the lawes beare him out in theſe wrongs, they are rather to ſuffer and endure, then vſe any reſiſtance: as the band of Chriſtian ſouldiers, which were put to the ſword for their Chriſtian faith, at the commandement of the cruell Emperour *Maximianus* reſiſted not, but yeelded themſelues: *Otto Phrinſigenſ. lib. 2. c. 54.* becauſe then the lawes of the Empire were for the maintenance of Idolatry: and a whole citie of Phrygia profeſſing Chriſtianitie was deſtroyed and burnt with fire vſing no reſiſtance, *Euſeb. lib. 8. c. 11.*

2. The ſubiect muſt wiſely diſcerne, whether he be forced to be an agent, or patient in theſe wrongs: he is rather to die, then to be compelled to conſent to any euill: as a woman attempted by a Tyrant to adulterie, ſhould reſiſt rather vnto death, then proſtitute her body: but if they be patients onely, and are not forced to doe any thing, or conſent againſt their conſcience, the caſe is otherwiſe.

3. It muſt be alſo waighed, wherein this wrong is offered; if it be onely in the goods and ſubſtance of the ſubiect, no reſiſtance is to be made: for the goods of the ſubiect are more lyeable to the command of the Magiſtrate, then any thing beſide, ſo Naboth refuſed to yeeld his inheritance and patrimonie vnto Ahab, but without any reſiſtance: but if a mans life be aſſaulted, or the chaſtitie of his wife, or the libertie and ſafetie of his children, againſt all colour of law, nature teacheth a man here to vſe defence.

4. Further the cauſe muſt be conſidered, for the which the ſubiect is aſſaulted; if it be a ciuill matter, reſiſtance may more ſafely be vſed: but if it be the cauſe of religion, therein they ſhould rather ſhewe their patience in ſuffering, as we reade in the perſecutions of the primitiue Church of 20. thouſand Martyrs, that were burnt together in a Temple, without any reſiſtance at all, who for their number might haue ſuſtained the brunt of the aduerſaries: but they willingly yeelded themſelues to the fire.

5. Likewiſe this diſcreete conſideration muſt be vſed, whether there be not hope to eſcape the daunger without reſiſtance, or whether by reſiſting, a way may be opened of deliuerance, or whether by their eſcaping, many of their brethren ſhall not be brought into greater

greater danger: for where any of theſe things doe happen, it is not ſafe to reſiſt.

6. They muſt in ſuch extremities ſo defend themſelues, as that they vſe no aſſault vpon the perſon of their Prince, to put his life in danger: for therein they manifeſtly tranſgreſſe the publike lawes: it is one thing to vſe a neceſſary defence, an other to make an aſſault: Dauid though he ſtood vpon his owne guard, and had a great band of men attending vpon him, yet when Saul twice fell into his hands, he ſpared to lay any violent hands vpon him; with theſe reſtraints and limitations, ſome defence may be graunted euen vnto priuate ſubiects againſt Tyrants, otherwiſe it is dangerous, both in reſpect of their conſcience, in reſiſting the power, and for the euill example whereby other ſeditious perſons may be encouraged. Thus much of this queſtion, how farre reſiſtance may be made againſt the ciuill power: how farre alſo and in what manner the Tyrannie of the Pope the Antichriſt may be reſiſted, ſee among the Controuerſies, Contr. 3.

Queſt. 18. *How we ſhould not owe any thing to any man, but to loue one an other.*

1. Touching the occaſion of theſe words; *Auguſtine* thinketh that the duties before *membratim fuſa, nunc ipſo circuitu clauduntur*, deliuered by parts, are now ſhut vp together, *de doctrin. Chriſtian. 4 c. 20. Lyranus* alſo thinketh, that here inferiours are taught, that they owe charitie to their ſuperiours: ſo alſo *Mr. Caluin* thinketh this precept of the Apoſtle, to be a confirmation of his former doctrine of obedience to Magiſtrates, becauſe *violat charitatem, &c.* he doth violate charitie, who denieth obedience. 2. *Beza* thinketh that the Apoſtle remooueth the impediment of obedience, becauſe the want of charitie is cauſe of quarrels and ſuits; whereupon the Magiſtrate is conſtrained by his authoritie to force men to render vnto euery one their owne; and ſo by this meanes, *magiſtratus nomen inuidioſum ſit*, it commeth to paſſe, that the name of the Magiſtrate is odious and enuied. 3. *Eraſmus* collecteth out of *Ambroſe*, but not rightly, as *Beza* here noteth, that hitherto the Apoſtle ſhewed what dutie was to be yeelded vnto the heathen Magiſtrates, but now he teacheth the dutie, which muſt be rendred to Chriſtian Magiſtrates. 4. But the truth is, the Apoſtle from ſpeciall duties belonging to ſuperiours, aſcendeth higher to treat of the generall dutie of loue, which is common to all.

2. *Owe nothing*, there are two kinds of debts: there is a *Ciuill* debt, and a *Naturall* debt: the *ciuill* is either common to all, as the *paying* of tribute, yeelding of obedience muſt bee performed by euery one to the ſuperiours: or concerneth onely ſome particular perſons, which are endebted by promiſe and contract, or ſome other bond vnto others: there is alſo a naturall debt, either *peculiar* and proper to ſome, as of the children to the parents, of ſcholers to their Maſters, wiues to their husbands; or *common* to all, as is mutuall loue here by the Apoſtle commended.

3. There are three kind of wayes, whereby one may be a debter to another; either when he payeth nothing of his debt, as if he owe an hundred ſhillings, and pay none at all: or if he pay but part and not all, as but tenne; and if he pay the whole debt due at one time, but not at an other, as if he ſhould pay euery day a ſhilling, till the whole debt be paid, and he hold the payment one day or two, but faile in the reſt: the debt of charitie, is not of either of the firſt kinds, but of the third: a man ſheweth charity once or twice, he is bound to ſhewe it ſtill, *Tolet.*

4. The debt of charitie differeth from other debts in theſe three points: 1. As *Chryſoſtome* ſaith, it is ſuch a debt, *vt ſemper reddatur & ſemper debeatur*, that it both is alwaies paied, and yet is alwaies owing: not like vnto other debts, which beeing paid, ceaſe to be due: and ſo both *redditur cum impenditur*, it is reſtored when it is paied, *& debetur, cum reddita fuerit*, and it is owing, when it is rendered, becauſe it muſt be ſhewed at all times. 2. *Nec cum redditur, omittitur*, charitie is not loſt from him, that ſheweth it: as money which is paid goeth from him that payeth it. 3. Nay charitie, *reddendo multiplicatur*, is multiplyed by the paying of it, *cum redditur ab homine, creſcit in homine*, when it is rendred by a man, it increaſeth in man, *gloſſ. ordinar. ex Auguſtin.* ſo ſome things, when they are communicated to many, *minuuntur, non augentur*, are diminiſhed, not encreaſed, as money, and all terren things: ſome things are neither encreaſed nor dimiſhed, when they are communicated, as the light, and the ſound of a voice: ſome things, *non minuuntur, ſed augentur*, are not diminiſhed, but encreaſed, as charitie and all ſpirituall things, *Gorrhan.*

5. *Origens* conceit is here verie ſtrange, who by debt vnderſtandeth ſinne, *vult ergo*

omne

omne debitum peccati solui, he would therefore euery debt of sinne to be paid, and not to remaine with vs. But the Apostle speaketh not of any such spirituall debt, whereby we stand indebted to God, neither is it in our power to pay the debt, but of outward debts and duties vnto men.

19. Quest. *How he that loueth his brother fulfilleth the law.*

1. He which loueth his brother doth not in euery particular, and in act, keepe euery part in the law: for one may loue his brother, though in that instant he doe not performe all the acts of charitie, as in feeding him, if he be hungry, and such like: but yet he fulfilleth all these duties, *virtute & potestate*, in possibilitie, and hauing an aptnes and power thereunto: both because charitie is the cause and beginning of all the duties, which as it mooueth him to one duty, so it will stirre him to the rest, as also it is the ende and scope of the law, which is to maintaine charity, and it is *modus*, the manner, how the law should be obserued: for whatsoeuer externall duty one doth, if it be not in loue, it is nothing: as S Paul sheweth, 2.Cor.13. 2,3.

2. But here a question is mooued by *Chrysostome*, how the Apostle reduceth all the law vnto this one precept of louing our neighbour, when our Sauiour Christ in the Gospel speaketh of two great precepts, the loue of God, and of our neighbour. 1. Some thinke that the Apostle meaneth the fulfilling of the precepts of the second table, and so *M. Caluin* hath one answer, the Apostle *in totam legem non respexit*, hath not respect to the whole law, but onely to the duties toward our neighbours. 2. *Origen* by this neighbour vnderstandeth Christ: *hunc proximum si diligamus, &c.* if we loue this neighbour, we fulfill all the law: but this seemeth too curious. 3. But the better answer is, that the one includeth the other, as S. Iohn saith, *How can one, that loueth not his brother, whome he seeth, loue God whom he hath not seene*, 1.Ioh.4.20. so *Chrysostome* alleadgeth those words of our Sauiour, *Peter louest thou me, feede my sheepe, &c.* the loue of God is seene then in the loue of our brother: *neque Deus sine proximo, neque proximus sine Deo diligi potest*, neither is God loued without our brother, nor our brother without God. *Haymo.*

3. Now the Apostle rehearseth not all the commandements, but onely of the second table, because he treateth of those duties, which are to be performed vnto men: and by the keeping of the second table it is better discerned who obserue the law, then out of the first: and he omitteth the first precept of the second table, because he intended not to rehearse them all, but supplieth them in those generall words, if there be any other commandement: neither doth he obserue the same order, for he setteth the seuenth precept before the sixt, because he purposed not to set downe the precepts, neither all, nor in their order, but onely to giue an instance in some of them.

Quest. 20. *How a man is to loue his neighbour as himselfe.*

1. *Chrysostome* thus expoundeth, *non solum dilectionem requirit sed etiam vehementem*, hee doth not onely require loue, but a vehement and earnest loue: that is, a man should loue his neighbour, without dissimulation, earnestly, heartily, as he loueth himselfe.

2. And it comprehendeth more beside. 1. No man hateth his owne flesh, no more ought he to hate his neighbour. 2. When any thing happeneth vnto our selues that is euill and grieuous, we are sorie, and troubled, so should we be affected toward our brethren in their griefes. 3. In our owne faults we are fauourable, making the best of euery thing, so we should not be *rigidi*, austere, and too censorious in sifting the infirmities of our brethren. 4. In louing of our selues, *nunquam defatigamur*, we are neuer wearied, so we should hold out still to loue our brethren. 5. We wish all good things to our selues, so should we doe to our neighbours.

3. But this must be vnderstood of the naturall selfe-loue, which euery man beareth toward himselfe, not of that vitious loue, whereby men thorough the corruption of their nature, and euill custome, are affected to their owne vices: so a man must not loue himselfe vnto that which is euill, for he that sinneth hateth his owne soule: and therefore neither must one loue his neighbour, as he corruptly loueth himselfe: but either, *quia iustus, aut vt sit iustus*, a man loueth himselfe, either because he is iust, or that he may be iust, and so must he loue his neighbour: *gloss. ordinar.*

4. *Theophylact* here obserueth, that the Gospel requireth a more perfect loue then the Law doth, namely, that one should lay downe his life for his brethren: but the Law biddeth

vs onely to loue an other as our selues: but the charitie which the lawe requireth comprehendeth this also: for then a man loueth an other as himselfe: when he it readie to doe that to an other, which he would haue done for himselfe, Matth. 7. 12. Now one would desire to be redeemed by an others life, rather then his soule should perish: for so let him be affected to an other: A man is not bound to giue his bodily life to redeeme an others, for then he should loue him better then himselfe: but to giue his bodily to deliuer an others soule from perishing, is but to loue him, as himselfe; for so he would wish his friend to doe for him.

5. But this rule taketh not away all inequality, difference, and degree of loue: for though euery one is to be loued as our selues, yet one is to be loued before an other: our parents, children, and wiues, are first to be respected in the duties of charity, then strangers: for S. Pauls rule is, that men must first shew godlines toward their owne house, 1. Tim. 5. 4. the qualitie of our loue is here signified: that it should be simple, sincere, vnfained, not the quantity, or the degree of our loue: all are to be loued as our selues, that is, constantly, vnfainedly, hartily, and yet one may be preferred before an other in our loue.

Quest. 11. *Who is vnderstood by our neighbour.*

1. *Origen* expoundeth this neighbour to be Christ, *hunc ergo proximum si diligamus*, if then we loue this neighbour, we shall fulfill the whole lawe: and that Christ is our neighbour he prooueth by that parable of the Samaritane, Luk. 10. who tooke the man which was wounded by theiues, and laid him vpon his beast, and brought him to the inne, and gaue two pence to the host to see vnto him: so Christ, he tooke vs vp beeing wounded of our sinnes, and striped and left naked by Sathan, *inmento corporis sui supposuit*, and laid vs vpon his bodie to be borne, and brought vs *ad stabulum Ecclesiæ*, to the stable or fold of his Church, and left the two pence of the old and newe Testament, for the expenses of our cure, and healing. And he proceedeth further and sheweth how he which loueth Christ keepeth all the commandements: for he whose delight is in Christ, will not commit adulterie, nor follow any other carnall pleasure, because his delight is in Christ: neither will he steale from an other, who is willing to leaue all he hath for Christ, &c. But *Origens* interpretation is too curious: howsoeuer in that parable Christ may be vnderstood by that good Samaritane, though euery point of the parable cannot fitly be allegorized, yet it is euident, that the Apostle here by *neighbour* vnderstandeth, our brother, for he speaketh of louing one an other.

Whether the law commandeth vs to loue the Angels.

2. *Hugo Cardinal* out of *Augustine* here mooueth a question, whether vnder this name of *neighbour*, the Angels are comprehended; and he bringeth two solutions, one is that the Angels are excluded, because the commandement speaketh of those, *qui diligendi sunt ex charitate*, which are to be loued in charitie: but our charitie is not extended vnto the Angels: the other solution is, that seeing by neighbour euery one is vnderstood, *vel cui prabendum est officium misericordiæ, vel à quo*, either to whom or from whom mercy and compassion is shewed, then Angels may be well said to be our neighbours, by whom we receiue so great benefits: but the better answer is, that our loue toward those blessed spirits, is not comprehended in the duties of the second table, the subiect whereof is our brother, whom we daily see, 1. Ioh. 4. 20. neither can any one of the precepts, *thou shalt not kill, thou shalt not steale*, be referred to the Angels in any sense: but like as man is not commanded to loue himselfe, which nature teacheth him: for it followeth necessarily if a man loue his neighbour as himselfe, hee must needs loue himselfe first: so the loue of the holy angels, the ministers of God doth necessarily follow vpon our louing of God, which though it be not commanded in the first table, yet it followeth necessarily vpon it.

3. Wherefore by our neighbour we vnderstand not, those which are so in habitation, or with whom we haue affinitie, or from whom we haue receiued any benefit, *sed omnem hominem intelligi oportet*, wee must vnderstand euery man in generall, *quia nemo est quo cum sit operandum malum*, because we ought not to worke euill with any, or to offer wrong vnto any: *gloss. ordinar. sufficiat nobis quod homo sit, &c.* let it suffice vs that he is a man, and of one and the same nature, who standeth in neede of our helpe: and there is none that liueth that may not stand in neede of an others helpe, as *Xerxes* that great King and commaunder of Persia, that brought so many hundred thousand men into Greece, was faine to escape in a fishers boat.

Quest. 12.

Queſt. 22. *How ſalvation is ſaid to be nearer, then when we beleeued.*

1. *Lyranus* referreth this time of beleefe, to the old Teſtament, when the fathers beleeued onely in Chriſt to come, but they ſaw nothing performed: ſo alſo *Eraſmus, Tolet:* but *Beza* refuſeth this, becauſe S. Paul ſpeaketh ſpecially to the conuerted Gentiles among the Romanes, and not to the Iewes onely, who liued vnder the old Teſtament.

2. Some giue this ſenſe, *ſaluation is nearer then when we beleeued*, that is, then a man would beleeue; there was ſuch an open doore of ſaluation made, as one would hardly beleeue it, *Hugo:* but the words, *we, when we beleeued:* not any other beleeued of vs.

3. An other hath this *gloſſe*, it is nearer, that is, *magis debita per bona opera*, more due vnto vs by good workes, then when we beleeued, hauing yet no good workes, *Gorrhan:* but a liuely faith is neuer without workes.

4. *Chryſoſtome* vnderſtandeth it of the end of the world, when the ſaluation promiſed ſhall be accompliſhed: *tempore procedente futura ſecula proprius accedunt*, for as time weareth, ſo the world to come draweth nearer.

5. But the Apoſtle rather *confert incrementa cum initijs fidei*, compareth the encreaſing of faith with the beginning: and this is an other argument, which hee vſeth to ſtirre vs vp to newnes of life: as before he mooued by the opportunity of time, that now we ſhould awake from ſinne, as one when the day is come riſeth vp vnto his worke, ſo here he perſwadeth *ab vtili*, from that which is profitable: *iam proprius acceſſimus ad metam*, we are now come neerer the marke, then when we beganne to beleeue, and therefore it behoooueth vs to be the more earneſt: like as they which are ſet to runne a race, the nearer they come to the marke, the faſter they runne, leaſt any ſhould outſtrippe them: this difference is made betweene a naturall and violent motion, this is more ſpeedy in the beginning, and it ſlacketh toward the end, but the naturall is ſlowe in the beginning, and more quicke and ſpeedy toward the end: ſo the faithfull that are truely called, will ſtill encreaſe more and more.

Origen toucheth both theſe laſt expoſitions: there is, *adventus lucis generalis, & ſpecialis*, a generall comming and approaching of this light, which ſhall bee at the comming of Chriſt, and this euery day groweth nearer: and there is a particular comming of this light to euery one: *ſi Chriſtus in corde eſt, diem nobis facit*, if Chriſt be in our heart, he bringeth day and light with him.

Queſt. 23. *How the night is ſaid to be paſt, the day at hand: of the literall ſenſe.*

1. *The night is paſt or well ſpent.* The word is προέκοψεν, which properly ſignifieth *præcedo, promoueor*, to goe foreward, to proceede: and ſo reade *Chryſoſtome, Theodoret:* the *vulgar Latine* readeth *præceſſit*, is gone before: ſo *Cyprian* in the ſame ſenſe, *tranſiuit*, is paſſed: and *Hierome in c. 26. Matth. præterijt*, is gone ouer: but the other is the better reading, both becauſe of the proper ſignification of the word, and for that it followeth, *the day is at hand*, but if the night were all paſt, and not rather ſpent, and ſome part thereof behind, the day ſhould not be at hand onely, but it ſhould be preſent: this metaphor the Apoſtle vſeth, becauſe there remaineth with vs ſome ignorance and darknes ſtill, euen after our calling, and we haue not in this life a perfect knowledge of Chriſt, neither is it full day with vs, till the next life.

2. By the workes of darknes are vnderſtood the workes of ſinne, both becauſe they proceede from darknes and ignorance of God, and they which follow them delight in darknes, and hate the light, as alſo the end of ſuch workes is euerlaſting darknes, and to be depriued for euer of the light of Gods kingdome.

3. *We muſt caſt them away.* Which ſignifieth, 1. That we ſhould not deferre our repentance from dead works, like as he which awaketh when it is day doth haſtily put him from his night garments. 2. As we muſt ſpeedily put them off, ſo *cum deteſtatione*, we muſt doe it with a kind of hatred and deteſtation, as a man caſteth from him with diſdaine that which he abhorreth. 3. And we muſt *procul abijcere*, caſt them farre away from vs, neuer to entertaine them againe.

4. We are bid to *put on:* which metaphor noteth three things. 1. *Diligence*, like as he which putteth on his garments or armour, doth not onely cloath or arme one part of his body, but euery one: ſo it is not enough to follow one or two good workes, but we muſt giue our ſelues to euery good worke, as we cloath euery part of our body. 2. We muſt doe it with delight, like as there is comelines in cloathing the body wherin we delight. 3. Herein is expreſſed conſtancie, that hauing put on theſe garments, or armour, wee ſhould

not suddenly put them off, as it is said, in the Cantic. 4. 3. *I haue put off my coat, how shall I put it on:* so after we haue put on our coat, so we should not put it off.

5. *The armour of light.* 1. They are called armour in these two respects, because they are *defensiua*, both defensiue, we thereby resist the temptations of Sathan, hauing the brest-plate of righteousnes: and they are *offensiua*, offensiue, whereby we driue away also the tempter from vs; such is the word of the spirit, whereby wee quench all the fierie darts of Sathan. 2. They are called rather armour then garments, for we are not thereby couered in Gods sight, as iustified by our owne righteousnes, yet we are thereby defended from Satans assaults.

6. They are called the armour of light: because they proceede from the knowledge of God, the true light of the soule: and they doe shine and giue light before men, who seeing them doe glorifie God, *Par.* and they defend vs against the workes of darkenes, illuminate the soule, and bring vs *ad lucem aternam*, to euerlasting light, *Lyranus.*

Quest. 24. *What time is vnderstood by the day and night.*

1. *Chrysostome* by the night seemeth to vnderstand the time of this life, and by the day, the resurrection, *prope est resurrectio*, the resurrection is at hand: but, as *Tolet* well obserueth, that the day cannot be vnderstood here of the day of iudgement: (as beside *Chrysostome*, others of the Fathers interpret this place, as *Athanas.* 44. *ad Antioch.* qu. 90. *August. epist.* 80. *ad Isich.*) for then the Apostles exhortation would be of small force, who mooueth to cast off the works of darknes in respect of the time, because the day was come: but if the day were not yet come, then the ground of this exhortation faileth.

2. *Anselme* by the day, vnderstandeth the time after this life, which is so much the nearer as death approacheth: so also the *ordin. glosse.* but when death commeth it is no time to work: here the Apostle exhorteth to walke honestly which is in the day: therefore this day must be in this life present.

3. Some doe expound this night to be the time before the comming of Christ, and the day the time of preaching the Gospell, when Christ the Sunne of righteousnes did shine vnto the world: so *Lyranus*, the night is past, *obscuritas figurarum legis*, the darknes of the figures of the law: likewise *Erasmus*, vnder the law, *vmbra fuit magis quam res*, there was a shadowe rather then the thing: *Osiander* also vnderstandeth that time, *quando nondum fuit exhibitus Christus*, when Christ was not yet exhibited to the world: so also *Faius*: But as *Beza* noteth, the Apostle in this sense should haue had reference onely to the Iewes, whereas he writeth to the beleeuing Gentiles among the Romanes, which were not acquainted with the figures of the law.

4. Wherefore with *Pet. Martyr, Parens, Beza*, by *night*, rather we vnderstand, *tempus ignorantiæ & cæcitatis*, the time of blindnes and ignorance, which goeth before regeneration: for till they were called to the knowledge of Christ, they were in darknes, as the Apostle saith, Ephes. 5. 8. *Ye were sometime darknes, but now are ye light in the Lord, walke as children of light:* this day light as *Martyr* obserueth, if it be compared with our darkenes and ignorance in times past, it may be called the day; but in respect of the life to come, it is but as the twilight, or breake of the day, *Martyr:* so whereas the Apostle saith not, the night is past, but *processit*, it is well nie spent, thereby he signifieth the imperfection of the state present, because yet there remaineth some darknes euen in the regenerate: like as when we see *noctem properare ad diluculum*, the night hasten to the dawning: and the swallowes beginne to chatter, we one call vp an other and say it is day: *Chrysostome*, and *Theophylact*, yet maketh the matter more plaine: as allowing 12. houres to the night, and tenne of them be spent, we say the night is wearing away, and it is toward day, &c. so the grosse darknes is past when the light of faith and knowledge riseth vp in vs: but yet it is but as the dawning of the day in this life: Thus *Origen* followeth this sense, as is alleadged before, *si Christus in corde sit, &c.* if Christ be in our hearts, he maketh it day.

Quest. 25. *How we should walke honestly.*

v. 13. *So that we walke honestly.* 1. *Chrysost.* obserueth well, whom *Theophyl.* followeth, that whereas the Romanes were much affected with the opinion of glory, he perswadeth them, *decoro, & honesto*, by that which is comely and honest. 2. And further he saith, *that we walke*, not *walk ye*, putting himselfe in the number, that he might exhort the without enuie. 3. That which he saith here in one word, *εὐσχημόνως, honestly*, he elsewhere, Tit. 2. 12. thus distinguisheth

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to these three, to liue *soberly, righteously, and godly*. 4. And he addeth, *as in the day*: like as a man will be ashamed to goe naked or cladde with tattered and ragged garments in the day: so this time of the light of faith requireth vs to walke honestly.

Not in riot and drunkennesse. 1. Some by these two vnderstand, by the first excesse in meat, by the other excesse in drink, *Gorrhan:* but *Origen* better distinguisheth them, by the first vnderstanding, *inhonesta & luxuriosa conuiuia*, vnhoneſt and riotous feasts; by the other drunkennes, which is a companion of such feasts: such excessiue feasts were vsed among the Egyptians, where the manner was to haue a dead mans scull brought in, in the middes of their feasts, that they beeing put in minde of mortalitie, might more freely spend the short time which they had in following of their pleasure. 2. *Chrysostome* here noteth also, *bibere non prohibet, sed præter mensuram bibere*, he forbiddeth not to drinke, but to drinke beside measure.

Chambering and wantonnes. 1. *Gorrhan*, and so *Hugo*, by the first vnderstandeth the sinne of slouth, by the other fornication and vncleannes. 2. But *Origen* taketh these to be *cubilia impudicitiæ*, the chambers of wantonnes: and thinketh here some reference to be made to the dennes of beasts, because these filthie sinnes are more agreeable to beasts, then men. 3. *Chrysostome* noteth that the Apostle forbidden not all kind of bedding, and chambering, for the marriage bed is vndefiled, Heb. 13. 4. *non mulieribus commisceri, sed scortari*, he forbiddeth not to companie with women, but to followe whoredome.

Not in strife and envying. 1. As before he touched the sinnes of the flesh, so now he forbiddeth the vices of the minde, contention, emulation, *Origen*. 2. These are ioyned to the other, as beeing the perpetuall companions of banqueting and drunkennes: as the wiseman sheweth, that to such is woe, sorrowe, and strife, that followe wine, Prou. 23. 29. 3. These two are the fruits and effects of drunkennesse, concupiscence and wrath, so that the Apostle taketh away the verie occasions of these euill affections, *Chrys.* for excesse in meat and drinke is the cause of wantonnes, and of the sinne of vncleannes, and of strife and contention. 4. *Haymo* thinketh that by strife, is here vnderstood the contention about questions of faith: rather such brawles and contentions are here restrained, which follow vpon excessiue rioting and drunkennesse.

Quest. 28. *How we must put on Christ.*

1. The Apostle altereth his phrase of speach: for whereas before he spake of the armour of light, now he vseth an other metaphor of putting on a garment: for our good workes, though they may defend, and arme vs against the assaults of Sathan, yet it is the righteousnesse onely of Christ, that couereth vs as a garment in the sight of God, *Par.*

2. How Christ is put on, it is diuersly scanned. 1. Some make fowre wayes of the putting on of Christ, as the glasse receiueth the image by *impression*, so some put on Christ for a time, but it passeth away as an image in a glasse: as the wooll receiueth the die or colour *per assumptionem*, by assuming the same: as the example is as it were put on, *per imitationem*, by imitation: and the iron taketh the fire *per penetrationem*, by penetration: but all these doe onely shewe the putting on of Christ vnto sanctification, whereas he is put on also vnto iustification. 2. Some then make two puttings on of Christ, the one is by faith in Christ, whereby we are iustified: like as Adam was cloathed with skinnes of slaine beasts, to signifie our spirituall cloathing by the death of Christ: this sense followeth *Pet. Martyr, Pareus*: the other by imitating of Christ in holines: as *Origen* saith, that he which putteth on all vertues, putteth on Christ, *qui hæc omnia habet, habet Christum*, he that hath all these things, hath Christ: but *Chrysostome* saith better, he that hath put on Christ, *omnem virtutem habet*, hath euery vertue indeed: of the workes of sanctification, *Beza* vnderstandeth this putting on of Christ, and *Osiand.* likewise *Tolet* referreth it to the imitation of Christs vertues: but the better sense is, to ioyne them both together: it signifieth more then imitation only, as *Christum fide apprehendere*, to apprehend Christ by faith, and then by his spirit to be made fit and apt vnto euery good worke, *Cal.* for the word *putting on*, signifieth not onely *partem aliquam tegumenti*, some part only of the couering, but the apparelling of the whole man, both inward and outward, *Faius.*

3. But seeing the Apostle saith, that Christ is put on by baptisme, & S. Paul here speaketh to them which were baptised, how then doth he bid them now put on Christ: the answer is, that as *August.* saith, some do put on Christ *ad sacramenti perceptionem*, to the receiuing of the Sacrament onely; some *vsq; ad vitæ sanctificationem*, vnto the sanctification of life, the

Apostle speaketh here of the latter: for so Christ not once onely in baptisme but all our life long is to be put on.

4. *Gorrhan* is here somewhat curious in distinguishing these three, put on the *Lord*, which signifieth power, *Iesu*, clemencie, *Christ*, wisedome: the first is seene in subduing sinne with power, the second, *clementer indulgendo*, in gently pardoning the penitent, the third, *prudenter instruendo*, in prudently instructing the ignorant: But this I omit as too curious.

5. *Chrysostome* taketh here occasion to shew, how Christ is all things vnto vs: as here he is our vesture and apparell: he is our way and life, our foode, our foundation, our spouse, our master, our friend, our brother, our aduocate, our habitation, as he saith, *he dwelleth in me, and I in him:* yea he is our suppliant, we pray you in Christs stead, be reconciled vnto God, 1. Cor. 5. 20.

Quest. 27. *How the flesh is to be cared for.*

v. 14. *Take no care for the flesh, to fulfill the lusts thereof.* 1. I will omit here to note the elegancies which *Erasmus* obserueth in the Apostles phrase, and stile, how in the originall the Apostles words doe fall well to the eares in the orderly compounding, and one part doth answer an other; his sentences are full of Metaphors, and there is ὁμοιοτέλευτον, the like ending of the words in the sound and pronouncing. 2. But I preferre *Chrysostomes* note, that as the Apostle before did not forbid simply to drinke, but to be drunken, nor to marrie, but to commit fornication; so here he simply restraineth not all care for the flesh, *sed ad concupiscentias addidit*, but he addeth, not to concupiscence: and as *Origen* saith, *in necessarijs cura habenda est*, in necessarie things a care is to be had, *sed non in delicijs*, but not in pleasure and delights: so that here is forbidden not *necessitas sed superfluitas*, necessitie but superfluitie, *Lyran.* for, whereas the Apostle vseth the Greeke word, πρόνοια, prouidence, care, *prouidentia dici non potest, &c.* it cannot be called prouidence, which prouideth hell fire for the flesh, while it liueth in pleasure, *Theophyl.* 3. This then sheweth the hypocrisie of those which place the greatest part of their religion in macerating and pinching of their flesh, as many superstitious Friers doe, of whom the Apostle speaketh, Coloss. 2. 23. *that they haue it in no estimation*, to satisfie the flesh: whereas S. Paul alloweth Timothie to drinke wine, for his often infirmities sake, 1. Tim. 6. 23. *Pareus.* 4. *Haymo* well obserueth that the Apostle saith not, *ne cogitetis*, that ye thinke not, *sed ne perficiatis*, but that ye fulfill not the lusts of the flesh, for not to thinke of them here, is impossible.

4. Places of doctrine.

Doct. 1. *That God is author of order, and so consequently of gouernement.*

v. 1. *There is no power but of God.* God is the author of order, the deuill bringeth in confusion: as in heauen and earth God hath set all things in an excellent order, so he would haue order kept among men: that some should command and rule, others be ruled and obey: that they should not be as fishes and creeping things, that haue no ruler, *Habac.* 1. 14.

Doct. 2. *That it is lawfull for the Magistrate to vse the sword.*

v. 4. *He beareth not the sword for naught.* The Magistrate then may lawfully vse the sword both in time of peace to punish offenders euen vnto death, if the qualitie of their offence deserue it; and in time of warre to resist the common enemie: yea not only in ciuill matters, may he punish offenders with the sword, but in Ecclesiasticall also, as heresie, blasphemie: for these also are the workes of the flesh, Galat. 5. 20. and the Prince is to be feared for (all) euill workes, v. 3.

Doct. 3. *That Magistrates must be obeyed not for feare, but for conscience sake, v. 3.*

This maketh against those which thinke they haue satisfied their dutie, if they doe outwardly performe their obedience; but the Apostle requireth more, the inward disposing of the mind and conscience to obedience: that if there were no lawe to compell a man, yet his owne conscience, and the feare of God, should keepe and hold him in awe and reuerence of the Magistrate: as the Preacher saith, *Curse not the King, no not in thy thought, Eccles.* 10. 20.

Doct. 4. *That tribute must be paid.*

v. 7. *Giue to all men their dutie, tribute to whome tribute, &c.* It is then a requisite and meete

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meete thing, that tribute should be payed vnto the Prince. 1. As a signe of subiection. 2. As a recompence of the great care and paines, which the Magistrate taketh in watching ouer his people. 3. As a support and supply of the manifold charges, which the Prince is put vnto in maintaining his officers and Ministers, in founding and raising Churches, schooles, hospitals, in waging battell, and such like: our Blessed Sauiour refused not to pay poll money to the officers, Matth. 17.

Doct. 5. *A Christian is bound to pay his debts.*

v. 6. *Owe nothing to any man, &c.* Though charitie require, that no extremitie should be vsed in rigorous exacting of debts, yet euerie one that is endebted, ought to haue a care of discharging his debts: as Christian religion doth not ouerthrowe the generall policies of states and commonwealths, so neither doth it dissolue priuate contracts, and couenants: the Prophet did by a miracle bring vp the axe that was fallen into the water, to restore it againe to the owner, of whom it was borrowed, 2. King. 6. 5.

Doct. 6. *That Christian religion taketh not away the obedience of subiects.*

This euidently appeareth out of the whole chapter, wherein the Apostle sheweth fowre speciall bands of obedience. 1. The authoritie of God, who instituted magistrates. 2. The feare and awe of conscience, which is more then the feare of any humane lawes. 3. The dutie of charitie, which is to yeeld vnto euery one their owne. 4. The puritie of Euangelicall doctrine, which forbiddeth all vice, and commandeth vertue.

Therefore the Romanists doe cause the Gospell of Christ to be slaundered, so much diminishing and empayring the authoritie of Magistrates, by exemption of Ecclesiasticall and other priuiledged persons.

The Magistrates authoritie is empayred, not confirmed by the exemption of Ecclesiasticall persons.

But *Tolet annot.* 12. here telleth vs, that notwithstandng some persons are exempted, yet for all this the Ecclesiasticall state, doth confirme and corroborate the secular obedience, as by the Magistrates authoritie, is diminished in some sort the particular power of parents ouer their children, of Masters ouer their seruants: and yet also their authority is confirmed and strengthened by the care and prouision of the superiour Magistrate: and so is the secular state confirmed by the Ecclesiasticall, though it seeme in some respect to be empayred.

Contra. 1. The example is not alike, for the lawe commandeth obedience of children to their parents, of seruants to their Masters, it exempteth them not, as they free Ecclesiasticall persons altogether: yet in case the parent or master doe command any thing against the state, then they are not to be obeyed: neither is the ciuill Magistrate to require any thing against God. 2. The Ecclesiasticall state by preaching confirmeth obedience to the Prince: and the Prince by his authoritie countenanceth the Ministers: but when as subiects are so freed, that the Prince hath no power ouer them, it is a manifest empairing of their authoritie.

5. Places of Controuersie.

Controv. 1. *Whether the Pope and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*

This doctrine is agreeable to the rule of truth, the word of God, that all persons as well Ecclesiasticall as temporall, ought to be subiect and obedient to the Ciuil power, both touching their causes and persons: which is denied by the Romanists, whose obiections to proone the exemption and immunitie of both, are these.

1. *Obiect.* The superiour ought not to be subiect to the inferiour: but the Ecclesiasticall power is superiour vnto the Ciuill, as beeing occupied in a more excellent matter about spirituall things: therefore it ought not to be subiect: and *Bonifacius* the 8. in the extrauagant, which beginneth *vnum sanctum*, inferreth as much out of this place, v. 1. *the powers that bee are ordained of God*, that there are degrees and order between the powers themselues, some are superiour to others.

Contra. 1. We graunt, that wherein the Ecclesiasticall function is superiour, as in the preaching of the word, and administration of the Sacraments, therein it is not subiect to the Ciuill power, to receiue direction from them, but from the word of God: but yet in other things, which appertaine vnto the bodily life, and concerne ciuill subiection, and obedience, they ought to be subiect. 2. And yet euen in things meerely Ecclesiasticall the Prince hath a compulsiue power, to see that the Ministers of the Church doe their duties, and that they peach no false doctrine, and to remoone such as are scandalous,

either by doctrine or life. 3. There is no such matter of order or difference betweene the powers themselues gathered out of this place: their ordaining hath relation to God, by whom they were instituted, not to any such distinction and order among themselues.

2. *Obiect.* The Imperiall constitutions doe exempt Clergie men from the iudgement of secular Courts, *Nouel.* 79. 83. 123.

Contra. 1. Then their immunities such as they are, they enioy onely by humane priuiledge, not by diuine right. 2. Neither are they by the lawe exempted from the ciuill power in criminall causes, but onely in certaine ciuill: for the lawe saith, *omnes secundum leges viuant, etiamsi ad diuinam domum pertineant*, let all liue according to the lawes, though they belong vnto the house of God, *lib.* 10. *de mandat. princip.* 3. Though Princes of their munificence, graunted certaine immunities and priuiledges to Clergie men, as to free them from personall seruice, as to goe to warre, to watch, to ward, and such like: and from base and seruile workes, as to digge, to plowe, to cart: as also from extraordinarie taxes and burthens: yet they are not for all this discharged of their ciuill obedience: these freedomes were giuen them, that they might better attend vpon their Ecclesiasticall function, not to the preiudice of the secular power. 4. And although Princes should wholly exempt the Clergie from the Ciuill power, the question is not, what they haue done, but what they may do: for Princes haue not power, *vt rescindant leges Dei*, to cut off the lawes of God, which doe subiect all soules vnto the higher powers, *Mart.* neither can Princes free any from the naturall and diuine bond, to the which they are obliged: as to exempt the child from the obedience of the father, and the wife from her husband, and so consequently, the subiect from the Prince, the seruant from the Master. 5. Adde hereuneo that some of these priuiledges, which are thus vrged, are *conficta*, forged; some *malis artibus extorta*, extorted by cunning, *Gualter.*

3. *Obiect.* It is not fit, that the sheepe should iudge the sheepheard: Princes are as sheepe vnto their Ecclesiasticall Pastors: therefore they ought not to iudge them.

Contra. 1. Princes are not to iudge them concerning their doctrine, and the word of God, in respect whereof, they are fed, and feede not: but in all other ciuill things, the Magistrate is as a Pastor and sheepheard himselfe, and therefore in these things he hath a command ouer Ecclesiasticall persons.

4. *Obiect.* Ministers are the seruants of the most high God, and cheife king of the world, therefore it is not fit, that a terrene gouernour should indge them.

Contra. The Prince also is the seruant of God, and is in Gods place in earth to iudge other seruants of God: like as a Prince maketh some of his subiects, to whom he committeth his authoritie, iudges of the rest.

5. *Obiect. Tolet annot.* 11. thus reasoneth from the authoritie which the spirituall power hath ouer mens persons and bodies, to free and exempt them, as it shall make most for their soules health, toward the obtaining of euerlasting life. 1. Like as a king hath power to take mens sonnes and daughters for his seruice, and their vineyards and possessions, to giue them to his seruants, as Samuel describeth the office of a king, 1. Sam. 8. so much more hath the spirituall power authoritie to doe it, toward the aduancement of Gods kingdome. 2. Our Sauiour, Matth. 17. 26. freeth the sonnes of kings, that is, *omnes credentes*, all that beleeue, from paying of tribute, which notwithstanding was paid, *propter vitandum scandalum*, to auoide scandall. 3. S. Paul had power to retaine and keepe *Onesimus* from his master *Philemons* seruice, yet he did remit somewhat of his power, that his Master might not seeme to doe it of necessitie, but willingly, Philem. 1. 4.

Contra. 1. Popes are partiall iudges in their owne case, and therefore it skilleth not, what immunities they haue giuen to the Clergie: and no man can conferre more power vpon an other, then he hath himselfe: seeing then that the Pope himselfe is not exempted from the power of the Magistrate, he much lesse can exempt others. 2. Samuel in that place describeth not the office of a King, what it ought to bee, but what Princes would doe for their will and pleasure: and so the Pope herein taketh vpon him to tyrannize in the Church. 3. That place is vnderstood of the naturall sonnes of Kings, who are free from tribute: and so Christ beeing lineally descended of Dauid, might haue challenged that priuiledge: thus beside our owne interpreters, *Pererius* one of *Tolets* owne order, expoundeth that place, *de naturalibus filijs*, of the naturall sonnes of Kings, *disput.* 2. *num.* 12. for otherwise a great inconueniencie would followe, that all Christians should be

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be exempted and freed from paying of tribute. 4. S. Paul had a ſpeciall intereſt in Philemon, to commaund him, becauſe as *Theophylact* well interpreteth, *te in Chriſto genui*, I haue begotten thee in Chriſt: this was his ſpeciall caſe, this can not then be drawne to an ordinarie preſident & example: and again, this maketh directly againſt the Papiſts, that if S. *Paul* which had this Apoſtolike authoritie, would not keepe *Oneſimus* from his maſter, without his conſent, it is great boldnes and preſumption for the Pope, who begetteth none vnto the faith by preaching, as S. Paul did, and ſo hath no ſuch intereſt in that behalfe, neither is he an Apoſtle, to arrogate that to himſelfe, which S. Paul would not vſurpe.

Now, notwithſtanding theſe obiections, that Eccleſiaſticall perſons, and cauſes, (though in things meerely Eccleſiaſticall, and proper to the miniſtery, as are the preaching of the word, and the adminiſtration of the Sacraments, they are to be ruled onely by the word, and are not ſubiect to men) yet are in reſpect of their ciuill obedience, as they are citizens, and parts of the Commonwealth, and in ſome ſort, as miniſters alſo, ſubiect to the cenſure and command of the ciuill Magiſtrate: ſome of our arguments are theſe.

1. The Kings of Iudah exerciſed power ouer Eccleſiaſticall perſons, both in ciuill and criminall cauſes, and partly alſo Eccleſiaſticall: as Dauid appointed vnto the Leuites their courſes; Salomon diſplaced Abiathar from the Prieſthood.

Bellarmine anſwereth, that theſe Kings were alſo Prophets, and ſo God did extraordinarily commit vnto them ſome things, which belonged onely vnto the Prieſts, *lib. 1. de concil. c. 20. Contra.* Not onely Dauid and Salomon which were Prophets, did exerciſe this power ouer Eccleſiaſtical perſons and cauſes, but the reſt alſo of the ſucceeding godly kings of Iudah: as Iehoſaphat gaue commiſſion to the Prieſts and Iudges to aboliſh idolatry, Ioas reproued the negligence of the Prieſts, Ioſias purged the land of idols, and put downe the Chemarims, and vnlawfull order of Prieſts.

2. The Apoſtles words are generall, *Let euery ſoule be ſubiect to the higher power:* therefore Eccleſiaſticall perſons alſo.

Anſ. 1. *Origen* by euery ſoule vnderſtandeth, *animalis homo*, a naturall man: ſpirituall men then are exempted. *Contra.* 1. In the Hebrew phraſe, *euery ſoule*, is taken for *euery perſon:* therefore that diſtinction betweene the ſpirit and the ſoule, proceedeth from the ignorance of the Hebrew phraſe. 2. *Origen* in that place ſaith, that he which hath no ſiluer, or gold, or poſſeſſions, hath nothing to be ſubiect for, but the Papall Clergie haue all theſe, and in great abundance: therefore euen by *Origens* ſentence for ſuch things they ought to bee ſubiect vnto the Ciuill powers.

2. *Anſ. Bellarmine* telleth vs, that the Apoſtle ſpeaketh generally of obedience to bee giuen as well to ſpirituall as temporall powers; and that the meaning is, that euery ſubiect ſhould yeeld obedience to his ſuperiour: and ſo the Clergie ſhould giue obedience to the Pope, and the Laitie to their Prince: *lib. 2. de Rom. Pontif. c. 29. reſp. ad argum. 3. Contr. 1.* The Apoſtle ſpeaketh here of that power, which hath the ſword, but the Eccleſiaſtical ſtate doth not handle the ſword: therefore the Apoſtle ſpeaketh onely of ſubiection to the Ciuil power, to whom the ſword is committed. 2. And this were to make a diuiſion and rent in Kingdomes, if all that are therein ſhould not be ſubiects to the King of the countrey: as in France all the French ſhould not be in ſubiection to the French King, but the Clergie of France ſhould be ſubiects to the Pope: *Martyr.*

3. *Anſ.* The Papall Clergie are bound by oath vnto their Biſhops, and they to the Pope, and therefore without breach to their oath, they cannot be ſubiect to temporall gouernours. *Contr.* Such oaths are contrarie to the Apoſtles precept, of obedience to be giuen to the Ciuill magiſtrate, and therefore *pro impijs & illicitis reſcindi debent*, they muſt be cut off and diſanulled as vnlawfull and impious: *Gualter.*

3. *Argum.* Our bleſſed Sauiour was himſelfe ſubiect not onely priuately vnto his Parents, but publikely to the Magiſtrate, to whom he cauſed poll money to be paid for himſelfe and Peter, refuſing to vſe that priuiledge, which he might haue challenged to himſelfe, as beeing deſcended lineally of King Dauid: wherein he was an example vnto vs of obedience to be yeelded vnto Ciuill gouernours: So alſo S. Paul following his maſters ſteps was obedient to the Magiſtrate, and appealed vnto Ceſar, Act. 16.

4. *Argum.* This was the doctrine of the Church in the pure ages: as *Chryſoſtome* vpon this place ſaith, Euery ſoule ſhould be ſubiect, *ſi Apoſtolus, ſi Euangeliſta, ſi Propheta, ſine quiſquis tandem fueris*, if thou art an Apoſtle, or Euangeliſt, or whatſoeuer elſe. *Bernard. e-*

pist. 42. thus inferreth vpon this place; *si omnis anima, & vestra, quis vos excipit ab vniuersitate, si quis tentat excipere, conatur decipere*, if euery soule, then yours, who can except you from this vniuersalitie, he that attempteth to except you, goeth about to deceiue you. *Greg. l.* 4. *epist.* 31. acknowledgeth *Mauritius* the Emperour his Lord, &c.

5. To conclude, reason it selfe perswadeth thus much: that all the citizens, as parts and members of the Commonwealth, should be subiect to the head and gouernour thereof: Ecclesiasticall persons then, if they be citizens, and members of the Commonwealth, must be in subiection to the Ciuill head, not onely *directiua, sed coactiua obligatione*, not onely to receiue direction, but by a coactiue bond, and obligation: for otherwise they are not parts and members of the Ciuill bodie. See further hereof, *Synops. Cent.* 1. *err.* 98. 100.

2. Controv. *Whether the Pope haue a spirituall power aboue Kings and Princes.*

The Pope is contented to exempt himselfe, and his Clergie from the command of the Ciuill Magistrate, but he arrogateth vnto himselfe a superiour power to be aboue Emperors, and Kings. *Innoc.* 3. *decret.* 1. *titul.* 33. *de maiorit. C. solite*, thus decreeth; *Imperium non praest Sacerdotio, sed subest*, the Empire is not superiour to the Priesthood, but vnder it: and *Bonifacius* 8. *extrav. de maiorit. C. vnam sanctam*, decreeth thus; that *omnes Christi fideles de necessitate salutis, &c.* all the faithfull of Christ vpon necessitie of saluation, are subiect to the Romane Bishop, *qui vtrumq; gladium habet, &c.* who hath both swords, and iudgeth all, and himselfe is iudged of none. And in the same place, he compareth the Ecclesiasticall and Ciuill power, to the two great lights which God made; and there is as great difference betweene them, as between the Sunne and Moone.

Bellarmine, though in words he deny the Pope to haue *vllam temporalem iurisdictionem directe*, any temporall iurisdiction directly, yet he hath power *indirecte*, indirectly to dispose of temporall things, yea of Princes, kingdomes, and dominions, *in ordine ad bonum spirituale*, as it serueth for the promoting of spirituall good: and so in effect the Pope shall haue absolute power of temporall things, to dispose at his will and pleasure, as he seeth to make for the maintenance of his iurisdiction, which they vnderstand to be this spirituall good. Some and the cheife of their arguments, for this vnreasonable opinion, are these:

1. The Pope hath both the swords, the spirituall, and the material sword: as the Apostles said, Luk. 22. behold two swords, and Christ answered, *it is enough*: he is therefore aboue Ciuill power, which hath but one sword.

Ans. 1. *Bellarm. lib.* 5. *de Rom. Pont. c.* 7. disclaimeth this argument, and sheweth that there is no such meaning in that place, by the two swords to vnderstand a double power of the Pope: but they were two materiall swords in deed, which were shewed vnto Christ. 2. And this beeing but a deuised allegorie not expressed in Scripture, is of no force to proue any doctrine.

2. *Bonifacius* further vrgeth in the said place; that the Church is superiour to the Ciuill state, because they receiue tithes of them.

Answ. 1. We grant that the Church, which giueth spirituall things, and receiueth temporall, is superiour and more worthy in respect of the spirituall things, which it giueth, but it is not therefore superiour in temporall dominion. 2. Neither were they in the law alwaies superiour, which receiued tithes: for beside the tythes, which were giuen to the Leuits, the rich also reserued a tythe for the poore and strangers, Deut. 14. 28. 3. And though this bee admitted, that the payment of the ceremoniall tythe was a signe of subiection, as the Apostle resoneth for the preheminence of *Melchisedeck*, Heb. 7. 5. because that tythe was giuen vnto the Leuites in the Lords right, who were then a type and figure of Christ: yet now all ceremonies beeing ceased, tythes are giuen vnto the Church, not in the name of the Leuiticall tenths, but as the salarie and stipend of the ministers, for their maintenance: so that now they are no signe of such superioritie: for the hire is giuen to the labourer, as well by those that are superiours, as inferiours.

3. *Argum.* The Bishops do anoint Kings at their inauguration, and do blesse them: but the lesse is blessed of the greater, Heb. 7. therefore the Ecclesiasticall state is greater.

Answ. 1. By this meanes, not the Pope onely, but euery Bishop, which doth annoint the Prince at his coronation, should bee greater then the Prince. 2. Hee that blesseth by a Propheticall benediction, as did the Prophets & Priests, which was by the speciall appointment of God, was greater: but euery one that ordinarily blesseth is not greater: for the subiects

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iects vſe to bleſſe their Prince, in their vſuall acclamations: and this is but *benedictio ritualis*, a kind of rituall, no reall bleſſing, which is vſed in ſuch inauguration, as an externall complement, and matter of ſolemnitie, as ſo is the anointing, which argueth no more a ſuperiotie, then the receiuing of the ſword from the high Marſhall, and of the great ſeale from the Chancellor, as the vſe was in Princes coronations.

4. *Argum.* The Lord ſaid to Ieremie, chap. 1. 10. *I haue ſet thee ouer nations and kingdoms, to pull vp and deſtroy:* which Ieremie was not of the Princely race, but of the flocke of the Prieſts: therefore the Eccleſiaſticall power is aboue Kings.

Anſw. 1. The particular and extraordinarie example of one Prophet, can be no rule to the Pope. 2. And his power was ſpirituall, not in the actuall depoſing of Kings, but in prophecying of their ruine.

5. *Argum.* The Apoſtle ſaith, 1. Cor. 2. that the ſpirituall man iudgeth all things, but he is iudged of none: this ſpirituall man is the Pope, &c.

Anſ. 1. The Apoſtle ſpeaketh not there of a ſpirituall man by calling or profeſſion, but of one illuminate by the ſpirit, and he is ſet againſt the carnall and naturall man: ſuch a ſpirituall man beeing guided by the ſpirit, is able to iudge and diſcerne all things, and he himſelfe cannot be iudged of thoſe which are carnall. 2. Such a ſpirituall man the Pope is not, but the man of ſinne, who ſauoureth not the things of the ſpirit of God, but of the fleſh.

6. *Argum.* The power of binding and looſing is the greateſt power in earth: but this power was giuen vnto Peter and his ſucceſſors: therefore the Pope hath the greateſt power in earth.

Anſ. 1. The power of binding and looſing by the word of God, is the greateſt power in ſpirituall things, but not in temporall. 2. The Pope hath not this power, he bindeth not by the word, but by his bulls, booke, bell, and candle. 3. If he had this power, hee ſhould not haue it alone, for it was not giuen onely to Peter, but to all the Apoſtles, and their ſucceſſors the Paſtors of the Church: to whome it is ſaid, Matth. 18. *Whatſoeuer yee looſe in earth, &c.*

7. *Argum. Bellarmine* thus reaſoneth. 1. The ſuperior power may command the inferior, therefore the Eccleſiaſticall beeing ſuperiour, may command the Politike ſtate. 2. And temporall things may be by the ſpirituall power diſpoſed, *in ordine ad ſpirituale bonum*, as they are in the way to further the ſpirituall good. 3. If the Pope had not this power ouer the Temporall ſtate, the Church ſhould not be perfect, *neq; ſufficeret ſibi ad ſuum finem*, neither ſhould haue ſufficient meanes to attaine the ende, which is eternall happines. 4. And if the Pope had not power to depoſe Kings, the Church ſhould be compelled to ſuffer an heretical, or infidell King, which is not to be admitted.

Anſw. 1. Euery ſuperior power, can not command the inferiour, vnleſſe it bee a power *cum imperio*, ioyned with authoritie: it is not true, of ſuch a power, which conſiſteth onely in a miniſteriall employment, as in teaching, exhorting, comforting, and ſuch like: ſo the Eccleſiaſticall, in reſpect of the matter, wherein it is occupied, which is ſpirituall; but in reſpect of externall power and authoritie, it is not ſuperiour.

2. True it is, that temporall things ought to be referred vnto the ſpirituall ende: but the ſpirituall Paſtors, haue no power to diſpoſe of temporall things to that ende, but to direct the temporall power, to inſtruct, and exhort, and teach, how they ſhould vſe their temporall things, for the ſetting forth of Gods glorie, the maintenance of the truth, and the miniſtery thereof: and if they faile in this dutie, they muſt leaue the reſt vnto God: againe, the ſpirituall good which the Pope intendeth, is his owne greatnes, and the aduancement of his Papall Sea, which is a meere worldly and temporall thing: and further this power of directing temporall things to a ſpirituall ende, euery faithfull Paſtor hath, and the Pope hath it not, becauſe he preacheth not.

3. The Church is perfect enough without any ſuch power: for till a 1000. yeares after Chriſt, when Popes beganne to vſurpe vpon the temporall power, the Church was ſufficient, without any ſuch vſurpation, to attaine the ende propoſed vnto the faithfull: and had better direction vnto ſaluation, then vnder the Papall tyrannie.

4. The Church is patiently to ſuffer the gouernment, yea of an heretike or infidell: as *Ieremie* mooueth the people, to pray for the proſperity of Nabuchadnezzar, c. 29. *Paul* would haue praiers and ſupplications made, euen for the heathen Kings, yea for *Nero* then liuing and raigning: yea and the Church of God more flouriſhed in vertue and godlines, then afterward

terward vnder Christian gouernours: as *Hierome* witnesseth of the life of *Malchus*, after the Church beganne to haue Christian Magistrates, *facta est opibus maior, virtutibus minor*, it became greater in wealth, but lesse in vertue. And if it were necessarie to haue an euill Prince deposed, it followeth not that this power should be deuolued to the Pope: it belongeth to the States and Peeres of the land, where the lawes doe authorize them to see vnto such matters.

8. *Argum.* They vrge examples, and bring forth presidents for this supreame authoritie of the Papall Sea. 1. The high Priest cast out *Vzziah* out of the Temple, when he would haue vsurped the Priests office; and Iehoiada the high Priest caused Athaliah to be slaine.

2. *Ambrose* excommunicated *Theodosius* the Emperour.

3. *Gregorie* the 2. excommunicated *Leo* the Emperour, and depriued him of his tribute and reuenewes: *Zacharias* deposed *Childeric* king of France, and set vp *Pipinus* in his place: *Gregorie* 7. deposed Henry 4. Emperour: *Innocentius* 3. deposed *Otho* 4, *Innocentius* 4. *Frederick* the 4. *Clemens* 6. *Lodovike* the 4.

4. *Leo* the 3. translated the Empire from the Greekes to the Germanes; and *Gregorie* the 5. made that order, that the Emperour should be chosen by 7. Electors, which remaineth vnto this day.

Answ. First in generall, examples doe not prooue; specially such as are either vnlike, or forged, or such examples, as are vniust and vnlawfull; of one of these sorts are all the examples produced.

1. The Priests did not cause Vzziah to goe out of the Sanctuarie, vntill the leprosie appeared in him; and for that they had a direct commandement, not to suffer a leprous person to enter into the Sanctuarie: if the Pope could shew such a warrant for the deposing of Kings, he should say somewhat to the purpose: neither was Vzziah for all this deposed from his Kingdom, but liued apart by himselfe, and the kingdome was administred by Iotham his sonne, 2. Chron. 26. 21. The example also of *Iehoida* is much vnlike: for hee not as the high Priest, but as the Tutor and protector of the young King, and with the aduise and consent of the fathers of Israel, caused seditious Athaliah to be slaine: 2. Chron. 23. 2.

2. *Ambrose* deposed not Theodosius, but suspended him from the Communion, till hee had giuen satisfaction to the Church: neither was he Bishop of Rome, but of Millaine: if this example prooued any thing, not the Pope onely, but euery other Bishop might depose Kings.

3. Touching all those examples alleadged, they are vnlawfull, and vniust, and the Pope beganne to discouer himselfe to be Antichrist, in so abasing the Imperial power, and taking vpon him to dispose of kingdomes; as the Deuill challenged to be Lord of the world, and to giue the kingdomes thereof to whom he would: no better right hath the Pope the eldest sonne of Sathan to pull downe, and set vp Kings. And though in those blind and superstitious daies, when iniquitie was strong, the Pope preuailed in his presumptuous enterprises, yet he had not alwaies the like successe: *Bonifacius* 8. attempted to haue deposed *Philippus* the faire, King of France: *Benedict* the 13. would haue done the like to Charles the 6. *Iulius* the 2. against Lewes the 12. but their presumptuous enterprises were frustrate. What *Pius* the 5. attempted against Queene Elizabeth, and of late *Paulus* 5. against the Venetian state, and with what friuolous successe, is euident to the world: all these examples are vniust, because the Pope was Iudge in his owne cause, and resisted the lawfull powers, which are ordained of God.

4. Neither is it true, that *Leo* the 3. translated the Empire from the Greekes to the Germanes: for he could not conferre that vpon an other, which he neuer had himselfe: the truth is, that *Charles* by force inuaded the Empire of the East: *Aventinus* sheweth the occasion: by reason that a woman then had the gouernment of the Empire at Constantinople, the Romanes tooke an occasion to nominate a new Emperor; and whereas *Charles* at that time, *tenebat omnes prouincias, quæ ad vrbem Romanam pertinebant*, did hold all the Prouinces which belonged to the citie of Rome, *Papa, Senatus, & populus Romanus illum designabant Imperatorem*, the Pope, Senate, and people of Rome, did appoint him to be Emperor, &c. So then it was not the Popes act alone, but of the whole Senate and people of Rome; neither was it their act before, *Carolus* had made a way before, hauing all the Romane Prouinces in his possession.

As touching the supposed sanction and order for the electing of the Emperor; neither

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was it the Popes ſole act, but the Emperor *Otho*, then brother German to the Pope, eſtabliſhed it: neither is that cuſtome and order continued by the Popes authority, but by vertue of the golden bull of *Charles* the 4. made *ann.* 1536. for neither *Ferdinand*, *Maximilian*, nor *Rodolphus*, now Emperor, receiued their Imperiall crowne from the Pope: And ſome thinke that this conſtitution of Electors was not begun by *Gregorie* the 5. but before was brought in by *Charles* the great, who appointed 4. Electors. *ex Pareo.*

Arguments againſt the Lordſhip peramount of the Pope aboue Kings and Princes.

1. Our bleſſed Sauiour doth reſtraine his Apoſtles from all worldly gouernment, Matth. 20. 25. Luk. 22. 25. *The kings of the nations haue dominion ouer them, &c. but it ſhall not be ſo with you, &c.* If no Lordly dominion be permitted them ouer others, much leſſe ouer Princes.

Bellarmine anſwereth, that he doth not ſimply forbid them to beare rule, but καταχυριεύειν, to tyrannize, or beare vnlawfull rule. *Contra.* The word κυριεύειν, and the other compound, are vſed by the Euangeliſts in the ſame ſenſe: the ſimple verb S. Luke hath, the compound, S. Matthew; therefore all kind of temporall rule is ſimply forbidden them.

2. As our bleſſed Sauiour by precept reſtraineth all worldly dominion in his Apoſtles and their ſucceſſours, ſo by his owne example he confirmeth the ſame: When he was asked concerning his kingdome, he anſwered, it was not of this world, Ioh. 18. 36. when he was deſired by certaine brethren to diuide their inheritance, he ſaid, *Who made me a Iudge among you?* Luk. 12. when they ſought him to be a king, he fled into the mountaine, Ioh. 6. of the which fact of our bleſſed Sauiour, *Tertullian* thus writeth, *de Idolol. c.* 18. *quæ noluit, reiecit, quæ reiecit, damnauit, in pompa diaboli deportauit, &c.* what he would not haue, he reiected, what he reiected he condemned, and counted the deuills pompe, &c.

Bellarmine anſwereth, that Chriſt tooke vpon him onely the perſon of an Eccleſiaſticall, not of a temporall Prince. *Contra.* If Chriſt then aſſumed not the perſon and office of a temporall Prince in earth, what warrant hath the Pope, who challengeth to be Chriſts Vicar in earth to arrogate more, then Chriſt himſelfe tooke vpon him.

3. S. Peter alloweth not Paſtors to be Lords ouer Gods heritage, 1. Pet. 5. 3. that is, the Church of God, ouer the which they are ſet: then much leſſe ought they to be Lords ouer kings and Princes, vnto whom they ſhould be ſubiect.

4. S. Paul forbiddeth the Paſtors to encumber themſelues with the affaires of this world: as he ſaith, 2. Tim. 2. 3. *No man that warreth, entangleth himſelfe with the affaires of this life:* but for the Pope and his Biſhops to domineere in temporall things, were more then an entangling of them, it maketh them madde and drunken with worldly ambition: *Ergo.*

Bellarmine hath here a very ſimple euaſion, that by the affaires of this life, the Apoſtle meaneth buſines about victuall. *Contra.* The ſoldiers did thus buſie themſelues in prouiding victuall, and S. Paul alſo laboured with his hands for his liuing: this then is not the encumbrance or entangling here ſpoken of.

5. This hath beene the conſonant doctrine of the auncient Fathers, that the Eccleſiaſticall Paſtors ſhould not arrogate to themſelues any temporall or ciuill Dominion.

Tertullian ſaith, *lib. de idol. c.* 8. *Chriſtus gloriam ſeculi, ſibi & ſuis alienam eſſe iudicauit*, Chriſt iudged the glory of the world, not to be meete for him or his.

Hilarie ad Auxent. Oro vos Epiſcopi, &c. anne aliquam ſibi è palatio aſſumſerunt dignitatem, I pray you Biſhops, &c. did the Apoſtles aſſume vnto themſelues any dignitie of the palace, &c.

Chryſoſt. hom. 42. in Ioan. Chriſtus fugit, vt oſtenderet ſuum regnum nullis ſecularibus rebus indigere, Chriſt fled, to ſhew, that his kingdome needeth no ſecular matters.

Ambroſ. in 2. Timoth. 2. 4. non conuenit vnum duplicem habere profeſſionem, &c. it is not fit, that one man ſhould haue a double profeſſion.

Bernard. de conſiderat. lib. 2. c. 4. The Apoſtles were forbidden to beare rule: ergo tu vſurpare audes, aut Dominus Apoſtolatum, aut Apoſtolicus Dominatum. plane ab vtroq; prohiberis, ſi vtrumq; ſimul habere voles, perdes vtrunq;, &c. wilt thou vſurpe then, either a Lord to be an Apoſtle, or Apoſtolike to be Lordly, thou art forbidden both, if thou wilt haue both, thou looſeſt both. See further of this Controv. *Synopſ. Papiſm. Centur.* 1. *err.* 51.

3. Controv. *That the tyrannie and idolatrie of the Pope may be gainsaid, and resisted.*

In the deciding of this Controuersie, three kind of persons must be considered, the priuate, the publike which are Ecclesiasticall, as Pastors and Ministers, and the publike Ciuill, the Magistrate.

1. Concerning priuate persons. 1. They may and must resist the idolatrous proceedings of the Pope, by denying their obedience: as when he commandeth and enioyneth any thing in the seruice of God contrarie to his word, or forceth men to subscribe and consent to his abominations: in this case the rule and practise of the Apostles is to be followed; it is better to obey God then man, Act. 4. 19. 2. They may also escape by fleeing from the Popish tyrannicall persecutions, if they be not otherwise tied by the necessitie of their calling: for so our blessed Sauiour gaue his Apostles libertie, if they were persecuted in one citie to flee vnto an other. 3. But yet it is not lawfull for priuate men to vse resistance by the sword and force of armes, where Popery is maintained by the Ciuill authority: for this were to vsurpe vpon the office of the Magistrate: but where Popery is not countenanced by the ciuil power, priuate men may vse resistance.

2. Concerning the dutie of Pastors and Ministers: it is their parts to resist the Popes tyranny, not by armes and the sword, which is not committed vnto them, but by the preaching of the Gospel, in setting forth the truth, conuincing the gainsayers of error, and in exhorting the people to beware of the false doctrine of Antichrist. 1. Pastors are the shepheards of the flocke, they must take heede vnto it, to keepe away the wolues, Act. 20, 28. but the Pope is a wolfe, and seeketh to deuoure Christs sheepe. 2. The preaching of the word is that meanes, which God hath appointed, to confound Antichrist with, euen with the spirit of his mouth, 2. Thess. 2. 8. and the two witnesses, which shall propheſie against Antichrist are the faithfull preachers, which should restore the light of the Gospel.

3. Touching the authority of Princes: It is their part and office, to resist the Popes tyranny by the sword, in rooting out idolatry, weeding out his Seminaries and seedes-men, and in restoring true religion, and the Church of God to his former integrity and liberty. 1. For so their calling is to be a terror vnto euill workes, and a praise vnto good: but the works of Antichrist, are wicked and abhominable. 2. Princes are commaunded to render vnto the whore, as she had done vnto them, and to recompence her double, Reuel. 18. 6. this is their warrant, the commandement of God. 3. And it is propheſied and foretold, that the Princes shall hate the whore, and make her naked, deuoure her flesh, and consume her with fire, Rev. 17. 16. This prophecie shall not fall to the ground; and Princes for their part must endeauour to make it good.

4. Controv. *Whether the ciuill Magistrate hath any power or authoritie in matters of Religion.*

Because there is a great question mooued betweene the Romanists and vs, concerning the power of the Ciuill Magistrate in causes Ecclesiasticall, and in religious affaires, first of all it is necessarie, that the state of the question be considered: which shall be deuided into certaine propositions of two sorts, first generall touching the foundation and institution of Kings and other superiour Magistrates, and then more particular, of the execution of their office.

1. There is in the Commonwealth, a superior authority, called *architectonica*, as the framer and cheife builder of the Commonwealth, to the which it belongeth to institute and ordaine lawes, and to see that iustice be exercised according to those lawes: this beeing the supreame and highest authority, can not be in subiects, and so not in the Ecclesiasticall persons, but in the king onely.

2. To this power, it belongeth to prouide for the good in generall, that belongeth to the subiects, whether it be ciuill or spirituall: for the good of the subiects is the intendment of the lawmaker.

3. Yet least this power should erre in making of lawes, it receiueth direction for the ciuill lawes, from the rule of equitie and prudence, confirmed by experience; for Ecclesiasticall lawes, from the word of God.

4. Vnder this supreame authoritie, there is the Ciuill, and Ecclesiasticall power: but not alike: the Ciuill is simply inferior vnto it, altogether depending of it, but the Ecclesiasticall, though it be subiect vnto it, in respect of the externall polisie, yet in respect of the obiect,

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which is spirituall, the word of God, and of that direction, which it giueth out of the same to the magistrate, it is not simply inferior as the other.

4. This supreame *architectonicall* power, though properly it be ciuill in respect of the obiects, acts, condition, and state thereof, yet in some sort it is also an Ecclesiasticall power, as it hath ouersight also of the Church.

5. This princely power, though it haue the ouersight and cheife care of Church and Commonwealth, as the cheife steward, and disposer: yet it cannot execute all the offices and functions belonging to either: as some it can not exercise, *ob defectum facultatis*, for want of faculty and skill, as to minister Physicke, to teach in schooles: some, for the defect of dignity in the things themselues, which beeing base are not incident into the maiestie of the King, as to digge, to plow, and such like: some *propter defectum iuris*, for the defect of lawfull right and calling, as the Prince is not to preach the word, to conferre orders, to minister the Sacraments, because he is not thereunto called nor appointed.

6. This supreame and Princly power, though it be incident both to the Christians and Pagane magistrates, yet it is so much the more perfect in a Christian gouernment, in as much as both of himselfe, by the light of nature, and in himselfe by direction from others in ciuill things, and by illumination of Gods spirit, and instruction without in spirituall matters, he hath better vnderstanding.

Now concerning the execution of this supreame and princely power, these propositions are to be maintained, which are without any controuersie.

1. Princes ought not onely to take care about the affaires of the Common-wealth, and to be altogether careless of religion, but euen vnto Ecclesiasticall affaires, and matters of religion, they ought to extend their Princely care and watchfulnes. 1. The Prince is the minister of God for our good: but the good of the subiect, is not onely ciuill and temporall, but spirituall concerning religion. 2. Euen the heathen did ascribe vnto their kings a principall care euen of religion: whereupon the Emperors of Rome were styled, *Pontifices maximi*, the high Priests or Prelates: and *Aristotle* writeth, *lib. 3. politic. c.* 10. that the Lacedemonian kings, had the command of warre, *& rei diuinæ cultum exercuisse*, and did exercise diuine worship, vnlesse they were such sacrifices, as were necessarily to be done by a Priest: that therefore, which by a common consent of nations was giuen vnto kings, ought not to be denied vnto Christian Princes. 3. The care of religion otherwise concerneth the Prince, rather then priuate persons: these onely are to wish well vnto it, and to accept of it, but the Prince ought to bee an agent: without whose power nothing can be effected publikely for the maintenance of religion.

2. It belongeth to the Imperiall power to maintaine true religion, and to see that no confused mixture of religions be admitted: for this is giuen as a reason in the time of the Iudges, why some followed Idolatry and strange worship, because there was no king in Israel, but euery one did that which was good in his owne eyes, Iudg. 17. 4. if there had beene then a king, they should not haue beene suffered euery one to followe their owne fansies.

3. Christian Princes are by their lawes and edicts to restraine all blasphemie, idolatry, heresie, sacrilege, and such like: because Princes are to be feared for euill works: their office is to restraine euill works whatsoeuer, such as these are: and they are appointed to procure the good of their subiects, and consequently to take out of the way all impediments, which may hinder their good, such as these are: the Romanists graunt thus much, that the Princes by their laws should prouide against heresie, but they will exclude the Prince from all iudgement of heresie, which must be in their opinion determined onely by the Church: but of this matter more shall be said afterward.

4. The Ciuill Magistrate is not to assume vnto himselfe, or take vpon him the execution of any Ecclesiasticall function, as to preach, to binde, or loose, to minister the Sacraments: because they are not thereunto called, and without a calling none are to intrude themselues into those ministeriall functions, Hebr. 5. the examples of Ieroboam, who would haue sacrificed, and his hand withered, 1. King. 13. and of Vzziah, who attempted to haue offred incense, and was therefore stricken with the leprosie, 2. Chron. 26. doe teach kings to keepe themselues within the limits and bounds of their callings.

5. Neither hath the Prince authority in matters of religion, concerning the worship of

God, and the doctrine of faith, to appoint, what it pleaseth him, but he must therein be directed by the word of God: for this was the sinne of Ieroboam, that set vp two golden calues of his owne inuention; and if it be not lawfull for the Ecclesiasticall gouernours, whose speciall charge is about religion, to bring in their owne inuentions, as Aaron sinned in setting vp a golden calfe, much lesse may the Ciuill powers presume that way. Three things are signified vnder the name of religion, and religious matters. 1. The doctrine of the Church. 2. The discipline and gouernement in generall, that there should be pastors and teachers in the Church: neither of these are to be swaied by the Prince, but they are to be directed by the word. 3. But the speciall *œconomie* of the Church, as touching the number of the Pastors, and who ought to be appointed thereunto, this appertaineth to the care and office of the Magistrate.

6. Princes are bound, to haue the ministers and Pastors of God in reuerence, because they are the Embassadors of Christ. 2. Cor. 5. 20. and to see them sufficiently maintained: because the labourer is worthie of his hire, and it concerneth the spirituall good of their subiects, that sufficient Pastors should be prouided for them, to minister vnto them spirituall foode: and besides, they must submit themselues to the doctrine, precepts, and exhortations deliuered by the Pastors out of Gods word: as Dauid gaue care vnto Nathan, and suffred his reprehension: and our blessed Sauiour saith, he that heareth you, heareth me, &c. All these propositions are not at all controuerted betweene our aduersaries the Papists, and vs: thus then standeth the state of the question.

7. The office of the Prince is, as in Ciuill matters to prouide all things concerning the ciuill good of the subiect, to see that right and equity be maintained; so also to take care touching their spirituall good, that true religion be continued and taught in the Church, according to the word of God: vnto the which care and charge belong these particulars.

1. The Prince in himselfe, and for his particular, is to take knowledge and to vnderstand true religion, to be able to discerne it from error, and false worship, and to this end to be exercised himselfe in the law and word of God, Deut. 17. 19.

2. Then it is his part, to cause to be set downe a perfect forme of religion and Ecclesiasticall gouernment, squared out according to the line of truth, and rule of Gods word, and by godly lawes to establish the same, as Iosias did, 2. King. 23. 3.

3. He must also see, that sufficient and able Pastors be prouided for the Church, which may instruct the people in the waies of God, as Iehosaphat did, 2. Chron. 19. 8.

4. Further, the Princes care must be, to see that these Pastors doe their dutie in preaching true and sound doctrine, and in administring discipline vprightly: as Dauid appointed the Leuites their offices, 1. Chron. 16.

5. And the Prince is also to remooue ignorant, erroneous, and delinquent Pastors, and to see vice duly punished; as Salomon remooued Abiathar from the priesthood: to appoint Councells and Synods to that ende, for the redresse of enormous faults. The state of the question beeing thus propounded, we will first see how it is impugned by our aduersaries, and examine some of their arguments.

Stapl. repetit. schol. contr. 1. qu. 3. art. 1.

1. *Stapleton* thus prooueth that the Prince hath no power in Ecclesiasticall matters, because the sheepe haue no iurisdiction ouer the Pastor: but the Magistrate is of the number of the sheepe: *Ergo*.

Ans. 1. There is a double Ecclesiasticall power; one is properly and simply so called, which consisteth meerely in Ecclesiasticall matters, as in preaching the word, administring the discipline of the Church: this power belongeth onely to Ecclesiastikes: there is an Ecclesiasticall power improperly so called, which is ciuilly so exercised about Ecclesiasticall persons and causes: & this is in the Ciuill magistrate: so *Constantine* said, *vos estis Episcopi in ecclesia, ego extra ecclesiam suus Episcopus à Deo constitutus*, ye are Bishops within the Church, I also without the Church, am a Bishop appointed of God: *Euseb. lib. 4. c. 24. de vit. Constantin.* 2. As Princes are sheepe, to be ordered and directed by the word of God, so they haue an Ecclesiasticall power: but they are Pastors also in regard of their gouernment, and the Ministers, as subiects, and so sheepe also vnder the magistrate: and thus Princes haue and Ecclesiasticall power.

2. *Argum.* That which neither the Emperors would euer assume vnto themselues, nor the Church giue vnto them, no way belongeth vnto them: but to be Iudges of Ecclesiasti-

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call matters, neither they challenged, nor the other yeelded: *Ergo*: for proofe of the precedent part, is alleadged how *Theodosius* the Emperor said, *Illicitum esse Imperatorem se interserere ecclesiasticis tractatibus*, that it is not lawfull for the Emperour to enterpose himselfe in Ecclesiasticall affaires: *Cyril. tom. 4. epist.* 17. *Hilarius* writ to Constantine the Emperour, *vt indices non vsurpent cognoscere causas Clericorum. &c.* that the Iudges vsurpe not vpon them to take cognizance of the causes of Clergie men, &c. *Ambrosius* refused to dispute with *Auxentius* the heretike before *Valentinian* the Emperour, of the orthodoxall faith, &c.

Ans. 1. It is vntrue, that the Emperours assumed no such Ecclesiasticall power to themselues: for *Constantinus* both called together the Bishops to that great assembly of the *Nicene* Councel, prescribed them a rule of their conference to decide all controuersies by the Scriptures: and he himselfe sate among them, and iudged the causes with the rest, and did by his lawes establish and command to be obeied the things there agreed vpon, as *Eusebius* witnesseth, *lib.* 3. *c.* 12. *Theodosius* must be vnderstood to speake, of matters meerely and absolutely Ecclesiasticall, as of the doctrine of faith, and therein the Ciuill power is not to giue rules of faith: so also must *Hilarie* be vnderstood: if he meane otherwise *Chrysostomes* iudgement is to be preferred, who subiecteth euen Apostles, Prophets, Bishops, to the Ciuil power: that of *Ambrose* was a matter of fact, and concludeth not.

3. *Argum.* If Princes should make Ecclesiasticall lawes, the vnitie of faith could not be kept, because in euery seuerall kingdome, there should be a seuerall religion.

Ans. 1. The argument followeth not, for religion is not to depend vpon the opinion or will of the Prince, but it must be squared out by the word of God, which Princes following, can not differ in the substance of religion, though they may varie in some circumstances and externall rites: but if Princes will not be ruled by Gods word, but follow other directions, then they may frame vnto themselues diuers religions: so then it is not the fault of the power, but the abuse thereof, and the personall fault of Princes, if by this meanes a varietie of religion be brought in. 2. Neither, if this power be denied vnto Kings, and the whole authoritie of Ecclesiasticall lawes were onely in men of the Church, if they refuse to be guided by the word, is this inconuenience helped: for in Moses absence, the whole power being in Aarons hand, yet a different worship, in setting vp a golden calfe, from that which Moses prescribed, was brought in. And whence hath sprung the great innouation of religion in Poperie, from the puritie of the ancient faith, but from this, that the Bishops of Rome, excluding the authoritie of the Emperor first in the East, and afterward in the West, haue arrogated to themselues the sole authoritie in matters Ecclesiasticall?

4. *Argum.* Princes can not doe the lesse, as preach the word, minister the Sacraments, therefore not the greater to make Ecclesiasticall lawes.

Ans. 1. It followeth not, for though duties meerely Ecclesiasticall can not be executed by the Prince, because he is not thereunto called, yet externall iurisdiction he may exercise in the Church: neither are these duties as the lesse and greater one to the other in the same kind: they are in diuers respects both lesse and greater: the preaching of the word is greater in respect of the spirituall power, and the Ciuill, in regard of the externall iurisdiction. 2. Neither is it alwaies true, he that can not doe the lesse, can not doe the greater, where he is barred from the lesse, by some defect either of right in beeing called thereunto, or otherwise the thing not beseeming: as in the Ciuill functions, it is not fit for the Prince to digge and delue, and yet he can doe the greater, to make and ordaine lawes: so in the Church affaires, he is not to preach, because he wanteth a calling thereunto.

5. *Argum.* They which can not iudge infallibly of the sense of Gods word, can haue no Ecclesiasticall power: Princes can not iudge: *Ergo.*

Ans. 1. The proposition is not true: for neither can any Bishop iudge infallibly of the sense of Scripture, nor any els, since the time of the Apostles. 2. But as the Pastors by prayer, conference, meditating vpon the Scriptures attaine to a competent measure of vnderstanding of the Scriptures, sufficient to direct them: so by the same meanes, and by helpe of the learned, the Prince also may be prepared to apply his iudiciarie power to the present necessitie of the the Church. 3. And I pray you what infallibilitie of iudgment hath beene in the Popes, when as Iohn the 23. was condemned in the Councell of Constance for his monstrous opinions: as that he should hold *vitam aternam non esse*, that there is no eternall life after this, *& animam hominis cum corpore mori*, that the soule of man dieth with the bodie, and that the bodie beeing dead, shall not rise againe.

And seeing it hath beene often seene among them, that the Pope hath made boyes and children Bishops, as *Bernard* complained in his time, *scholares pueri & impuberes adolescentes promouentur ad ecclesiasticas dignitates*, scholler boyes, and beardles youthes are promoted to the dignities of the Church: *epist.*41. what infallibilitie of iudgement then can they boast of in their Clergie?

6. *Argum.* Not the Princes and Ciuill magistrates shall giue account for the soules of the subiects, but the Pastors onely, Hebr.13.17. therefore they haue no Ecclesiasticall power.

Ans. The Argument followeth not, Pastors must giue account for mens soules if they be lost by their default, therefore Magistrates shall not: for both shall giue account, though not in the same manner: the Pastors for seducing them by false doctrine; the Magistrate, in tolerating a corrupt worship, or in making impious lawes for the maintenance of idolatrie, as it is often obiected concerning Ieroboam that he made Israel to sinne: And these and such like are the Aduersaries arguments against the Ecclesiasticall power of the Magistrate.

Now on the contrary some arguments shall be propounded for the proose and confirmation of the question.

1. *Argum.* The Magistrate is the Minister of God for the good of the subiect, Rom.13.5. but this good is not onely ciuill, but spirituall, therefore euen in spirituall things he must minister for their good: the Papists will haue the Prince to be their minister and seruant indeede, that he should put in execution the decrees of the Church, but decree nothing himselfe: but this were to giue no power at all vnto magistrats, but as seruants which are commanded to doe their masters will: the Prince hath a ministring power in spirituall things, not a ministring seruice.

2. *Argum.* Euery soule must be subiect to the higher power, therefore euen the Ecclesiasticall state, and euery person therein of what condition soeuer he be: the Papists answer, that they must be subiect, as they are citizens, and as they enioy possessions, but not as they are Ecclesiasticall persons: But the Apostles rule is generall, euery soule must be subiect, in what things soeuer, so that the power, which is of God, be not abused against God: true it is that in things meerely spirituall, touching faith and doctrine, they must not depend vpon the Ciuill power, but as he enioyneth precepts, according to the word: yet in respect of the externall pollicie of the Church, in giuing order and direction, in censuring and punishing offenders, and such like, euen spirituall persons are subiect to the Ciuill power.

3. That the Prince hath power euen in Ecclesiasticall matters, shall be prooued by these particulars. 1. That the cognizance and knowledge of religion is required in the Prince. 2. That it belongeth vnto him by law to maintaine the truth, and to inhibit all false religion. 3. That he is to take order for the Ministers and Pastors, that they doe apply themselues faithfully to their calling, and to censure them which are disorderly and exorbitant. 4. That it is the Princes office, to appoint Synods, Councells, nationall, generall, Prouinciall, concerning Ecclesiasticall busines.

1. The first is euident, Deut.17.19. where the king is commanded to read in the booke of the law all the daies of his life: so also Iosh.1.18.

2. Moses prescribed vnto Israel a forme of worship, Ioshua caused the people to be circumcised, Iosh.5. Dauid disposed the ministeriall offices of the Tabernacle, and appointed the Leuites and Priests their order and courses, 1.Chron.23. Hezekiah pulled downe the brasen serpent: Iosias tooke away idols: so did other Christian Emperors make Ecclesiasticall lawes: as the first law *Cunctus populus* in the Code, is concerning the beleefe of the Trinitie: *Martianus* made a law against the Nestorians, and Eutychians: *Iustinian* inserteth diuers Ecclesiasticall lawes; as that the Letanie should not be said by lay-men, none of the Clergie beeing present: *Nouell.*123.*c.*31. and that Bishops and Presbyters should rehearse the prayers in an audible voice to the vnderstanding of the people: *Nouell.*137.*c.*6. and diuers such like.

3. Salomon deposed Abiathar: Iehosaphat appointed the Leuites to teach in the cities, 2.Chron.19. *Constantinus* the great, heard the controuersie betweene *Donatus* and *Cecilianus*, and iudged it: *Euseb. lib.* 10.*c.*5. *Theodosius* commanded the Nestorian Bishops to be deposed: *leg.*2. *C. de sum. Trinitat.* he appointed *Nestorius* to be Bishop of *Constantinople: Socrat. lib.*5.*c.*19. *Iustinian* deposeth a Bishop that had a suspected woman in his house:

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Nouel. 6. c. 5. yea the Bishop of Rome was a long time together nominated, and his election confirmed by the Emperor: as *Constantinus* saith to *Liberius*, *Nos, quod Christianus esses, te dignum iudicauimus Episcopatu vrbis nostrę*: We because thou art a Christian, haue iudged thee worthie to be Bishop of our citie: *Theodor. lib. 2. c. 16.*

4. Dauid called together the Priests to bring home the Arke, 1. Chr. 13. 7. so did Ezekiah call an assembly of the Priests, 2. Chr. 29. and Iosias, 2. king. 23. The first Nicene Counceil was summoned by Constantine the great: the 1. Constantinopol. by Theodosius the elder: the 1. Ephesine by Theodosius the younger: the *Chalcedon* Councell by *Martianus*.

Iustinian decreeth, *Archiepiscopum singulis annis synodos celebrare, &c.* that the Archbishop should euery yeare celebrate Synods, and assemble the Bishops together. *Nouell.* 123. *c.* 10. and *Nouell.* 137. *c.* 7. he commandeth the Presidents of the Prouinces, to see that the Metropolitans doe assemble Synods. If then Princes haue made lawes for the maintenance of true religion, and against heresies, and haue taken vpon them to giue order and direction for Ecclesiasticall offices; haue deposed such as were vnmeete and vnworthie, and called Counceils and Synods concerning Ecclesiasticall matters; then can there not be denied vnto them a kind of Ecclesiasticall power.

But *Stapleton* thus obiecteth against those forenamed Presidents, of the Emperours and Kings authoritie in Ecclesiasticall matters.

1. *Obiect.* These instances doe onely shew, that *de facto*, in fact and in deede Princes medled with Ecclesiasticall affaires, not that *de iure*, of right, they ought to haue so done.

Ans. If onely such presidents were brought out of Ecclesiasticall stories, and not out of the Scriptures, he should seeme to say somewhat: but seeing the Scriptures set forth examples of godly kings (who are commended in Gods booke) dealing in Ecclesiasticall affaires, there is no question to be made of their right in so doing.

2. *Obiect.* These Princes by such acts did onely prouide for the peace of the Church *ex zelo*, of their zeale and piety, not *imperio*, by their Imperiall power and authoritie.

Ans. That can not be said to be done of a pious zeale, which any vsurpeth vpon them without any authoritie and calling: if these Princes did these things of zeale, then also by a lawfull calling and power: for otherwise it had not beene pleasing vnto God, they intruding and vsurping vpon an others place and office.

3. *Obiect.* They did not make new Ecclesiasticall lawes, but onely confirmed and ratified such things, as were decreed in former Canons.

Ans. 1. True it is, that new articles concerning faith, neither Emperors nor Bishops haue authoritie to bring in, but such as are prescribed by the word. 2. But yet new lawes concerning faith, requiring obedience vnder certaine penalties, haue beene made by Emperors, not prouided for afore by Canons: and concerning orders to be obserued in Synods, and in the gouernment Ecclesiasticall, diuers things haue beene enacted by the Imperiall power, neuer mentioned before in the Ecclesiasticall Canons. 3. And what if the Imperiall constitutions enioyne the same things concerning faith and doctrine, decreed before by the Canons, this prooueth not that they executed onely, what the other prescribed: but both the powers, the Ecclesiasticall by Canons, the Imperiall by lawes enforced the same rules of faith, which the word of God prescribed. More who please to see of this controuersie, I send him to learned *Pareus* treatise, *dub.* 5. and to *Synops. Papism. Cent.* 1. *err.* 98. and *err.* 100.

5. Controv. *Whether Ecclesiasticall persons, as Bishops and others, may haue the temporall sword committed vnto them.*

The Romanists are herein very confident, who maintaine, that the Pope is both a temporall and a spirituall Prince, and so are some other of their cheife Prelates in Germanie, which they thinke not onely to be lawfull, but very expedient, and in these times necessarie for the more peaceable gouernment of the Church.

By this meanes, they say, that Cities and Prouinces are the better gouerned, when the cheife authoritie is committed to Ecclesiasticall persons: and in these daies it is necessarie, that men, which will not be wonne by the sword, should be compelled by the sword.

Contra. But the contrarie is euident, that no place is worse gouerned, but where the Prelate is also a temporall Prince: and the reason is, because they commit all vnto officers, not beeing able, nor fit themselues to manage the affaires of the state; and by this meanes much corruption groweth. And as it is necessarie that the obstinate, that can not be perswaded by the word, should be bridled by authoritie; so God hath appointed to that ende Magistrats,

to whome the sword is committed, and not to Ministers: and this is also seene by daily experience, that no where more disorders are committed, then where Bishops haue the guiding of the Ciuill state: which sheweth, that God giueth no blessing vnto such preposterous proceeding against his ordinance.

And that Ecclesiasticall persons ought not to meddle with the sword, (though from exercising of other parts of Ciuill iustice, which are compatible, with their calling, all and altogether are not to be excluded) appeareth by our blessed Sauiours lesson vnto his Apostles, *vos autem non sic, &c.* it shall not be so with you, as with the Princes and Lords among the Gentiles, Matth. 20. 25. and the Apostle in this place, v. 5. saith, that *he beareth not the sword in vaine:* that is, the temporall power.

Here it will be answered, that Christs example, and the Apostles are not to be imitated in all things: for then neither should there be any magistrate among Christians, because he tooke not that office vpon him, neither should it be lawfull to haue siluer and gold, because Peter saith, Act. 3. *Gold and siluer haue I none.*

Ans. 1. Our Sauiour forbiddeth not all, to take Lordly authoritie vpon them, but onely his Apostles: he forbiddeth not all to be Ciuill magistrates, but such as had the preaching of the word committed vnto them. 2. Neither doe we vrge the Apostles examples onely, but their precepts: that of Saint Peters not hauing gold or siluer, was a matter of fact, not a precept: but that is a precept, which Saint Peter giueth vnto Pastors, not to be Lords ouer Gods heritage, 1. Pet. 5. 3. Thus was it in *Origens* time, who writeth thus, *homil.* 13. vpon this chapter, *omnia crimina, quæ vindicari vult Deus, non per antistites & principes ecclesiarum, sed per mundi iudices voluit vindicari*, all the faults which God would haue punished, he would haue so punished, not by the rulers and cheife gouernours of the Church, but by the Iudges of the world, &c.

How farre the Ecclesiasticall persons may deale in ciuill matters.

Now though the vse of the sword, which properly is seene in the power of life and death, be denied vnto Ministers, yet the tractation of all Ciuill causes is not forbidden; as in the compounding of controuersies, ending of strifes among neighbours, and if vnto some discreete men be committed a commanding power to restraine the euill, there is no inconuenience: for so the Apostle would haue the Corinthians to ende among themselues the controuersies that did rise, and not one to hale an other before the Magistrate, 1. Cor. 6. but for such matters, they should be as Magistrates to themselues, where, no question, the Minister and Pastor is not excluded among others, but that he may and ought to haue a cheife hand, in the carriage of such matters: and so *Augustine* expoundeth that place, in Psal. 118. *concion.* 24. *When they bring* (saith he) *their causes vnto vs, non audemus dicere, &c. we dare not say, man who appointed me a iudge among you? constituit enim talibus causis Ecclesiasticos Apostolus cognituros, in foro prohibens litigare Christianos: for the Apostle hath appointed ecclesiasticall persons to take recognizance of such causes, forbidding Christians to striue in courts, &c.* so it seemeth in those daies, that godly Bishops and Pastors, were emploied in ending controuersies and suits among the people: and further *Augustine* hath this excellent saying touching this matter, *otium sanctum quærit charitas veritatis, negotium iustum suscipit necessitas charitatis, quam sarcinam si nullus imponat, percipiendo vacandum est veritati, si autem imponitur, suscipienda est propter charitatis necessitatem, &c.* the loue of the truth desireth an holy kind of ease and leisure, and the necessitie of charitie vndertaketh iust busines: which burthen if none impose, we must attend the searching of the truth, but if it be imposed, it must be vndertaken for the necessities of charities sake: *lib.* 19. *de ciuit. Dei, c.* 19. In the which saying of *Augustine*, I obserue three things: 1. What causes were referred vnto Ecclesiasticall persons, not criminall, but ciuill, not matters, which touched the life, but controuersies which violated charitie. 2. How and vpon what occasion they dealt in such causes; they hunted not after them, neither sought them, but they were brought vnto them, they ambitiously intruded not themselues into the Magistrates office. 3. With what moderation: they did onely attend such matters of necessitie, and in such sort, as it hindred not their better studies and searching of the truth, which excuseth not them, which so entermeddle in ciuill busines, as they neglect their calling.

So then to conclude this point: there are some things, in the Ciuill and Ecclesiasticall power, that are *compatible*, some *incompatible*, and cannot be ioyned together: like as a ciuill Magistrate ought not to preach, or minister the Sacraments; so neither can a Minister meddle with the sword: but some things are *compatible*, as the ciuill power to maintaine peace,

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extendeth it selfe to the externall policie of the Church: and so are helpers to the Ecclesiasticall state: so the Ministers may be assistants to the Ciuill state, to aduise and direct them: See further hereof, *Synops. Centur.* 1. *err.* 52.

Controv. 6. *Whether it be lawfull for a Christian to be a Magistrate, and to vse the sword in time of peace and warre.*

v. 4. *He beareth not the sword in vaine.* Hauing hitherto out of this Chapter refuted diuers erroneous opinions of the Romanists, we haue now occasion to deale with the fantasticall and brainsicke position of the Anabaptists, who denie, that any Christian ought to take vpon him to be a Magistrate, or to vse the sword, in exercising ciuill iustice at home, or militarie discipline abroad: not much vnlike was the saying of *Iudas Gaulonita*, of whome *Iosephus* maketh mention, in the beginning of his 18. booke, *antiquit. Iudaic.* who affirmed, that the Iewes were not bound, *propter libertatem legis*, by the libertie of their law, to yeelde obedience to Cæsar, or to any profane Prince, &c. in the Councell also of *Vienna*, was condemned a certaine sect called *Beghardi*, who held that a man might attaine to that perfection, as that he was not bound to the obseruation of any precepts, nor was subiect to the obedience of any: we will examine some of the Anabaptists reasons.

1. *Argum.* The Apostle saith, that Christ made some Apostles, some Euangelists, &c. Ephes. 4. not that he made them Princes and rulers.

Ans. 1. Christ came not to inuert or innouate the Ciuill state, which was instituted before, but to appoint a newe order of teachers for the building of his Church. 2. And the Apostle speaketh there onely of such Ministers as were called to teach: those indeede hee made not Princes: this letteth not, but other of his members, not called to teach, may be rulers.

2. *Argum.* Christ forbiddeth his Apostles to be Lords and Rulers, as the heathen were, *But with you it shall not be so*, Matth. 20. and this he saith not onely to his Apostles, but to all: Mark. 13. 27. *That which I say vnto you, I say vnto all, &c.*

Ans. In that place, *Mat.* 20. Christ forbiddeth all not Christians Lordly dominion, but onely his Apostles, that were appointed to preach the word: that there might be still a difference between the Ciuill and Ecclesiasticall power: but in the other place, our Sauiour speaketh of spirituall watchfulnesse, which concerneth not onely the Apostles, but all Christians, and therefore speaketh to all.

3. *Argum.* S. Paul forbiddeth the Corinthians all strifes and controuersies, which doe appertaine vnto the Magistrate, 1. Cor. 6.

Ans. The Apostle doth not simply forbid all suites: but 1. before the heathen iudges: 2. among brethren: 3. for small causes, and trifling matters: 4. and with a desire and minde to procure trouble one to an other: for otherwise S. Paul had transgressed against his owne rule, when he appealed vnto Cæsar.

4. *Argum.* Our Blessed Sauiour forbiddeth to seeke reuenge, but if one smite vs on the one cheeke to turne the other also, *Matth.* 5.

Ans. All priuate reuenge is forbidden: but the Magistrate is Gods minister, and therefore as reuenge belongeth vnto God, so the Magistrate in Gods place may take reuenge: & one may implore his helpe, as he may commit his cause to God, so it be not done with a reuengefull minde.

5. *Argum.* Our Sauiour biddeth vs to loue our enemies; but to wage battell with them, and to put malefactors to death, is not to loue them: *Ergo.*

Answ. We are bidden to loue our enemies, not simply, but 1. as they are men. 2. as they are our enemies, that we should not attempt any thing against them of a priuate grudge, or with a reuengefull mind. 3. and we must not seeke their destruction, but amendement: yet we are not to loue our enemies: 1. as they are euill, least we should loue in them their vices, which God hateth. 2. as they are enemies of God and his Church. 3. and in forbearing to punish them, to their owne hurt and euill example of others: So the Magistrate may loue the malefactor, in seeking his amendement, and yet may punish his vice in him: so the Prince may loue his enemies, in seeking all meanes to winne them, and yet wage battel with them, as enemies to God and the commonwealth.

6. *Argum.* Christ forbiddeth to iudge, *Iudge not, and yee shall not bee iudged:* Peter is bid to put vp his sword: Christ refused to diuide the inheritance, and to condemne the adulteresse:

resse: he saith his kingdome is not of this world.

Answ. 1. Christ forbiddeth all rash iudgement and priuate censuring one of an other, he speaketh not of publike iudgement. 2. Peter, and in him all Ecclesiasticall persons, as also all priuate persons, are forbidden to vse the sword, because it is not committed to them. 3. Christ came not to be a Iudge or ciuill Magistrate, therefore he refused to deale in those ciuill causes: the adultéresse he condemned not, because the Pharisies accused her of hatred, and he would not be an instrument of their malice. 4. Though his kingdome be not of this world, yet because it is in this world, of necessitie we must vse this world, and the helpes thereof for our present necessitie, as we vse meate, and drinke, plowing, sowing, and such like, though we must be as though we vsed it not.

7. *Arg.* There is neither precept nor president in the new Testament for the lawfulnesse of warre among Christians: *Ergo*, it is not lawfull.

Answ. 1. It followeth not, for Christ came to preach faith, not to giue rules of warre, because they are sufficiently prescribed in the old law and Testament, which Christ came not to dissolue. 2. The antecedent also is false, for there are both precepts and presidents in the new Testament, as shall follow now to be shewed in the contrary arguments.

Contra. Now for the affirmatiue part, that it is lawfull for a Christian to beare the Magistrates office, and beeing a Magistrate to vse the sword, both in ciuill iudgments and hostile warre, these reasons are brought:

1. We haue in the old Testament, both precepts for iudiciall matters, as Exod. 21. 22, 23. and touching warre, Deut. c. 13. c. 20. c. 31. and presidents also for both: Moses, Iosuah, Dauid, Iehosophat, were both Iudges in deciding controuersies at home, and victorious captaines against their enemies abroad.

But it will be obiected concerning Dauid, that God refused him, that he should not build his temple, because he was a man of warre and blood, 1. Chron. 28. 3.

Why the Lord would not haue Dauid to build him an house.

Answ. Dauid was not refused, as though God allowed not the warres which he fought against the enemies of God: for he saith the Lord taught him to fight, Psal. 18. 35. & 144. 1. but for these reasons: 1. Because the Lord was yet to employ him in his warres, and hee should haue no leisure to attend that worke: *Iunius annot.* 2. Sam. 7. 5. 2. or because hee had shed the innocent blood of Vrias, *Par.* 3. Adde hereunto, the Temple was a figure of Christ, whose kingdome should be peaceable, and therefore that the shadow and the bodie might fully agree, the Lord would haue the materiall Temple a figure of the true Temple, to bee builded by Salomon a peaceable man.

But against all these precepts and presidents in the old Testament, the Anabaptists will obiect with the old Manichees, that there is great difference betweene the old and new Testament: that the God of the law was cruell and bloodie, but the father of Christ in the new is mercifull and gentle: therefore to stoppe such blasphemous mouthes, and to shewe that herein the old Testament and the new agree, as both written by one spirit, we haue both precepts, practise, and presidents, for all these in the new Testament.

For precepts of exercising Iustice and Magistracie: S. Paul saith, *Hee* (the Magistrate) *beareth not the sword in vaine*, Rom. 13. 4 it is lawfull then for a Magistrate to vse the sword: for the lawfulnes of warre, Iohn Baptist doth not bidde the souldiers renounce their calling, but that they should doe no wrong, but bee content with their wages, Luk. 3.

For practise: S. Paul appealed vnto Cæsars iudgement seat: therein allowing the thrones and places of iustice.

For presidents of *magistracie:* the Ruler, Ioh. 4. beleeued with all his house, and *Sergius Paulus* beeing conuerted, Act. 13. renounced not his Magistracie: of *captaines*, Cornelius the Centurion, was a man that feared God, and yet a Captaine: so is the Centurion commended, Matth. 8.

And after the Apostles times the Christians warred vnder the Emperours, beeing yet Pagans and infidels against their enemies: as *Iustinus Martyr*, in the ende of his 2. *apologie* maketh mention of the Epistle of *Mar. Aurelius* the Emperour to the Senate of Rome, wherein he ascribeth his victorie against the Germanes, to the Christians in the campe, who when they were readie to perish for thirst, prayed vnto God, who sent them raine to comfort them, and thunder vpon their enemies.

Contr. 7.

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Controv. 7. *Whether lawes Ciuill and Eccleſiaſticall, doe ſimply bind in conſcience.*

Before I come to examine the arguments on both ſides produced, certaine diſtinctions muſt be premiſed, for the better opening and vnderſtanding of the queſtion.

1. Some lawes are iuſt, which are agreeable vnto the word of God, in particular, or in generall, and theſe doe ſome way or other bind in conſcience: ſome are vnjuſt, preſcribing and commanding vnlawfull things, theſe doe not bind the conſcience at all, but rather in keeping them, the conſcience is defiled.

2. Lawes may bind in conſcience either in generall or particular: in generall ſome lawes may bind, becauſe obedience is commanded towards our gouernours in all lawfull things: and yet the ſame lawes ſhall not bind in particular in reſpect of the thing commanded.

3. Lawes may bind in conſcience, *per ſe*, of themſelues, in reſpect of the thing commanded, directly concerning the worſhip of God, or the duties of the ſecond table: or they may bind *per accidens*, accidentally, in reſpect of the ſcandall that may follow.

4. Some lawes that bind in conſcience of themſelues, do ſo bind *ſub ratione cultus diuini*, as a part of the diuine worſhip; for all thoſe workes, which men are bound in conſcience to doe, though they were commanded by no humane lawe, belong to the ſeruice of God: ſome lawes bind of themſelues, but not by reaſon of the diuine worſhip, but in reſpect of ſome order or diſcipline preſcribed to that ende.

5. Some lawes doe onely *inducere culpam ciuilem*, make one guiltie of a ciuill offence, as to eate fleſh vpon dayes inhibited, or to weare apparell contrary to the lawe: theſe ciuill offences doe not bind the conſcience properly: or they make one guiltie of a morall offence, as when men are forbidden vſury, extortion, drunkenneſſe, and ſuch like: theſe doe bind the conſcience.

Now according to theſe diſtinctions, theſe propoſitions may be framed.

1. That the diuine lawes by whomſoeuer enioyned, Magiſtrate, ſuperiour or inferiour, which conterne either the duties of the firſt, or of the ſecond table, doe bind in conſcience ſimply of themſelues, both in generall and particular.

2. Ciuill lawes, which doe determine of circumſtances, neceſſarie and profitable toward the obſeruation of the morall law: as the law that forbiddeth men to frequent alehouſes, the better to preuent drunkenneſſe: or to weare any vnlawfull weapon to preuent bloodſhed, doe bind ſimply in conſcience at the leaſt in generall: becauſe they are morall precepts directly tending to the obſeruation of the morall law: in ſuch things we are bound in conſcience to obey.

3. Lawes made concerning ciuill duties, which in themſelues, not beeing commanded are indifferent, as of eating fleſh, keeping of watch, paying of tribute, and ſuch like, do not ſimply bind in conſcience, neither in generall nor in particular, but accidentally onely they doe bind both in generall and particular, in regard of the contempt of authoritie and ſcandall of our brethren.

4. Likewiſe Eccleſiaſticall lawes, which doe limit the circumſtance of times and place, concerning external order & vſages, which do help toward the obſeruation of the duties of the firſt table, and the exerciſe of religion; doe of themſelues properly and ſimply bind in conſcience, at the leaſt in generall, becauſe in ſuch morall duties our obedience ſimply is required: ſuch are the publike orders, of reſorting duly vnto diuine ſeruice, of receiuing the Sacraments, of paying tythes toward the maintenance of the Miniſter, of ſilence in the Church and not diſturbing the Preacher, and ſuch like.

5. Other orders of the Church, which doe not ſo directly concerne the ſeruice of God, but are touching things indifferent in themſelues, as of ſome geſtures to bee vſed, rites and obſeruations not offenſiue: they doe not bind at all in conſcience, but onely accidentally, in reſpect of the ſcandall, and offence which may be giuen, and the breaking of order.

Now the poſition of the Romaniſts is, that lawes both Ciuill and Eccleſiaſticall doe bind ſimply in conſcience, not onely in reſpect of the matter, that is commanded, beeing agreeable to the word of God, or of the ſcandall and offence which may follow, but the thing though in it ſelfe it be indifferent, yet bindeth the conſcience, *quia lege præcipitur*, becauſe it is commanded by the lawe, though by the occaſion thereof no offence follow, *Perer. diſput. 2. numer. 8.* and by the binding of the conſcience, he ſaith, is vnderſtood mortall ſin, which is committed in the omiſſion of ſuch things commanded: their reaſons are theſe.

I. S.

1. S. Paul biddeth vs to be subiect, not onely for wrath, but for conscience sake, vers. 5. therefore such lawes bind in conscience.

Answ. This conscience is to be vnderstood in generall in respect of him, who commaundeth, who of conscience is to be obeyed as Gods Minister, not in respect of the thing commanded, which is not alwaies such as bindeth the conscience.

2. S. Paul willeth obedience to be giuen vnto those which are set ouer vs, Hebr. 13.17. and our Sauiour saith, he that heareth you, heareth me.

Ans. Our Sauiour and the Apostle speake of obedience to be giuen in those things which concerne the doctrine of faith, and the saluation of our soules: not of euery obseruation and order of the Church.

3. *Argum.* The Apostles in their Synodicall decree, did bind the conscience of Christians, to abstaine from strangled, and blood, and fornication, Act. 13.

Answ. 1. The former of these was no otherwise imposed vpon the conscience, then for the avoiding of offence: fornication is ioyned with the rest, not because it was indeed as indifferent a thing, but it was so counted among the heathen. 2. Neither haue the Pastors of the Church, that power and authoritie to make laws to bind the conscience, as the Apostles had.

4. *Argum.* S. Paul willeth that they which obserued not his precepts, should be shunned of all, 2. Thess. 3.14.

Ans. Because the Apostle vrged nothing but the precepts of Christ, therefore hee requireth obedience simply, and chargeth their conscience therewith.

But on the contrarie, that all Ciuill and Ecclesiasticall lawes doe not simply and in themselues bind in conscience, but in regard of the offence, we shew it thus.

1. S. Iames saith, c. 4.12. there is one lawgiuer, which is able to saue and to destroy: God onely maketh lawes to bind the conscience.

2. If euery law did bind the conscience, then by reason of such a multitude of lawes, which are impossible to be kept, mens consciences should bee so snared and entangled, as none should be free: and so with the Pharisies, *they should bind heauie burthens, and grieuous to be borne, and lay them on mens shoulders*, *Matt.* 23.3. and S. Paul speaketh against such burdening with traditions, as *touch not, tast not, handle not*, Coloss. 2.21.

3. Where the intendment of the law is not to bind the conscience, there if no scandall follow, the omission of the thing commanded doth not bind or pollute the conscience: there may be a ciuill offence, but no morall or mortall sinne: but in diuerse such lawes, which are made for ciuill order, as in wearing of cappes, prouiding of artillerie, abstaining from flesh, and such like, the law intendeth not to charge the conscience, but imposeth a ciuill mulct onely, where such things are omitted: therefore such offending if they pay the mulct they satisfie the law: their conscience is free, where the omission proceedeth not of contempt, nor giueth occasion of offence: beside an other way the intention of the lawgiuer is kept, when the end and scope of the law is obserued, though strictly the letter of the law bee not kept: as the eating of flesh vpon certaine dayes is prohibited, for the benefit of the commō-wealth, that nauigation and fishing by the vtterance of such commodities may bee maintained: now if any eate flesh, not vpon any contempt of the lawe, but vpon some other occurrent occasion, so that the commonwealth be not thereby hindred, nor his brother offended, the intention of the law is kept, though the letter of the law be transgressed: and further, in such penall lawes, which onely concerne externall order, *intentio legislatoris non est obligare ad culpam, sed ad pœnam*, the intention of the lawgiuer is not to oblige or bind any to the guiltines of the offence, but to the penaltie; but in penall lawes, which require the obseruation of any morall law, it is otherwise; for there beside the incurring of the outward mulct, the offender transgresseth the law of God.

Whether penall lawes bind in conscience.

Pererius then needed not here to haue found such fault with *Caluins* distinction, between *forum internum*, the internall court of the conscience, and the external court, which only bindeth vnto the duties of ciuilitie, wherein the conscience before God is free: for if vpon euery slippe of a ciuill order, being not done with contempt, the conscience should bee burthened, what an importable burthen should be laid vpon Christians, whose conscience by this meanes through the multitude of lawes should be continually entangled.

Now then to conclude this point. 1. Some lawes beeing vniustly made, or commanding any vnlawfull thing, doe neither bind the conscience in generall, nor particular, neither in them-

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themselues, nor accidentally.

2. Some lawes bind euery way, in generall, in particular, by themselues, and accidentally, and *sub ratione diuini cultus*, as a part of Gods seruice: as all lawes enforcing obedience to the morall precepts which belong to the first or second table.

3. Some laws doe so bind in themselues, and not accidentally onely, in respect of the offence, and not onely *generally* in regard of our obedience required to the Magistrate in all lawfull things, but in *particular*, in the very thing commanded: yet not as a part of the diuine worship, but *sub ratione ordinis, vel disciplinæ ordinatæ, &c.* by reason of the order and discipline enioyned toward the better performance of some duty toward God, or our neighbour: as the law which bindeth men to come to Church, the better to serue God: and politikes lawes that are made against deceit vsed in the making of clothes, and other wares, to the hinderance of our brethren, which is against charity, and such like.

4. Some lawes doe not bind in conscience at all in themselues, neither generally nor in particular, but onely accidentally in regard of scandall and offence which may be giuen by mens disobedience: as in such penall lawes which are made onely for ciuill orders and vsages, where God is not dishonoured, nor charity violated: let there be no contempt of authority, nor offence giuen, though it be a breach of ciuill order, yet thereby the conscience is not burdened before God. This I say, not to giue any encouragement willingly to transgresse the publike orders, for then they runne into contempt of authority, but I aduise euery man, as neere as he can to conforme himselfe to the obseruation euen of ciuill orders: but to this ende, to helpe the conscience of the weake, that they should not thinke in euery such omission their conscience to be charged before God. See further *Synops. Centur.* 1. *error.* 49.

Controv. 8. *Whether Ecclesiasticall persons are exempted from tribute.*

v. 7. *Giue to all men their dutie, tribute to whom tribute, &c.* This is an euident place to conuince the Romanists, who hold their Clergie together with their possessions and goods to be freed and exempted from temporall taxes and payments.

The old Popish opinion was, that they were freed by the lawe of God: but now they challenge this immunity only by the charter and priuiledge graunted them by Princes, *Rhemist. Rom.* 13. *annot.* 5. *Thomas Aquin.* addeth further, that though they were at the first exempted by Princes, yet it is agreeable to the law of nature. But if they onely claime this exemption from the graunt of temporall Princes, why did then *Alexan.* the 6. (as *Boniface* the 8. hath inserted his decree in the sixt of his decretalls, *lib.* 3. *titul.* 23. *c.* 1.) by this constitution prouide, that secular powers should not presume to exact of Ecclesiasticall persons, toll money or other exactions, *pro rebus vel possessionibus*, for their goods or possessions, which they had gotten, or should get. We will now examine some of their reasons.

1. The lands of Pharaohs Priests were exempted from tribute, Gen. 47. 22. therefore the possessions of the Church should be free.

Answ. The lands of the Priests (whom *Iunius* taketh rather for the Princes, Courtiers of Pharaohs houshold, for the word *cohen*, signifieth both a Prince and a Priest,) were not sold vnto Pharaoh, as other lands were: for by reason of the ordinary allowed them from the King, in the time of dearth, they were not constrained to sell their land for foode, and so their possessions were free from the fift part, which other payed: they might notwithstanding be subiect and lyable to other charges.

2. The King of Persia charged his officer to lay vpon the Priests and Leuites no toll nor custome, Ezra 7. 24.

Answ. The reason thereof was, for that the Priests had no possessions: as likewise Cæsar writeth in his commentaries, that the Priests called *Druidæ* among the French, paid no taxe money, nor custome at all, as other did: and the reason was, because they possessed nothing, as *Plinie* witnesseth, *l.* 26. *c.* 24.

Now on the contrarie, that Clergie men, are bound as well as others, for their persons, and lands, to pay tribute, and yeeld their subiection vnto temporall gouernours, it is euident by these reasons.

1. By the precept of Christ, giue vnto Cæsar, the things that are Cæsars: he spake then to the Priests: and by his owne example he refused not to pay poll money, Matth. 17. And he confessed to Pilate, Iohn, 18. that he could haue no power against him, if it were not

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giuen him from aboue: he acknowledgeth himselfe personally subiect vnto Pilate.

2. He which holdeth terrene things, is in reason to be subiect to the terrene and temporall power: *Origen* saith, *qui habet pecuniam, aut possessiones, aut aliquid in seculo, audiat, &c.* he which hath money or possessions, or any thing in the world, to him it is said, *let every soule be subiect, &c.*

3. And S. Paul chargeth all subiects to pay tribute, because it is a dutie to the Magistrate, in respect of his care and vigilancie, who watcheth ouer the subiects for their good.

Yet we deny not, but that Ecclesiasticall persons may enioy those priuiledges and immunites, which haue bin graunted them by Princes, whose liberalitie therein is to be commended: so that they abuse them not to idlenes and wantonnes, as sometimes the Abbyes in England did: See before controv. 1. *argum.* 1. and *Synops. Centur.* 1. *err.* 99.

Controv. 9. *Whether the fulfilling of the law be possible in this life.*

v. 8. *He that loueth an other, hath fulfilled the law.* Hereupon our aduersaries the Romanists doe inferre, that *the law may be fulfilled by loue, in this life: Rhemist.* and *Tolet*, whereas we obiect, that no perfection can be attained vnto in this life, hath this distinction, that there is great difference betweene *dilectionem in se perfectam, & eam, quæ est in præcepto*, loue which is perfect in it selfe, and loue which is in the precept and commanded: as if one bid a man runne perfectly or swiftly, he meaneth not, that he should runne as fast as an hart or hind, but so fast as a man may runne: so perfect charity in it selfe is not commanded, which cannot be in this life, but such charitie, as a man in the state of grace, being thereby helped, may attaine vnto.

And thus he reasoneth; if by loue the law could not be fulfilled, S. Paul would not haue exhorted thereunto: for it were in vaine to exhort vnto that, which cannot be done, *an.* 11.

Contra. 1. Touching the distinction, it is no wayes to be admitted. 1. For as God is, so is his commandement, he is perfect, therefore he commandeth that which is perfect: the loue then commanded in the lawe is a perfect loue, and not onely according to the possibility of mans strength. 2. Further, the written morall lawe commaundeth the same thing, which the naturall law did, which was infused into Adam in his creation: but that was perfect loue and charitie, for he was created according to the image of God, in righteousnesse and holinesse. 3. And we are commanded to be perfect, as our heauenly father is perfect, Matth. 5. therefore not according to the possibility onely of our owne strength. 4. Neither is the instance brought in to the purpose: for, when a man is bid to runne perfectly, the meaning is, he should runne as fast as a perfect man may runne, not one that is lame or halting: so man in the state of his perfection might haue fulfilled the law, though now he cannot, since his nature hath beene lamed by sinne, therefore by his owne example, such charity is commanded, as man before his fall, might haue performed.

2. Now to the argument we answer: 1. That he indeede, that can loue his neighbour as he ought, may fulfill the law, but so none can loue, *Martyr*: and so to the same purpose *Caluin*, that the Apostle *sub conditione loquitur*, speaketh as it were vnder condition, that is, if a man can so loue his neighbour, which condition no man can fulfill. 2. But because the Apostle vseth this as an argument to perswade vnto loue, because it is the fulfilling of the law, we will graunt that the Apostle speaketh here of such a fulfilling, as is possible, but that is not a perfect keeping of the law, which none can attaine vnto, but as *Beza* saith, *non vnum præceptum obiit*, he that loueth his brother is not ready to keepe one precept onely, but all: so as *Parens* well distinguisheth: he speaketh of fulfilling the law, *partibus, non gradibus*, in the parts, not in the degrees: as he which loueth his brother, will shew it in all the parts of the law, he will neither steale, nor commit adultery, nor doe any other hurt vnto him: but perfectly in the highest degree of charity, no man can keep the law, for the Apostle saith, *In many things we offend all*, Iam. 3. 11. then no man can perfectly fulfill the law in this life. 3. *Gualter* here hath an other answer, that the Apostle speaketh not of the fulfilling of the whole law, but onely *de externis officijs*, of the externall duties: yet he insisteth not vpon this answer: for the Apostle speaketh of coueting, which is no externall thing, but acted in the heart: the best answer then is, that the Apostle speaketh not of an absolute or plenary fulfilling of the law, which is not in mans power, but of a totall and generall fulfilling and keeping of euery commandement: that loue will not content it selfe, with doing of our duty in one or two commandements, but in the rest also.

Controv. 10.

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10. Controv. *Against the Marcionites, which denied the morall precepts to be now in force, but to be ceased.*

The Marcionites, as *Origen* sheweth, *dialog.* 2. against them, would proove from hence, that the old law, euen in respect of the morall precepts, was ceased, because it is here said, loue is the fulfilling of the law.

Contra. But *Origen* answeareth well, that charitie is an *epitome*, or summe of the law: but the *epitome* or summe taketh not away the things, which are therein contained: nay rather the contrarie followeth, because charitie is the fulfilling of the morall law, and charitie alwaies remaineth, therefore also the morall law continueth still, and is not abrogated, though the ceremonies be ceased; neither are the iudicialls necessarily now enforced.

11. Controv. *Against iustification by the workes of the law.*

v. 10. *Loue is the fulfilling of the law.* From this place *Stapleton* inferreth, that the keeping of the law is our iustice; and that by the works of charitie we are iustified: and thus he reasoneth; The keeping of the law is iustice, but he that loueth his brother, keepeth the law, *Ergo*: to this purpose *Stapl. Antidot. p. 973.*

Contra. 1. The proposition is true if it be vnderstood of the perfect keeping of the law: for if any in all points, could keepe the law, he should thereby be iustified: as S. Paul alleadgeth out of the law, Rom. 10. 5. *He that doth these things, shall liue thereby.* 2. But so no man is able to fulfill the law: in some measure the faithfull guided by grace, doe performe the precepts of the law, but perfectly in all points, they can not keepe it: for then they might be without sinne: for sinne is the transgression of the law, 1. Ioh. 3. 4. and whosoeuer transgresseth the law, sinneth: but no man is in this world without sinne: as the same Apostle saith, *If we say we haue no sinne, we deceiue our selues*, 1. Ioh. 1. 8.

6. Morall obseruations.

1. Observ. *Of the Office of the Magistrate in encouraging the good, and punishing the euill.*

v. 3. *Princes are not to be feared for good works, but for euill, &c.* This ought to teach Magistrates, that they should not abuse their authoritie in afflicting the good, and sparing the euill, as Iezabel did, who maintained idolatrie, sorcerie, and adulterie in Israel, 2. king. 4. 22. but persecuted the true Prophets: but they must vse their authoritie, to feare the euill, and to be patrons to the good: as the Apostle here saith, they must be feared for euill workes, and not for good.

2. Observ. *That Magistrates should procure the common good, and exercise true iudgement.*

v. 4. *He is the minister of God for thy wealth, or good.* Here are two excellent parts of the Magistrates office described: first because he is Gods minister, he must consider, that the iudgement is the Lords, and therefore they ought to deale vprightly, as Iehosaphat charged his iudges and officers, 2. Chron. 19. 6. *Take heed what yee doe, for yee execute not the iudgement of man, but of the Lord, &c.* and further, the magistrate must propound to himselfe the good of the people, not seeke his priuate gaine: for he is ordained for their wealth: for this is the difference betweene a good gouernour, and an oppressor; that the one studieth to profit the Commonwealth, the other seeketh by laying heauie burthens vpon the people to enrich himselfe.

3. Observ. *How the Magistrate may comfort himselfe in his gouernement.*

Whereas many cares and troubles are incident into the office of the Magistrate, many dangers imminent, and conspiracies intended: he is herein to comfort himselfe, that he is Gods minister, and therefore he neede not to doubt, but that God will assist his owne ordinance: for it were impossible if the Lord did not guard and defend them, that Princes could escape such perills, as they are subiect vnto: that saying then must animate and comfort them, *Touch not mine Annointed, &c.* 1. Chron. 16. 22.

4. Observ. *Of the vigilant care and painfull office of the Magistrate.*

v. 6. *Applying themselues to the same ende:* this sheweth, that the Magistrate is called not to a place of pleasure and ease, but of labour and care: they must endeauour and applie themselues to this ende, that is, to seeke and procure the good of their subiects: they watch

when others sleepe, and take care, when their subiects are secure: this well perceiued the King that said, if one knew the cares that belong vnto the crowne, and diademe, they would not take it vp, though it lay in the durt before them. This should teach men not ambitiously to aspire to places of such labour and care, and others to pay tribute and other duties willingly vnto their Magistrates, as a recompence in part of their paines.

6. Observ. *Of the commendation of Christian loue.*

v. 10. *Loue doth none euill, &c. it is the fulfilling of the law, &c. Chrysostome* here hath a good morall of loue: *vtramq; virtutem habet dilectio*, loue hath a double vertue, it both maketh vs abstaine from euill, and it bringeth *bonorum operationem*, the working of good things: *it is the fulfilling of the law*: nay further, it doth not onely shew vs what we should doe, but helpeth vs also to doe our duties prescribed in the law more easily: and beside, this loue toward our neighbour, doth also shew our loue toward God, and assureth vs of his loue againe: in loue among men it is otherwise: for loue is impatient of fellowship, it is full of iealousie, if one loue the party whom an other loueth, *repugnabit amator*, the louer will be against it: but God, *dignatur te amoris sui communione*, vouchsafeth thee to be partaker of his loue, &c. he loueth those, that loue them, whome he loueth.

7. Observ. *Against backesliders.*

v. 11. *Now is saluation nearer, &c.* S. Paul vseth this as a reason to stirre vs vp to zeale and carefulnes, because still we come nearer vnto the worke: like as they which runne in a race, the nearer they approach vnto the goale, the faster they runne: therefore they are very preposterous, careless, and disordered, which in the end of their race doe slacke their pace: for while they stay and rest themselues, an other outstrippeth them, and winneth the price: therfore, as the Apostle saith, 1. Cor. 9. 14. *So runne, that ye may obtaine*: we must then hold out vnto the ende, and not giue ouer our running, if we will obtaine the crowne.

8. Observ. *Against careless hearers of Gods word.*

v. 11. *It is now time, that we should arise from sleepe, &c. Chrysostome* applieth this against careless hearers, who though they are awake in bodie, yet are a sleepe in their soules; and all things which they heare, are as a dreame vnto them: tell me, saith he, what Prophet, what Apostle, *deq; quibus rebus lectus sit*, and of what matters was he read, *sed non potes*, but thou canst not tell me: wherefore to such be this spoken, *it is time to arise from sleepe, &c.*

9. Observ. *Against riotous feasts.*

v. 13. *Not in banketting, and drunkennes, &c.* Here *Chrysostome* also taketh occasion to enueigh against *sympotia φιλικὰ*, companions feasts: when men feasted by turnes, or euery one sent his cost, and when they met together, and did glut themselues with meates and drinks, and carnall pleasures: if this be a pleasure and delight, *ostende mihi voluptatem illam vesperi*, shew me thy pleasure at night, but thou canst not: I forbid not, saith he thus speaking, all kind of meetings, *sed ne quid prater decorum agatur*, that nothing be done vncomely, but vse to sing Psalmes, *pro illiberalibus canticis*, in stead of dishonest songs: *sic Christus mensa vestra aderit, &c.* so Christ will be at your table, and shall blesse your meeting, and your banket: and so shall you follow the rule of the Apostle, 1. Cor. 10. 31. *Whether yee eate or drinke, or whatsoeuer you doe els, doe all to the glorie of God.*

10. Observ. *Against chambring and fornication.*

v. 13. *Not in chambring and wantonnes*: from these riotous feasts and bankets proceede vagrant and filthie lusts: and so men leauing as it were the pure and cleare fountaine, doe runne *ad immundi canis cloacam*, to a filthie puddle, and sinke: *cennum namq; scorti corpus esse, &c.* that the bodie of a strumpet is a very puddle and sinke, I appeale vnto thy selfe: after that thou hast wallowed thy selfe in this mire, dost thou not thinke thy selfe impure and vncleane? 2. *Chrysostome* proceedeth further to shew the loathsomnes of this sinne: *quid seminas, quod metere non licet, &c.* why dost thou sow, where thou wouldest not reape? for the very fruit and offspring would make thee ashamed. 3. *Puero magnum facis iniuriam, &c.* thou dost great wrong vnto the child, that shall be borne, who by thy meanes is counted a bastard and base borne. 4. And thou thy selfe shall be ignominious, *non solum in vita*, not onely in thy life, but after thy death: *sine ex scorto sit, sine ex ancilla*, whether thou hast a child by an harlot, or by thy maide. 5. Beside, thou makest her not onely an harlot, but after a murtherer: *nam non solum, quod natum est occidit, sed & ne nascatur prohibet*,

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for shee onely killeth not that, which is borne, but hindreth it that it be not borne: *& sic generationis promptuarium, promptuarium facis occisionis*, and so thou makest the receptacle of generation, the shoppe and forge of occision and murther. 6. *Hinc sunt & idololatriæ, &c.* hence also proceeded idolatrie: for many procure enchantments, and drinkes, and other sorceries, that they may be beloued. 7. Many other euills also spring from hence: *venena parantur, &c.* often poison is prepared for the wife, that hath the wrong, and other lyings in wait, or at the least, *quotidiana bella*, continuall warre and strife: and the legitimate children are hardly vsed, and much wronged: to this purpose *Chrysostome* excellently.

11. Observ. *How we ought to imitate Christ, in the not satisfying of the flesh.*

v. 14. *Put on the Lord Iesus, &c. and take no care for the flesh, to fulfill the lusts thereof:* for if a man should giue himselfe to satisfie the desire of his flesh, he should but procure his owne further torment, and neuer be at rest: *ipsa quippe concupiscentia alias graviores parit*, for concupiscence doth still beget concupiscence: as he, that is alwaies thirstie, as they which haue the dropsie, though they haue whole riuers by them, can neuer quench their thirst, so is it with them that follow the lust of the flesh, it will neuer be satisfied.

Thus farre *Chrysostome* proceedeth well, but he seemeth in the rest to be somewhat too strict and austere: for he would haue a man onely to vse things for necessitie, as to eate only to satisfie hunger, and to seeke garments onely to couer the flesh: *non est vestibus ornanda caro, ne ornatu illam perdas, &c.* the flesh is not to be adorned and set forth with rayment, least thou destroy it by those ornaments, &c. and to this purpose he sheweth how we should put on Christ, by imitating his austere life, and to doe as he did: he had not a place wherein to put his head: do thou likewise: if he were at any time to take meat, *panibus hordeacis vsus est*, he vsed barly bread: if he were to trauell, he did not ride on horsebacke, *sed itineribus pedestribus, &c.* but tooke his iourney on foote: if he were to sleepe, he made his pillow in the end of his shippe, if he were to sit downe, *in fæno, &c.* he sate downe vpon the grasse, &c.

Whether Christ be to be imitated in all his workes.

But our blessed Sauiour is not to be imitated in all things which he did, as namely in these two, 1. In his diuine works, as in fasting fourty daies and nights, in walking vpon the sea, and such like: for these miraculous workes are beyond our power. 2. In his particular and personall acts, as in that he possessed nothing, refused to be a Iudge, washed his Apostles feete, and in those before named: for these things became his person, as he was the Messiah, to shew that his kingdome was nothing at all of this world: but in his generall vertues, as his humilitie, mercie, loue, holines, and such like, we must set before vs the most holy example of our blessed Sauiour: as he saith himselfe, *Learne of me, for I am humble and meeke*, Matth. 11. 19.

And concerning the thing it selfe: it is lawfull to take care of the flesh, not onely for necessitie, but also for moderate pleasure and delight: as it is said, Psal. 104. 15. *That wine maketh a cheerefull heart, and oyle causeth the face to shine:* and as much is insinuated here by the Apostle, that we should not take care for the flesh, to fulfill the lusts thereof: euery other care then is lawfull, so it be not to pamper the flesh in wantonnes, and carnall delight: meats may be vsed not onely for necessity, but with some kind of pleasure; and apparell may be vsed as well for ornament, and comlines, as to couer our nakednes, so that excesse be taken heede of in the one, and pride in the other.

CHAP. XIIII.

I. *The text with the diuerse readings.*

v. 1. Him that is weake in the faith, receiue vnto you, *but* not for controuersies of disputation. (*doubtfulnes of disputation, B. in the disceptation of thoughts. L. for to iudge disputations. V. be not diuided in your cogitations. S. but the word διακρίσεις, here rather signifieth, a disceptation or controuersie, and διαλογισμὸς, an outward dispute, rather then an inward discourse of the minde.*)

2 One beleeueth that he may eate of all things: and an other which is weake, eateth hearbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him (*condemne him, G. Be.*) that eateth: for God hath receiued him.

4 Who art thou, that iudgeſt (*condemneſt, B.G.* κρίνων. *indging, Gr.*) an other mans ſeruant? he ſtandeth or falleth to his owne maſter: yea he ſhall be eſtabliſhed: for God is able to make him ſtand. (or *eſtabliſh him, Be.*)

5 This man eſteemeth (*iudgeth, L.S.Gr.*) one day aboue *an other* day, and an other eſteemeth euery day *alike:* let euery man be fully perſwaded *G.B.Be.* (or *be certain, V.S. abound. L. the word is* πληροφορείσθω, *which is fully to be perſwaded*) in his minde.

6 He that regardeth (or *careth for, B.*) the day, (*thinketh of the day. S. eſteemeth. B. obſerueth. G. iudgeth V.* φρονῶν, *that ſetteth his minde on the day. Gr.* regardeth it to the Lord: and he that regardeth not the day, regardeth it not to the Lord? (*this clauſe the vulgar Latine omitteth*) He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himſelfe, neither doth any die to himſelfe.

8 For whether (*if, B.* ἐὰν τε, *whether Gr.*) we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether therefore we liue or die, we are the Lords.

9 For to this ende Chriſt both died, and roſe againe, and reuiued, that he might be Lord both of the dead, and quicke.

10 But why doſt thou iudge (*condemne, B.G.*) thy brother? or why doſt thou deſpiſe (*ſet at naught, Be. B. Gr.*) thy brother? for we ſhall all be preſented (*ſtand L.S. appeare. G.* παραστησόμεθα, *be preſented*) before the tribunall (*iudgement ſeate, B.G.*) of Chriſt.

11 For it is written, I liue, ſaith the Lord, that (*becauſe, L.V. and. B. G. ſurely. Be. but* ὅτι, *ſignifieth that: it is the forme of an oath: God ſweareth, as he liueth that*) euery knee ſhall bow vnto me, and euery tongue ſhall confeſſe vnto God.

12 So then euery one of vs ſhall giue account of himſelfe vnto God.

13 Let vs not therefore iudge one an other any more: but vſe your iudgement in this rather, *Be G.* (*iudge this rather, Gr.*) that no man put a ſtumbling blocke, or an occaſion to fall, before (*to Gr.*) his brother. (*not an occaſion to fall, and a ſtumbling blocke: ſee qu.* 23.2.)

14 I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane (*common,* κοινὸν, *Gr.L.V.*) of it ſelfe: (not *by him. L.*) but vnto him that thinketh *Be.* (*iudgeth. B. G.*) any thing to be vncleane, to him it is vncleane.

15 But if thy brother be greiued for the meat, now walkeſt thou not charitably: (*according to charitie, Gr.*) deſtroy not him with thy meate, for whom Chriſt died.

16 Let not ybut (not *our, L.S.*) commoditie *G.* (*your good, Gr.*) be euill ſpoken of. (*blaſphemed, Gr.*)

17 For the kingdome of God, is not meate, nor drinke, but righteouſnes, and peace, and ioy in the holy Ghoſt.

18 For whoſoeuer in theſe things ſerueth Chriſt, is pleaſing (*acceptable, G.*) to God, and approoued (*commended, B. accepted, Be.* δόκιμος, *Gr. appointed or allowed*) to men.

19 Let vs then followe thoſe things which concerne peace, and the edifying one of an other.

20 Deſtroy not the worke of God for meates ſake: all things in deede are pure: but *it is* euill for the man, which eateth with offence.

21 *It is* good, neither to eate fleſh, nor to drinke wine, nor *any thing*, whereby thy brother ſtumbleth, or is offended, or made weake.

22 Haſt thou faith? haue it with thy ſelfe before God: bleſſed *is* he, that iudgeth not (*condemneth not. Be. G.*) himſelfe, in that thing, which he alloweth.

23 For he that doubteth, (*diſcerneth. L. iudgeth. V. maketh conſcience. B. is diuided. S.* διακρινόμενος, *Gr. doubting.*) is condemned, if he eate, becauſe *he eateth* not of faith: and whatſoeuer is not of faith, is ſinne.

2. The Argument, methode, and parts.

IN this chapter the Apoſtle ſheweth the vſe of indifferent things, whereabout there was contention betweene the beleeuing Gentiles, and the conuerted of the Iewes: there are two parts. 1. The Apoſtle teacheth how the ſtrong and weake ſhould behaue themſelues one toward an other, and vſeth ioyntly arguments of perſwaſion to them both, to v. 13. then he dealeth with them a part, with the ſtrong, to v. 22. then with the weake, v. 22. 23.

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1. In the firſt part the caſe is propounded in two particular inſtances, the firſt v. 2, 3. concerning the eating, or not eating of hearbs: wherein he exhorteth them to mutuall concord, not one to iudge or condemne an other. 1. From their ſtate or condition, they are of Gods familie, v. 3. and no man is to iudge an others ſeruant, the reaſon whereof is rendred, he ſtandeth or falleth to his owne maſter, v. 4. 2. From the power of God, who is able to make them ſtand, and will moſt ſurely eſtabliſh them, v. 4. therefore they muſt not be condemned or deſpaired of. The ſecond inſtance is of obſeruing, or not obſeruing daies: which is propounded with an admonition, that nothing ſhould be done without a full perſwaſion: then the reaſons vnto brotherly concord follow. 1. From the end, becauſe both the obſeruer and not obſeruer, do it to Gods glorie: which he proueth by the adiunct, their giuing of thanks, v. 6.

2. *Argum.* From the whole to the part: none of vs liue or die to himſelfe, v. 7. therefore the particular actions muſt be referred not to our ſelues, but to the glorie of God: the antecedent is prooued, that we liue not or die vnto our ſelues, but vnto the Lord, v. 8. from the ende of Chriſts death, and reſurrection, v. 9.

3. *Argum.* It belongeth vnto Chriſt to iudge, who is made Lord of all, v. 11. and euery one muſt giue account vnto him, v. 10. therefore one muſt not iudge an other, and ſo take Chriſts office vpon them.

2. The Apoſtle now commeth to deale with ſuch as are ſtrong in faith, and ſheweth how they ſhould behaue themſelues toward the weake: that they ſhould giue them no occaſion of ſtumbling or beeing offended.

This caution is firſt explaned, by a diſtinction: that although meates are not vncleane in themſelues, yet to him that ſo iudgeth, they are vncleane, and he is thereby offended, v. 14. then follow the reaſons.

1. He that greiueth his brother, walketh not charitably, 15. 2. He deſtroieth him, as much as in him lieth, for whome Chriſt died, 15. 3. Cauſeth their libertie to be euill ſpoken of, 16. 4. From the property and condition of Chriſts kingdome, which conſiſteth not in meate and drinke, but in righteouſnes and peace, 17. which he prooueth by the effects, they which ſerue Chriſt, therein pleaſe God. 5. *Ab vtili*, from the commodity enſuing: they muſt follow thoſe things, which concerne peace, 18. 6. From the inconuenience feared, they ſhall deſtroy their brothers faith, which is Gods worke, 20. then he concludeth, that it is not good to eate or drinke, or to doe any thing, to cauſe the brother to ſtumble at, v. 21.

3. Laſtly, he giueth a rule vnto the weake, not to doe any thing with doubting or againſt their conſcience, for therein they ſhould condemne themſelues: which he prooueth by the contrarie effects with their cauſes, he which doth not any thing againſt his iudgement is bleſſed, becauſe he hath faith in himſelfe: therefore he which eateth againſt his conſcience is condemned, becauſe he hath no faith: and whatſoeuer is not faith, and a ſure perſwaſion, is ſinne.

2. *The queſtions and doubts diſcuſſed.*

1. Queſt. *Who are the weake in faith, and how they are to be receiued.*

1. *Chryſoſtome* ſheweth the occaſion of the Apoſtles diſcourſe in this chapter to be this: that whereas there were certaine beleeuing Iewes among the Chriſtian Gentiles, and eſpecially at Rome, which beeing conuerted to the faith, yet would not be ſuddenly weaned from the ceremonies of the law, as in abſtaining from ſome kinds of meates, in obſeruing of feſtiuall daies, betweene whome and the other Chriſtians there was ſome diſlike, who beeing better inſtructed, held all the ceremonies of the law to be abrogated: the Apoſtle fearing, leaſt by the too great forwardnes of the more perfect in iudgement, the weaker ſort might be offended, & cauſed *vt prorſus ex fide deficerent*, to fall away quite from the faith. He therefore perſwadeth ſuch to beare with the weake in ſuch things, not to offend, nor greiue them, &c. And as in the former chapter he taught inferiors how to carry themſelues toward their ſuperiors; ſo here contrariwiſe he giueth a rule to the more perfit, as ſuperiors in faith, how they ſhould behaue themſelues toward them which were weake: *Lyranus*.

2. *Chryſoſtome* alſo well obſerueth, how the Apoſtle wiſely tempereth his ſpeach: for he ſpeaketh vnto thoſe which are ſtrong, *occulte vero infirmos increpat*, and yet ſecretly he taxeth them which are weake: for in that he calleth them weake, he ſheweth, that they were

ſicke: and in ſaying, *receiue them*, he ſheweth that they haue neede to be cured: But yet the Apoſtle neither blameth thoſe which were perfect, as though they did euill, leaſt he might haue confirmed the weake in their error, neither doth he commend them, as though they did well, leaſt he might haue made them more forward in accuſing the weake, *ſed commenſuratem increpationem inſtituit*, but he tempereth his rebuke, ſpeaking to the one, and yet finding fault with the other.

3. *The weake in faith.* 1. *Origen* maketh here a difference, betweene the ſtrong in faith, the weake in faith, and the infidell: which *Haymo* explaneth thus; he is weake in faith, *qui in aliqua parte fidei dubitat*, who doubteth in ſome part of faith, who beleeueth not perfectly as he ſhould: he is an infidell, *qui ex toto, &c.* who doubteth altogether: he is ſtrong in faith, *qui nihil dubitat*, doubteth nothing at all. 2. And yet to ſpeake more diſtinctly, there is a double kind of ſtrength and weaknes, one is concernig faith and doctrine, the other touching life, and manners: about faith ſome are weake, or ſtrong, either totally, or in part: they are totally ſtrong, which are throughout confirmed in the faith, as was Abraham, of whom it is ſaid before, c.4. *He was not weake in faith:* and ſuch he calleth perfect, Philip. 1.15. they are ſtrong in part, whoſe iudgement is ſetled in ſome ſpeciall point of doctrine, wherein others doubt, as here the beleeuing Romanes were ſtrong, and well perſwaded in the vſe of Chriſtian libertie: againe, ſome are totally weake in faith, as they which are newly conuerted from Paganiſme, and not well inſtructed: ſome weake in part, as the Iewes, which here thought, that with a good conſcience they might not eate of all kind of meates: ſome likewiſe are ſtrong in matters touching manners, who are perfectly regenerate in reſpect of others, whom the Apoſtle calleth ſpirituall, Gal.6.1. ſome may faile in their life, in ſome particular act, and ſo are weake, ſuch the Apoſtle calleth carnall. 3. So then there is great difference betweene a weake faith, and a falſe faith: for faith, though it be weake may iuſtifie, ſo can not a falſe faith. But it will be obiected, that it ſhould ſeeme that the faith of theſe Chriſtian Iewes, was not a right faith, becauſe they beleeued not all, that was to be beleeued, namely, that the ceremonies of the law were abrogated: to this I anſwer, that where this happeneth, that ſomething is not beleeued, which appertaineth to faith, if it be *vitio credentis*, by the fault of him which ſhould beleeue, as not yeelding himſelfe in humilitie to be taught by the word of God, this is no right faith: but if the reaſon be this, that the matter propoſed to be beleeued, be not ſufficiently explaned, ſo that for want of knowledge and iudgement, rather then of an obſtinate minde, it be not beleeued, ſuch a faith, though yet weake, yet may it be a true faith; where there is willingnes and readines vpon better inſtruction to be otherwiſe perſwaded: *Mart.* or here by faith we may vnderſtand the perſwaſion of the vſe of things indifferent, by a *ſynecdoche*, the whole beeing taken for a part, as *Piſcator* obſerueth: and ſo ſuch weaknes ſhall be no impediment at all to iuſtifying faith.

Difference betweene a weake faith, and a falſe faith,

Receiue him: 1. The word is προσλαμβάνεσθε, which ſignifieth to receiue *affectu charitatis*, with a charitable affection, as *Haymo*: and it differeth from the word ἀντιλαμβάνεσθαι, vſed Act.20.35. which is properly to ſupport, to hold or lift vp one that is falling, *Beza*. 2. So this word ſignifieth three things, that they ſhould take ſuch an one vnto them, not caſt them off, or ſeparate themſelues: then they muſt *patienter tolerare*, patiently beare with him, and by further inſtruction ſeeke to reſtore him, as S. Paul aduiſeth, Gal.6.1.

2. Queſt. *What is meant by controuerſies of diſputations.*

1. The vulgar Latine readeth, as the Rhemiſts alſo tranſlate, *not in diſputations of cogitations:* but the word is διαλογισμῶν, which ſignifieth not cogitations, but diſputations: *Eraſmus* readeth, *ad diiudicationes, &c.* for the iudging of the thoughts: ſo *Auguſtine* in the expoſition of this Epiſtle giueth this ſenſe, that they ſhould not take vpon them to iudge the thoughts of the weake: ſo alſo *Lyranus, gloſſ. interlin. Gorrh.* for God onely iudgeth the thoughts: *Tolet* alſo by the thoughts vnderſtandeth their ſecret opinions, which they held touching things indifferent, which he would not haue controuerted: but the word, as is ſaid before, ſignifieth diſputations, not thoughts: and *Beza* well tranſlateth, *certamina diſputationum*, for controuerſies of diſputation: whereby the weake may be entangled more, rather then edified. 2. He forbiddeth not all queſtions, which may be mooued about matters of faith: for there are profitable queſtions, which tend to the diſcuſſing of doubts, and make for edifying: but all vaine ianglings and brabbles which breed contention rather then ſerue for inſtruction muſt be auoided, ſuch as theſe were about the eating of meates, obſeruing of daies: ſuch the Apoſtle calleth fooliſh and vnlearned queſtions, 2.Tim.2.23.

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This place then doth nothing at all fauour the opinion of the Mahumetanes, which can indure no diſputations at all: *Tertullian* hath a good ſaying, *ſuſpecta eſt doctrina, quæ vult occludi*, that doctrine is to be ſuſpected, which would be hid: and our Bl. Sauiour diſputed with the Phariſies, ſo did S. Paul, Apollos, and Aquila with the Iewes, Act. 28.

Queſt. 3. *Why he is called weake, that eateth herbes.*

1. *Origen* vpon theſe two reaſons, becauſe the law preſcribeth nothing concerning the eating of herbs onely, and leaſt the Apoſtle ſhould ſeeme to be *gulæ & gurgitis magiſter*, a teacher of gluttonie, perſwading his diſciples to eate, he will haue the Apoſtle here to ſpeak *de cibo verbi Dei*, of the food or meat of Gods word: they which are perfect are able to eate of all, that is, to ſearch the myſteries of Scriptures, but the weake eate onely of herbs, that is, are capable onely of eaſie doctrines.

But though elſewhere S. Paul compare the higher doctrines to ſtrong meat, and the firſt principles and rudiments to milke, 1. Cor. 3. yet here he ſpeaketh of the difference of meats, as it appeareth by his other inſtance, v. 6. of the obſeruing of dayes: and S. Paul here exhorteth not to eate, but onely ſheweth what ſome did: and by eating of *all*, is not vnderſtood greedie or vnſatiable eating, but of all kinds of meates: though the lawe ſpake nothing of eating of herbes, yet ſome other reaſon may be giuen, why theſe did eate herbes, as ſhall be preſently declared.

2. Some doe read here in the *Imperatiue* moode, he that is weake, *let him eate herbs*, as the vulgar Latine, which ſome follow: and ſo in this ſenſe, it might ſeeme to be ſpoken of ſuch as were weake in bodie, that they which were not able to eate fleſh, ſhould feed of herbes, and lighter meates: but in the originall the word is in the *Indicatiue*, *eateth*, and ſo it beſt anſwereth vnto the other part, *One beleeueth that he may eate of all things*: and *Beza*, to take away this ſcruple, ſupplyeth out of the former verſe, the word (*faith*,) *the weake in faith*.

3. Some apply this vnto the weake in manners, who *propter caſum libidinis, &c.* becauſe of their inclination to luſt, doe eate herbes and other drie meats, which doe not ſo much pamper fleſh: *Gorrhan* following the *ordinary gloſſe* which taketh this ſenſe from *Hieromè*, and *Haymo*, alſo maketh mention of it: but the ſupplying of the words, *in the faith*, out of the firſt verſe, doe take away this ſcruple likewiſe, that the Apoſtle ſpeaketh not of the weake in manners, but in faith and iudgement.

4. Neither yet becauſe the Apoſtle ſaith before, *one beleeueth, &c.* by the weak are we to vnderſtand, one that beleeueth not: for euery error of the faith tendeth not to hereſie or infidelitie: it is one thing to erre, an other to be an heretike: two things muſt concurre to make an heretike: he muſt *pertinaciter errare*, erre not of ignorance and infirmitie, but of obſtinacie and wilfulneſſe; and *in fundamentum fidei*, in the fundamentall doctrines of faith: *Phillip* had the one, he erred in a fundamentall point in the perſon of Chriſt, calling him the ſonne of Ioſeph, Ioh. 1. 45. but he did it of ignorance: but theſe which did eate herbs, making difference of meates, did neither erre wilfully, nor yet in a matter fundamentall.

5. *Ambroſe* vpon this place thinketh, that they did eate herbs onely, thinking it vnlawfull to eate any fleſh at all: but we doe not finde, that any among the Chriſtians in thoſe dayes did hold it vnlawfull to eate all kind of fleſh.

6. *Auguſtine* taketh this to be the reaſon, why they did eate herbs, becauſe ſome meats ſet forth in the ſhambles to be ſold, were offered vnto idols, and leaſt they might eat of things offered to idols vnawares, they did thinke it more ſafe to eate no fleſh at all, but only herbs: But this reaſon is not generall, for they might haue killed fleſh at home of their owne prouiſion, which was free from any ſuch ſuſpition or danger, of being offered to idols.

7. *Anſelme* giueth this reaſon, becauſe they knew that ſome meates were cleane, ſome vncleane, which could not be ſo eaſily diſcerned in the eating, as likewiſe the diuerſe kinds of fiſhes, and foules, whereof ſome were cleane, ſome vncleane by the lawe, they therefore to be ſure, abſtained from all: ſo alſo *Gualter*, *Martyr*. But ſeeing the Iewes before their conuerſion, abſtained onely from the kinds forbidden, not from all fleſh, why ſhould they after their conuerſion vſe leſſe libertie?

8. *Chryſoſtome* yeeldeth this reaſon, *ne notarentur à Chriſtianis*, leaſt they ſhould haue beene noted and obſerued of Chriſtians, if they ſhould haue onely abſtained from ſwines fleſh, and other forbidden meates, they thought it better to betake themſelues onely to the

eating of herbes, *vt non legalis obseruatio, sed ieiuniũm magis videretur*, that it might bee thought rather a kind of fasting and abstinence, then a legall obseruation: thus also *Pareus:* but it seemeth that they were not ashamed to be counted obseruers of the law, because they charged others, which did not obserue this difference of meates, as transgressors of the law.

9. Wherefore I take rather, that this is the Apostles meaning, not that any did in those times altogether abstaine from all kind of meats, and thought it lawfull onely to eat herbs: but that where other choice of meat was not, they had rather eat of herbs, then either of meats offered to idols, or forbidden by the law, *Tolet:* so *Faius, malebat, &c.* hee had rather eate herbs, then of such kind of flesh: likewise *Piscator:* yet *Chrysostome* and *Augustines* sense, are not much to be misliked.

Quest. 4. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themselues.*

The occasion of this question is out of the 3. verse, where the Apostle maketh the difference of meates as a thing in it selfe indifferent, and would not haue him that did eate and make no difference, to despise him that did not, nor him that did not eate, and made a difference, to iudge him that did eat: here then this in generall would be considered, whether any thing in it owne nature, is neither good, nor euill, as neither commanded by the law of God, nor forbidden, but left indifferent between both.

1. That nothing is indifferent, it may be thus obiected. 1. Between good and euil, there is no meane, but euery action is either good or euill, agreeable, or not agreeable vnto the law of God. 2. Euery thing is done of faith, or without faith: if of faith, it is good; if without, it is euill; therefore there is no indifferent thing, but it is either good or euill.

Answ. Some things are simply good, or euill in their owne nature, and of themselues, as the things which are commanded by the lawe of God, are simply good; the things forbidden are simply euill: some things are neither good nor euill in their owne nature, but yet in respect of the intention, ende, and mind of the doer, though indifferent in themselues, they may not be indifferent: by this distinction the obiections proposed are easily answered.

1. Euery action is good or euill, not in it selfe, but in regard of the intention or ende, as to eate, or not to eate flesh, of it selfe is neither good nor euill: but not to eate it, as thinking flesh to be vnholy, or to merit by it, is euill: and so likewise to eate it vncharitably with offence of the weake.

2. So to doe a thing of faith, or not of faith, respecteth the intention and perswasion of the doer, not the thing it selfe in it owne nature.

Now on the contrarie side, that some things are indifferent in their owne nature, neither good nor euill, it is thus prooued.

1. The things which God hath neither forbidden nor commanded, he hath left free and indifferent: but some things are such, as vpon certaine dayes to eate or not to eate flesh, is neither commanded, not inhibited, therefore in it owne nature, it is a thing indifferent.

2. Those things which neither commend vs to God, nor yet doe displease God, are indifferent: but some things are such: as meate doth not commend vs vnto God, as S. Paul saith, 1. Cor. 8. 8.

3. Those things which neither helpe to, nor hinder vs from saluation, are indifferent, but such are meat, drinke, apparell, v. 17. of this chapter, *Ergo.*

Quest. 5. *How the Apostle maketh the eating or not eating of flesh, and the obseruing of dayes, indifferent, which elsewhere he condemneth.*

The occasion of this question ariseth out of the 4. 5. 6. verses, where the Apostle seemeth to make these things indifferent: yet he condemneth the obseruation of dayes, Gal. 4. 10. *Ye obserue moneths, times, and yeares:* and he reproueth Peter, Gal. 2. because he abstained from certaine meats: and 2. Tim. 4. he calleth it a doctrine of deuils.

Answ. 1. *Tolet* would thus reconcile these places: that these things were indifferent til the Church had determined otherwise, at that time, *nondum erat per Ecclesiam declaratum, &c.* it was not declared by the Church, what they should doe in this case, *annot. 1. in fine.* But this was not all the reason: for the Apostles in their preaching did not cease to teach the people, that the ceremonies of Moses law were abrogated, as is euident, Act. 21. 21. S. Paul was so knowne to teach the people, that they were no longer to keepe the customs of Moses

Moſes law: and further, after that the Apoſtles had made a decree of theſe things, that they ſhould onely abſtaine from ſtrangled and blood, Act. 15. yet S. Paul circumciſed Timothie, Act. 16. and he was ſhorne as a votarie, Act. 21.

2. *Lyranus* otherwiſe anſwereth, that vntill the paſſion of Chriſt, all the ceremonies of Moſes law were in force; but *poſt publicationem Euangelij*, after the publication of the Goſpel, the obſeruation of them was *mortifera*, damnable, for that was as it were to denie Chriſt to be come; but *tempore intermedio*, in the time betweene theſe, it was lawfull to obſerue them. This is very true, that for a time, the Apoſtles ſuffered the Iewes conuerted to the faith, to retaine ſome ceremonies of the law, leaſt they might at the firſt haue been diſcouraged from the receiuing the Goſpel: and *Auguſtine* doth fitly reſemble the abrogating of the ceremonies, vnto the decent buriall of humane bodies, which are not as ſoone as they are dead caſt forth as ſtinking carions, but are brought decently to the ſepulchre: ſo the ceremonies which were inſtituted of God, were not at once to be caſt off, as though there were no difference betweene them and humane inuentions, but they muſt haue a time after their death, as it were in Chriſts death, to be brought honourably to the graue, but whoſoeuer ſhould reuiue them afterward, he ſhould not be *pius deductor funeris, ſed impius ſepulturæ violator*, a deuout ſolemnizer of the funerall, but a prophane raker in the graue, and violater of the ſepulture. Auguſt. epiſt. 19. ad Hier.

3. Adde hereunto: that to the Galatians, the Apoſtle doth not ſo much reproue them for obſeruing thoſe ceremonies, as that they did keepe them *opinione neceſſitatis*, with an opinion of neceſſitie: neither was S. Peter reproued of S. Paul ſimply for the forbearing of ſome meates, which he might haue done to auoid ſcandall and offence: but becauſe by his example he conſtrained the Gentiles to doe the like: and in that place the Apoſtle ſpeaketh not of abſtinencie, but of the precept of abſtinencie from meats and mariage, which ſhould be brought in by wicked heretikes, the Manichees, Tations, and other, which condemned them, as things euill in themſelues: But theſe Iewes among the Romanes, had no ſuch opinion of theſe things, as neceſſarie to ſaluation: or the time was not yet come, for the generall laying downe of theſe ceremonies.

Queſt. 6. Whom the Apoſtle ſpeaketh of, the Iew, or Gentile, ſaying, *God hath receiued him, &c.*

1. *Chryſoſtome* thinketh that this muſt be vnderſtood of the conuerted Gentile, that the beleeuing Iew ſhould not condemn him as a tranſgreſſor of the law: but where he ſaith, *who art thou that iudgeſt an others ſeruant?* this he thinketh the Apoſtle ſaith, *ad ſanum & robuſtum conuerſus*, turning himſelfe to the ſound and ſtrong: ſo alſo *Haymo*. But *Tolet* well refuſeth this mixed interpretation vpon theſe reaſons, becauſe the ſpeach is ſtill continued, as beeing vttered of one and the ſame, and for that before to *iudge* was giuen vnto the weaker part, the Iew that did not eate, that he ſhould not iudge him that eateth.

2. *Tolet* inclineth to the contrarie, the firſt part, *God hath receiued him*, he thinketh rather to be ſpoken of the conuerted Iew, *God hath receiued him*, though yet but weake: the other part, *who art thou that iudgeſt*, of the conuerted Gentile, becauſe the Apoſtle ſpake of the Iew in the ſame phraſe before, *let not him that eateth not, iudge &c.* but by the ſame reaſon, of the continuance of the Apoſtles ſpeach, it ſhould ſeeme that the Apoſtle meaneth ſtill the ſame parties, that one ſhould not iudge an other.

3. Some thinke that the Apoſtle ſpeaketh all this to the beleeuing Iewe concerning the conuerted Gentile, that God had receiued him, and he was an others ſeruant, and God would eſtabliſh him: ſo *Lyranus, Tolet, Piſcator, Martyr*. But ſeeing that the Apoſtle called him that did not eate, *the weaker*, as one that had a tender conſcience, and thought it vnlawfull to eate of certaine meates: it is rather ſaid of the weaker, God ſhall eſtabliſh him, then of the ſtronger.

4. *M. Beza* ſeemeth to vnderſtand all this to be ſpoken to the ſtronger, of and concerning the weake and newly conuerted, that though he were weak, yet God was able to confirme and ſtrengthen him.

5. But I preferre their iudgement, which vnderſtand theſe words, *God hath receiued him*, indifferently, both of him that eateth, and him that eateth not, ſo *gloſſ. interlin. Caluin, Hyperius, Oſiander: pertinet ratio ad vtrumq́*, the reaſon belongeth to them both, *vtriq́ ſerui communis Domini*, they are both ſeruants of one and the ſame Lord, *Pareus*: though the laſt words in the 4. verſ. *he ſhall bee eſtabliſhed*, may ſeeme more ſpecially to be ſpoken concerning the weake,

weake, that God may and will strengthen him: and that these reasons serue to perswade both the strong and the weake, not to be preposterous one in iudging another, it may appeare both by the Apostles proposition, v. 3. wherein he exhorteth the strong not to contemn the weake, nor the weake to iudge the strong: and the Apostles words, *God hath receiued him*, and, *they are an others seruants*, and, *they stand or fall to their owne Master*, are generally true of all beleeuers, as well the strong as the weak: and thus also interpreteth *Origen*, *nam & imperitior*, *&c.* for both the vnskilfull, thinketh the more perfect and profound to fall, if he conceiue any thing which he is not capable of, and the other thinke the same of the vnskilfull or ignorant, &c. so these words, he standeth or falleth, he referreth indifferently to the opinion, which the strong or weake haue one of an other.

Quest. 7. *Whether it be not lawfull at all for one to iudge an other.*

v. 4 *Who art thou, which iudgest an other mans seruant.* 1. This is not vnderstood of publike iudgements, either Ciuill and politike, or Ecclesiasticall: for in these cases men do not so much iudge, as God by them: for the Iudges and Magistrates are Gods Ministers, *Martyr.* 2. Neither is all kind of iudging taken from priuate men: which is either of mens persons, or their facts: of mens persons we cannot giue sentence: no man knoweth without speciall reuelation, who is saued and condemned: but euery one standeth or falleth to his owne Master. 3. And concerning mens workes, they are of two sorts, they are either apparantly good or euill, of these one may iudge, what the worke is, and what he is for the present that doth them: for Christ hath giuen vs a rule, *By their fruites you shall knowe them*, *Matth.* 7. wee may iudge him a good tree, that bringeth forth good fruites, and him a badde tree, that bringeth forth euill. 4. But the Apostle speaketh here of iudging our brother in matters indifferent, the vse whereof is neither forbidden in the word of God, nor commaunded: in such things we ought not rashly to iudge one another. 5. Neither is this so spoken, as though one should be careless what his brother did: for the Apostle forbiddeth not the mutuall offices and duties of charitie in exhorting one another, but rash and precipitate iudgement, whereby one taketh vpon him to censure and condemne an other.

Quest. 8. *What it is to stand or fall to his owne Master.*

1. *Origen* thinketh the Apostle speaketh this, *secundum sensum eius qui increpabat*, according to his sense, which reprooueth an other: for both the weake and the strong doe thinke one an other falleth or standeth, according to that which they themselues are perswaded of, but the Apostle saying afterward, *God is able to make him stand*, speaketh of standing and falling indeed in respect of God, not of their owne opinion onely.

2. Some by falling vnderstand, *sinning*, by standing not *sinning*, *Bucer:* but the Apostle speaketh not of workes simply good and euill, wherein men stand or fall, but actions in themselues indifferent.

3. *Pet. Martyr* thus interpreteth, *damnum seu commodum*, *&c.* the losse or commoditie in their standing, or not standing, redoundeth vnto God their Master, it is nothing to thee: but God is nothing aduantaged by mens standing, nor suffereth losse by their falling.

4. The *ordinar. gloss.* referreth it to the iudgement of the heart and conscience, *de incognito corde serui*, *&c.* of the vnknowne heart of the seruant, and with what conscience he eateth or not eateth, it belongeth onely vnto God to iudge.

5. But properly by standing or falling to God, is meant, that it appertaineth onely to God, to approoue, or disprooue, to bee pleased, or to bee displeased with the fact: man therefore is not to entermeddle with iudging in such matters, which are left vnto Gods iudgement: he best can examine, and so allowe and disallow them, which eate or eate not: so that the Apostle speaketh as it were by way of supposition, that if he stand or fall, it is nothing vnto thee, he standeth or falleth vnto God: and though he seeme not yet to stand, that is, *firmo gradu consistere*, to haue any firme footing, or to be setled in iudgement, making difference of meates, yet God in his good time may establish him, and make him to stand.

6. Where he saith, *to his owne master*, this is not to be taken διακριτικῶς, by way of distinction, as though he were their proper and peculiar Master onely, and not of others also, as the Iewes accused Christ, because he made God his father, that is, proper and peculiar vnto him, Ioh. 5. 18. but it is spoken ἐμφατικῶς, by way of *emphasis*, God is their Master, who hath receiued

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receiued them: though God be the Maſter of other faithfull alſo, yet they are ſeruants to none other, but vnto God, and to be diſcerned by his iudgement.

Queſt. 9. Of the meaning of theſe words, *God is able to make him ſtand*, v. 4.

1. This may ſeeme to be no good argument taken from the power of God: he is able to make them ſtand, therefore they ſhall ſtand: vnto this obiection, 1. One anſwer is, that the Apoſtle ſpeaketh onely of a poſſibilitie, he may ſtand, or fall, he may ſtand becauſe God may make him ſtand: for *dubia ſunt in meliorem partem interpretanda*, things doubtfull muſt bee interpreted in the better part, *Gorrhan:* but the Apoſtle ſpeaketh definitely and certainely, *he ſhall ſtand.* 2. Some are readie to take aduantage of this argument, God can, therefore hee will: as the Papiſts, who ſo reaſon for the carnall preſence of Chriſts bodie in the Sacrament: but it alwaies followeth not, for God can doe many things, which he doth not, nor will do. 3. Some thinke that this is added, leaſt *ſibi ſtare arroget*, one might arrogate his ſtanding to himſelfe, *gloſſ. interlin.* and to ſhew a difference betweene this maſter, and other worldly maſters, who may command their ſeruants many things, but can giue them no power to doe them, as this Maſter can, *Tolet:* but yet this doubt is not ſo to be removed. 4. *Chryſoſtome* thinketh no more to bee ſignified then this, *ante iuſtam temporis maturitatem, &c.* that the weake ſhould not be ſharpely dealt withall, till we haue waighed a iuſt time, wherein they may be confirmed, for God is able to doe it: but more is ſignified then ſo, the Apoſtle pronounceth they ſhall ſtand. 5. Wherefore the beſt anſwer of all is, that Gods power is here to be conſidered, as ioyned with his will: *Calvin* thinketh this to bee *more ſcripturæ*, by the manner and cuſtome of Scripture, which ioyneth Gods will and power together: *Gryneus* giueth this reaſon, becauſe the Apoſtle ſpeaketh of ſuch as were weake, and ſinned not of ignorance, but were willing to be inſtructed, and ſuch God would not caſt off: But not onely in this generall meaning, doth the will and power of God concurre together; but directly ſo much is inſinuated by the Apoſtles owne words: for concerning the readines of Gods will, he had ſaid before, v. 3. *God hath receiued him*, therefore his will was not to be doubted of: ſo then as God was willing, he was alſo able: the like ſee, c. 11. 23. where the Apoſtle alſo prooueth the calling of the Iewes by an argument taken from the power of God. *God was able to graffe them in againe:* for it was not to be doubted that God was willing, ſeeing the Iewes were of the Fathers, to whom God made ſo ample promiſes: and in the ſame chapter, v. 29. he ſaith, *The gifts and calling of God are without repentance.*

6. But it followeth not, becauſe God is able to make them ſtand, that therefore they ſhal ſtand to the end. 1. It is one thing, to be eſtabliſhed in ſome one particular, and an other to ſtand vnto the ende, *Par.* 2. And here the Apoſtle onely ſheweth, that in charitie *bene ſperemus*, we ſhould hope well of our brethren, that they ſhall continue, *Calu.* wee cannot pronounce certainely that they ſhall ſo continue indeed.

Queſt. 10. *What it is to eſteeme one day aboue an other*, v. 5.

1. Some doe apply this difference of dayes vnto abſtinence from certaine kind of meates vpon one day, rather then an other: ſome make choice of dayes to faſt in, an other *omnem diem, i. continuum vitæ tempus exigit in abſtinentia*, doth thinke rather to ſpend euery day, that is, all the time of his life in faſting: *Origen:* ſo alſo *Chryſoſt. Ambroſ. & Anſelme*, the *ordinar. interlin. gloſſ.* as *Haymo* giueth a particular inſtance, how ſome abſtained from eating of fleſh, the 2. 4. 6. day, and did eat fleſh, the 3. 5. & 7. day: ſome abſtained all their life, as Monkes, and Heremites: But it is not like, neither doe we find, that any in thoſe times did bind themſelues to a continuall abſtinence all their life.

2. *Theodoret* retaining the ſame ſenſe, applyeth it onely to the Iewes conuerted to the faith, who did ſome of them abſtaine from the eating of ſwines fleſh, and other meates forbidden by the law, onely at certaine times, ſome did refraine altogether. But it is not like, that they which made conſcience of eating ſuch meats, would at any time eate thereof, ſeeing they did it in reſpect of the law, which generally forbad the vſe of ſuch meats.

3. *Haymo* maketh mention of an other interpretation: by the day vnderſtanding the Scripture, which illuminateth the ſoule, as the day bringeth light; ſo he eſteemeth one day aboue an other, who is able to penetrate and ſearch into ſome places of Scripture, and not into other; but he eſteemeth euery day alike, who is conuerſant indifferently in euery place of Scripture. But this allegorizing of Scripture is not euery where to be admitted, and in this

this place it is very impertinent.

4. *Augustine* in his exposition of this epistle, hath a strange interpretation, he esteemeth one day before an other, that discerneth of men according to the time, as if a man to day bring forth good fruits, he iudgeth him a good man: but if he change, and the next day doe euill workes, he taketh him to be so according to the day or time, as he findeth him: but he that iudgeth euery day alike is God, who knoweth *qualis quisq; omni die futurus sit*, what euery one is like to be at all times, euery day: But the words following are against this sense, v. 6. *He which obserueth the day, obserueth it to the Lord:* it is not then the Lord himselfe, that obserueth the day, for he obserueth it to the Lord.

5. Neither can this be vnderstood of the obseruation of the festiualls which were kept by the heathen: for they were Satanicall, and to be abhorred: they therefore which were conuerted from gentilisme, were vtterly to relinquish them.

6. *Tolet* and *Faius*, will haue it vnderstood of the abstinence from certaine meates and drinks, which the Iewes were bound vnto vpon certaine dayes; as they did eate no vnleauened bread for 7. daies together in the time of the Pasch: and they which had taken vpon them the vow of Nazarites for a time, (for some were Nazarites during their whole life,) did abstaine from wine and strong drinke: but this is not the meaning of the Apostle: for he speaketh not here of preferring one meat before an other, but one day before an other.

7. Wherefore I preferre *Hieromes* interpretation, *lib. 2. contra Iouinian.* who thinketh that the Apostle speaketh of the obseruation of the Iudaicall feasts, which they which were newly conuerted to the Christian faith, could not at the first neglect: such were the Iudaicall Sabbath, the feast of the new moone, of the Pasch, Pentecost, feast of tabernacles: thus also *Pet. Martyr, Caluin, Beza, Osiander, Gryneus, Gualter*, vnderstand the Apostle to speake *de ferijs Iudæorum*, of the feasts of the Iewes: who in that they were addicted yet to the legall rites, *infirmitatis erat*, it was their infirmitie: but in that they would not doe any thing, which they iudged in their conscience vnlawfull, *pietatis erat*, it was their pietie. Herein the Apostle beareth with their weaknes for a time: but afterward when the Gospell was published, they which did retaine still the Iudaicall feasts as necessarie, were counted schismatikes, if not among the heretikes: such were the *Ebionites*, who kept the Lords day with the Christians, and the old Sabbath with the Iewes: and so doe the Ethiopians to this day.

Quest. 11. Of the meaning of those words; *Let euery one be fully perswaded in his minde*, v. 5.

1. The vulgar Latine readeth, *Let euery one abound in his owne sense*, which the Libertines so vnderstand, as that euery man should be left vnto himselfe for the choice of his religion: and *Hierome* is somewhat bold defending by this place the superstition of some women, which did offer waxe candles at the graues of the Martyrs: *quicunq; accendunt ceras, &c.* whosoeuer light waxe candles, they shall reciue a reward according to to their faith, as the Apostle saith, *Let euery one abound in their owne sense:* But *Chrysostome* directly affirmeth, *non erit ad quæ nis rapiendum*, that this saying of the Apostle must not be wrested to euery thing: *quando enim de dogmatis illi sermo est, &c.* for when he speaketh of points of doctrine, he saith, *If any preach vnto you otherwise then yee haue receiued, though he be an Angell, let him bee accursed:* and beside, the word which the Apostle vseth πληροφορέω, signifieth not to *abound*, but *to bee fully perswaded.*

2. Others following the same reading, will haue it vnderstood of things indifferent, that euery one should bee left to himselfe, *Gorrhan:* and *Ambrose* to the same purpose readeth, *consilio suo remittatur*, let him be left to his owne counsell. But no not in indifferent things should a man bee left to himselfe; for that is directly forbidden, *For euerie man to doe that, which seemeth good in his owne eyes*, Deut. 12. 8. *Beza:* and all will-worshippe, and voluntarie seruice is forbidden by the Apostle, Coloss. 2. 23. *Gualter:* and this would bring in an horrible confusion, for euery man euen in things indifferent to followe his owne minde, not respecting the scandall and offence of others, nor publike order and decencie.

3. *Haymo* giueth this sense; those things which one vnderstandeth, *adimpleat abundando bonis operibus*, let him fulfill by abounding in good workes: as *Cyprian* though hee had some seuerall opinions, yet abounded in charitie: and to this purpose *Hugo* explaneth this similitude; like as water when it aboundeth, *exit extra alueum suum*, doth runne out of the cha-

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nel: ſo the vnderſtanding and inward ſenſe aboundeth, *quando egreditur ad dirigendum operationes*, when it goeth forth to direct the workes: But as is ſhewed before, that the originall word, ſignifieth not to abound.

4. *Auguſtine* thus interpreteth, let euery one iudge, *quantum humano intellectui conceſſum eſt*, ſo farre as humane iudgement can reach, and not exceede further: But here the queſtion is not, how men ſhould behaue themſelues toward God, but toward their brethren.

5. *Hugo* referreth it to the intention, no man knoweth with what intention his brother doth this or that: euery man aboundeth in his owne ſenſe, *quando bona intentione facit, &c.* when he doth that which he doth with a good intention: But it is not a good intention that maketh a good action.

6. Not much vnlike is *Lyranus* ſenſe, *dimittatur propriæ conſcientiæ*, let him be left to his owne conſcience: and ſo *Chryſoſtome*, *vnicuiq; ſua mens ſatisfaciat*, let euery one ſatisfie his owne minde: that no man doe any thing with a doubtfull conſcience: as *Beza* well obſerueth, it is not enough for a man, not to do againſt his conſcience, but his conſcience muſt be informed by the word of God.

7. Wherefore the meaning is, that euerie one ſhould be fully perſwaded in his owne mind, that that which he doth, *non pugnet cum verbo Dei*, be not againſt the word of God: *Pareus: & per obedientiam fidei in ſolius Dei verbum reſpiciant*, and by the obedience of faith let them onely looke vnto the word of God, *Gualter:* and ſo alſo *Caluin*, *Beza*.

1. *Ob.* But how can contrarie acts be pleaſing vnto God: that both he which obſerueth the day, and he which obſerueth it not, ſhould be certainely perſwaded.

Anſw. In things which are directly forbidden to doe, or not to doe a thing, cannot both pleaſe God: yet in things indifferent, both the doing and the omitting of a thing, may both be acceptable to God: ſo it be with a full perſwaſion.

2. *Obiect.* But how can one haue a full perſwaſion of his act in things indifferent, which are neither forbidden nor yet commanded in the word. *Anſ.* It ſufficeth in generall, that he be perſwaded and aſſured both of his perſon, that thorough Chriſt he is accepted of God, and of the act it ſelfe, that it is not pleaſing vnto God, while he followeth the generall rules, ſeeking the edifying of his brethren, and hauing reſpect vnto order and decencie.

3. *Obiect.* But it ſeemeth vnfit, that the Apoſtle ſhould require a firme reſolution, and perſwaſion of thoſe which were weake. *Anſ.* The Apoſtle ſaying, *Let euerie one be fully perſwaded in his mind*, both ſpeaketh to the ſtrong, that thereby they ſhould be further ſtirred vp to proceede in their firme reſolution, and to the weake, that they ſhould growe vnto ſuch a firme perſwaſion, and ſo of weake become ſtrong, *Pareus:* ſo alſo *Gorrhan* verie well, *in meliùs continuo proficiendo*, by profiting daily and growing toward perfection.

8. *Tolet* hath an other interpretation: let euerie one abound in his owne ſenſe, *perſuaſionis ſuæ terminos non tranſgrediatur*, let him not exceede the bounds of his owne perſwaſion: let euery one be contented with his owne perſwaſion, and not prie into an others doings: but the Apoſtle as is before ſhewed, rather giueth a rule how a man ſhould informe his own conſcience: as the Syrian interpreter well giueth the ſenſe, *in cognitione animæ ſuæ certus eſto*, let him be certaine in the knowledge of his owne mind.

Queſt. 12. *What it is to obſerue, or to take care of the day vnto the Lord:*
first of the words and order.

1. The vulgar Latine, readeth onely the affirmatiue part of the ſentence, *qui ſapit diem*, he which is wiſe for the day, is wiſe to the Lord: but omitteth the negatiue part, *qui non ſapit, vel curat diem*, he which ſauoureth not, or careth not for the day, careth not for it to the Lord: which clauſe though it be omitted by *Origens* interpreter, and *Ambroſe* likewiſe, and *Auguſtine* hath it not, yet the auncient Greeke copies, which *Chryſoſtome*, *Theod. Oecum.* followe, haue both the clauſes, and ſo the Syrian interpreter readeth: *Eraſmus* would excuſe the omiſſion of this part, and help it thus, that he may be ſaid, *ſapere diem*, to be wiſe for the day, that maketh euerie day alike, and he alſo, which maketh difference betweene day and day: and ſo both are comprehended in one clauſe: but ſeeing in the next ſentence he maketh mention of eating or not eating, it ſeemeth better, that here alſo both ſhould be touched by the Apoſtle, the obſeruing and not obſeruing of the day: and *Pet. Martyr* giueth an other reaſon, that if the Apoſtle ſhould not haue ſpoken alſo of the not obſeruing of the day, that it is done alſo to the Lord, *plus videretur infirmis tribuere*, he ſhould ſeeme to giue more vnto the weake, which obſerued the day, then vnto the ſtrong, which did not.

2. *Erasmus* here obserueth, how the Apostle sometime speaketh of the strong in the first place, sometime of the weake: as v.3. *let him that eateth*, he first mentioneth the strong, but v.5. *one esteemeth a day, &c.* he first beginneth with the weake: but againe, v.6. *he that eateth, &c.* he doth giue the first place to the strong: hereof two reasons may be giuen, either from the manner of the Apostles speach, wherein he would obserue an order and *decorum*: he still beginneth with the affirmatiue part, as v.3. *he that eateth*, and v.6. *he that obserueth*, and then setteth downe the negatiue part, as opposite thereunto: the other reason is from the matter: he would not still giue the prioritie to the strong, that the weake should not take themselues too much abased.

Quest. 13. Of the sense and meaning of the former words, *He that obserueth, &c. obserueth it to the Lord.*

1. *Augustine* whom *Anselme* followeth retaining the former sense, he which obserueth the day, that is, is content onely, to iudge present things, doth vsurpe nothing that belongeth vnto God, as to take vpon him to iudge of the time to come: see this interpretation refused before, quest. 10.4.

2. *Haymo* thus interpreteth, he that iudgeth no day, that is, limiteth not vnto a sinner any time, but thinketh he may returne and haue forgiuenes vpon any day, *cum Deo concordat*, agreeth or consenteth herein with God, who repelleth not a sinner at what time soeuer he returne vnto him: but this is not the Apostles meaning, who speaketh of the legall obseruation of dayes, as is shewed before, q.10.

3. Some will haue this to be the meaning: *Domini est iudicium, &c.* it belongeth vnto God to iudge, both him that obserueth, and him that obserueth not: as he said before, he standeth or falleth to his owne master, v.4. *Beza, Faius:* to the same purpose also *Tolet:* but the other part of the verse, *he that eateth, eateth to the Lord, and giueth God thankes*, sheweth that in the same sense it is taken here, to seeke to please God: and so *Origen* ioyneth *gratias agit*, he giueth thankes, to both these clauses, of obseruing the day, and of eating.

4. Some giue this sense, *he obserueth it to the Lord*, that is, pleaseth God, and therein sinneth not, *Osiander: approbatur Deo*, it is approoued of God, *Caluin:* But this is rather the Apostles conclusion, that both of them are acceptable to God in obseruing and not obseruing: which he prooueth here from their end and intention: they do it for the Lords honour.

5. So then, this phrase, to *the Lord*, sheweth rather their minde and intention, and the ende, which they propose to themselues: they doe it, *propter Dominum*, for the Lord: *Chrysostom. ad honorem diuinum*, for Gods honour: *Lyranus, Parens: à Deo pendet*, he dependeth of God, *Mart.* so that both the strong obserued not the day to the Lord, because they were perswaded by the liberty of the Gospell all dayes to be alike: and they which obserued the day thought therein they pleased God, because such obseruation of daies was commanded by the lawe, which to obserue, they thought to be pleasing and acceptable vnto God; wherein notwithstanding they erred, but of ignorance and not of malice, as likewise in forbearing some meates.

Quest. 14. *How he that eateth not, is said to giue thankes.*

1. I omit *Origens* allegoricall sense, he that eateth all things, that is, *vniuersorum intelligentiam capiat*, hath the vnderstanding of all; giueth God thankes: and he which eateth not all things, *non habet omnem scientam*, hath not the knowledge of all, yet giueth thanks for that knowledge which he hath: But it is euident, that the Apostle speaketh of the eating of meates, as v.2.3.

2. *Chrysostome* thinketh that the Apostle doth secretly taxe the Iudaizing Christian, who as long as he is addicted to the lawe, cannot render grace or thanks vnto God: for the Apostle saith, *Ye which are iustified by the Lawe, are fallen from grace*, Gal. 5. But I cannot see, how this should be vnderstood to the disgrace of the beleeuing Iewe, seeing he saith as well the eating Gentile, as the not eating Iewe doe both giue thanks: and the Apostle in the other place, speaketh of grace in an other sense, of that which we receiue of God, here of grace or thankes giuen vnto God.

3. *Caluin* thinketh that all this must be pronounced in the *imperatiue* moode, as *let him obserue the day to the Lord, let him eate, or not eate to the Lord, let him giue thankes:* and so he doth not so much shew, *quid faciant*, what they doe, as *quid facere debeant*, what they ought to do: But the Apostle rather prooueth by this reason, taken from the end, that we ought not to iudge an other in these things, seeing both do propound to thēselues, the glorie of God.

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4. *Ambrose* thinketh that the Apostle speaketh of fasting and perpetuall abstinence: and so he that *eateth not, giueth thankes*, as *Origen* interpreteth, *pro fructu continentiæ*, for his continencie, that he can refraine: but the Apostle hath relation onely to the meates which were counted vncleane by the law, from the which some for conscience of the law abstained: therfore it is not that which they giue thanks for.

5. *Haymo* thinketh, that as he which eateth giueth thanks, *pro libertate vescendi*, for his libertie giuen him to eate all things: so the Iew giueth thanks for his abstinence, *& pro notitia per legem*, and for his knowledge by the law from what meates he should refraine: but the giuing of thankes is referred rather to the benefit of eating.

6. Wherefore as he which eateth all things, without any scruple of conscience, giueth God thankes, *pro pastu largiore*, for his more plentifull feeding: so he which eateth onely of some things, yea of herbes, giueth thankes also, *pro victu tenuiore*, for his food, though but slender: as the wiseman preferreth a dinner of greene herbs with loue, and eaten in the feare of God, before a stalled oxe with hatred, Prou. 15.17.

7. But it will be obiected, that this seemeth not to be a good argument, he that eateth giueth God thankes, therefore he eateth to the Lord: for one may giue God thankes, euen when he eateth and drinketh to gluttonie and drunkennes: the answer is, that he which eateth doth well, *ex parte cibi*, on the behalfe of the meate: which is sanctified by giuing of thanks, as the Apostle saith, 1. Tim. 4.8. *that euerie creature is sanctified by the word of God, and prayer:* But if any doe exceede in eating and drinking, the fault is not in the meate, as though he did eate any vncleane thing, but in the person that eateth.

Quest. 15. *Whether S. Pauls defense (that he which doth or omitteth any thing in matters of religion, doth, or not doth it vnto God) be perpetuall.*

Here are diuerse necessarie points to be considered for the solution of this question: for if this doctrine of S. Paul were vniuersall and generall, that one should not regard what an other doth, but euery man should be left vnto himselfe, and that it were not lawfull to censure any ones doings, then many wicked persons should goe vncontrolled, and doe what they list: wherefore these considerations are here necessarie. 1. Of what things the Apostle entreateth. 2. And of what manner of iudgement. 3. Of what persons he speaketh. 4. In what time. 5. In what manner these things were done. 6. And to what ende.

1. Concerning the things, he speaketh not of things in their owne nature good or euill, directly forbidden or commanded: but of things indifferent in themselues, & such as sometime were commanded in the lawe, as abstinence from some kind of meate, obseruing of dayes: so *Chrysostome* well noteth, *sed cum de dogmatis illi sermo est, &c.* but when the Apostle speaketh of points of doctrine, he is in an other tune: whosoeuer shall teach otherwise, &c. is accursed, Galat. 1.

2. The iudgement and iudging one of an other, which the Apostle speaketh against, is not so much the iudgment of the thing, which may be done with charitable moderation; as of the person, whom we must not take vpon vs to censure & condemne in such things, *Beza.*

3. The Apostle speaketh not of obstinate and refractorie persons, for to such S. Paul would not haue giuen place at all: for though he caused Timothie to be circumcised, for feare of offending the weake, Act. 16.1. yet would he not circumcise *Titus*, least he should haue yeilded to the obstinate and peruerse in iudgment, Galat. 2.3. so *Chrysostome* saith, *nouella erat adhuc Romanorum fides*, the faith of the Romanes was but yet young: and *neophytorum in gratiam ista disserit*, he disputeth thus for their sakes which were newly planted in.

4. The time also must be considered, *non dum tempus erat*, it was not yet time. *Chrysostome:* so we are to distinguish of three times, the one vnder the lawe, when all these things were necessarie to be obserued and kept of the Iewes; an other vnder the Gospel published to the world, when all Iudaicall rites were as vnlawfull: then there was *tempus intermedium*, a time betweene both, when after Christ was ascended, the commonwealth of the Israelites was yet standing, and *Euangelium tanquam in cunabulo*, the Gospell was as in the cradle, it was requisite, that some thing should be yeelded to the infirmitie of the Iewes for a while.

5. The maner was this: these things were obserued, *sine opinione necessitatis & meriti*, without opinion of necessitie or merit, *Osi.* and *Calu.* well distinguisheth here between, *obseruatio*, the obseruation it selfe, & *opinio*, the opinion conceiued therof, which is superstitious: the other the Apostle tolerateth for a time in the weake, in respect of their infirmitie: but in the

stle to the *Colossians*, c. 2. Gal. c. 4. c. 5. he condemneth them which retained the ceremonies of the lawe with an opinion of necessitie: for Christ should profit them nothing, Gal. 5. 2. which were so superstitiously addicted to the legall rites and ceremonies.

6. The ende also maketh a great difference: for these eating or not drinking, discerning meates, or not discerning, did both to the glorie of God: but they which either sought their owne glorie as among the Galatians, that sought to get disciples vnto them, c. 4. 17. and to make a faire shewe in the flesh, c. 6. 2. were not all to be borne with: so likewise the Popish festiuals which are dedicated vnto the honour of Saints, and not of God, are not within the compasse of the Apostles rule here: *Gualter*.

Quest. 16. Of the coherence of these words, *none of vs liueth to himselfe*, v. 7. &c.

1. *Chrysostome* thinketh that this saying is applyed onely to the weake, that it is impossible that God should contemne them, but that in conuenient time, *ista correcturus sit*, he will amend those things and confirme them, because they liue, and die vnto him: and so there should be reference to the 4. ver. *God is able to make him stand.*

2. Some will haue it a confirmation of the former verse, why all our actions should be directed to the glorie of God, because he is our Lord and Master: *Hyper. Martyr.*

3. *Tolet* maketh it an other reason of that saying, v. 5. that euery one should abound in his owne conscience, and not examine an others doings.

4. *Gualter* will haue it to be a reason taken from the generall ende of man, he was created vnto the glorie of God, and his we are, therefore all our actions must be referred to his glorie: and then he addeth, *non harendum in cibis*, that we should not insist in meats, but seeke whether in our meates, or in any thing else to please God.

5. But it is rather a newe argument, to proue the thing in question, that one should not iudge or condemne an other, because they are the Lords seruants: and so it answereth to the v. 4. *he standeth or falleth to his owne Master: Beza, Grynæus, Fauus:* and so he giueth the same reason of the second instance, concerning the obseruing or not obseruing of daies, as he did of the other particular before, touching eating or not eating.

Quest. 17. *How we are said to liue vnto the Lord.*

1. *Origen* vnderstandeth it of the spirituall life vnto righteousnes, and death vnto sinne: so we liue vnto God, because *nouitas vita, &c. Christo reputatur*, the newnes of life is imputed vnto Christ, it is not of our selues: and *a Christo sumit mortis exemplum*, euery one from Christ taketh his example of dying, who died first vnto sinne: But in this sense *to liue and die*, should be in effect the same, for the death of sinne, is the life of righteousnesse: whereas the Apostle maketh a distribution of these two, *whether we liue, or die, &c.* and both of the dead, and the quicke.

2. *Chrysostome* vnderstandeth the Apostle to speake of euerlasting life and death, *vitam nostram diuitias, & mortem damnum existimat*, he counteth our life riches, and our death losse vnto himselfe: But seeing that *Chrysostome* confesseth, that in the next words, *whether we liue, or die, we are the Lords*, that *a morte fidei, ad mortem naturalem pertransit*, he passeth from the death of faith, to speake of the naturall death: the Apostle must be so vnderstood to speake of the naturall life before: for this argument thus hangeth together: either we liue and die vnto God, or vnto our selues, not vnto our selues, therefore vnto God.

3. There is also a ciuill life, and that of two kinds, either it is taken in the good part, as a man is said to liue vnto himselfe, that is, *sui iuris*, is a freeman, not at the command of an other: or in the euill, as they are said to liue vnto themselues, which liue priuately and separated from the societie of others, as single men, solitarie persons, the couetous, which both liue vnto themselues, not seeking the profit of any, and die vnto themselues, none haue any losse by their death: they haue neither wiues nor children to care for: but the Apostle meaneth not any such ciuill kind of life: he speaketh of the naturall life and death, taken after an Euangelicall sense, to liue, and die vnto the glorie of God.

4. *Haymo* in one sense would haue this especially to be vnderstood of Martyrs, which doe liue and die vnto God: who is glorified by their life and death: but the Apostle speaketh generally of all the faithfull, and not of Martyrs onely: as Reuel. 13. 14. they are said to die in the Lord, which die in the faith of Christ.

5. Where-

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5. Wherefore first it is agreed, that the Apostle speaketh of the naturall life and death: and then in this sense, *to liue vnto God*, comprehendeth these fowre things. 1. To acknowledge God to be our Lord, and that we are not our owne. 2. And therefore we must seeke to doe Gods will, and not our owne. 3. As we beginne with Gods will, so must we ende with his glorie, making it the scope of our whole life, and the actions thereof. 4. And in all our troubles and afflictions, we must put our trust in God, and relie vpon his care, as one that careth for vs. Likewise to die vnto the Lord, is 1. to acknowledge, that as we receiued our life from him, so death commeth not without his sending. 2. To take therefore patiently diseases, and death it selfe, as sent of God. 3. As in our life, so in our death, to glorifie God, and not to doe any thing whereby he might be dishonoured. 4. To haue good hope and confidence in our death, that God shall raise vs vp to life againe.

Quest. 18. *How Christ by his dying and rising againe, is said to be Lord both of the dead and quicke.*

1. The Apostle maketh mention of the death of Christ, his resurrection, and life: by the first *acquisiuit dominium*; he purchased this dominion, by the second, *occupauit*, he tooke possession of this dominion.

2. And although Christ had purchased this dominion in his death, yet he had not the exercise of this dominion, vntill he was risen againe: for it is one thing *Dominum esse*, to be a Lord, an other *dominari*, to haue rule; the one is, *per potestatem*, by his power, the other *per potestatis exercitionem*, by the exercising of this power: for by death was Christs soule separated from his bodie, which till they were vnited againe, he could not exercise his dominion perfectly as man, *Tolet:* and then a thing is said to be, when it is made manifest: by his resurrection his power and conquest ouer death was made knowne: and so the *interlinear. gloss.* well interpreteth, *vt dominari intelligatur*, that he might be knowne to beare rule.

3. And the Apostle speaketh not here. 1. Of that dominion which Christ hath as God, for that he had before, and should haue exercised still, though he had not died. 2. Nor yet as *Origen* here resolueth, is mention made of his death and life, because Christ was an example of obedience vnto vs, how to liue vntó righteousnesse and die vnto sinne, and therefore he is Lord of both: for this sauoureth too much of Pelagianisme, to make Christ an example onely by the imitation whereof, we should learne to be mortified. 3. Neither yet is his death mentioned, to shew this dominion to be merited, for Christ merited not at all for himselfe, as shall be shewed among the controuersies, cont. 8. 4. But onely that dominion is signified, which Christ purchased, in redeeming vs by death, as man: As God he had an vniuersall dominion, but as man he hath a particular dominion and right ouer vs, as his inheritance purchased by his blood.

4. Ouer the dead, and the quicke. 1. *Origen* vnderstandeth the spirituall life and death: but the Apostle speaketh of the naturall, as Christ truely died and rose againe. 2. The dead are set before the quicke, to shewe Christs vniuersall dominion, not onely ouer the then liuing, but euen ouer the dead also that had beene liuing before, *Pareus.* 3. And he mentioneth the liuing, least it might be thought, that the iudgement onely in the world to come of the dead, was committed vnto Christ, and not of the liuing here, *Gorrhan*, *Hugo.* And whereas our Blessed Sauiour saith, Matth. 22. *That he is not the God of the dead*, and the Apostle here saith, *that he might be Lord of the dead and quicke:* they are not contrarie the one to the other: for in the one place, they are said to be dead according to the Sadduces sense, that had no beeing at all, but were vtterly perished and extinct both in bodie and soule, of such the Lord is not God: for he is not a God of that which is not, *Martyr:* as he is not their God, as they are dead, but as he purposeth to raise them tó life againe: but here by the dead the Apostle vnderstandeth them, that are aliue in soule though dead in bodie. 5. *Chrysostome* addeth that the Apostle here, *Iudaizantem pudefacit*, doth shame him, that did *Iudaize:* that seeing Christ had done so great things, in dying and rising againe for them, they should not be so vnthankefull, *vt ad legem recurrerent*, as to runne vnto the law againe.

Quest. 13. *Of the tribunall seate of Christ, what it is, and of other circumstances of the day of iudgement.*

Here *Origen* hath a wittie discourse of the day of iudgement, and the manner thereof: wherein some things he saith well, and he misseth as his manner is in other: the summe is this, which shall be reduced to these three heads, which are confusedly there handled, and shuffled together. 1. Who shall iudge. 2. In what manner. 3. Who shall be iudged.

1. Christ shall be the Iudge, as here it is called the tribunall seat of God: and whereas to the Corinth. 2. ep. 5. 10. it is named the throne or tribunall seat of Christ, thence is it gathered, that there is the same tribunall of Christ, and God, as Christ saith in the Gospell, all which the father hath, is mine: but if any thinke there is any difference to be made betweene these two, it may be this: the name of Christ properly, *est indicium verbi in carne positi*, signifieth the word placed in our flesh: that then is the tribunall seat of Christ, wherein he sitteth, till he haue put downe all his enemies vnder his feete, and perfectly reconciled the world, and gathered together all that shall be conuerted, then shall he deliuer vp the kingdome to his father, and then shall it be the tribunall seate of God, &c. But here *Origen* somewhat misseth: for beside that in both places it is called, the tribunall of Christ, this tribunall of Christ, is the seat of iudgement, wherein Christ shall sit and iudge in the last day, not as God onely, but as God, and man: and after this iudgement finished, though Christ shall not raigne in that manner, as nowe he doth, because all his enemies shall be subdued, yet he shall haue a celestiall kingdome still, and the same to continue for euer, though not to be administred in that manner, as it is now in his Church.

2. Touching the manner: here an allusion is made vnto the tribunall seates of terrene iudges, who sit aloft in their throne, *ne lateant conspectui, &c.* that nothing be hid from their sight, either touching the punishment of the guiltie, and clearing of the innocent: so nothing shall be hid vnto that supreame Iudge in that day: but all things shall be manifested vnto him, euen the secrets of the conscience, not onely vnto God, but *vniuersa creatura rationabili*, to euery reasonable creature: the Angels shall read the booke of conscience, which then shall be vnfolded: *atq; ita criminum nostrorum in quibus nunc vnum saltem testem pati confundimur, &c.* and so of our sinnes, whereof we are now ashamed to haue our witnes, we shall then haue the innumerable companies of Angels witnesses, &c. This is true, that there is nothing now so hid and secret, euen the thoughts of our hearts, which shall not then be made manifest, for God shall discouer mens secret thoughts, and acts: but the Angels shall not then read the bookes of the conscience of themselues, as knowers of the heart, but first discouered and vnfolded by Christ.

3. *Origen* also in the same place touching those which shall bee iudged, mooueth this doubt, how euerie one is said to be iudged according to their workes, 2. Cor. 5. 10. seeing there is no man but hath both good workes and bad: to this doubt he supposeth two answeares. 1. That some may be imagined to be so good, that no euill be found in them, some so euill that no good hath place in them: but this he refuseth, for neither is any so perfectly good, nor yet so absolutely euill, no not Iudas, that is void of all goodnes. 2. And to say, that one and the same man shall goe to paradise for his good workes, and to hell for his euill, is more vnreasonable. 3. So then he concludeth and insisteth vpon this answer, that there is no good accounted in them, *vbi præponderant mala*, in whom the euill things doe weigh downe in number, nor yet any euill in them, *in quibus præponderant bona*, in whom the good things are more in weight and number: but this is no sufficient answer neither: for euen in the Saints, their sins are more in number then their good workes: as Iob saith, If God should call him to account, he was not able to answer him one thing of a thousand, Iob. 9. 2. 4. Wherefore, God shall iudge men according to their workes, not the quantitie and number of them, but the qualitie, whether the good things which they doe, proceede from a liuely faith; and the euill which they commit, be done rather of infirmitie and weaknes, then of wilfulnes and obstinacie: and wherein they faile, if they are restored by repentance, which is the most speciall worke of faith.

Quest. 20. *Whether the saying of the Prophet alleadged, v. 11. be rightly cited by the Apostle.*

There appeareth a twofold difference betweene the Prophets words as they doe stand in the prophecie, and as they are here cited by the Apostle, both as touching the words & sense.

1. Isay saith, 45. 23. *I haue sworne by my selfe:* but here the Apostle, *I liue saith the Lord:* but this in effect is all one: for whereas the Prophet saith, God hath sworne, the Apostle setteth downe the forme of Gods oath, who because he hath not a greater to sweare by, sweareth by himselfe; and whereas the Apostle saith, *euerie tongue shall sweare by me*, the Apostle following the *Septuagint* saith, *euerie tongue shall confesse*, which is a consequent of the other: for he that sweareth confesseth God, and calleth him to witnesse, and to be a iudge against him that sweareth falsely.

2. Concer-

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2. Concerning the ſenſe: that which is there generally ſpoken of God, is here particularly applyed vnto Chriſt: for beſide that the glorie which is due vnto the Godhead, belongeth vnto the perſon of Chriſt, as beeing one God with his Father: theſe reaſons may be giuen of the particular application of this place vnto Chriſt. 1. Becauſe the Apoſtle maketh ſpeciall mention of his perſon, and vpon this occaſion, that which is common to him with the Father and the holy Ghoſt, is ſpecially applyed to Chriſt. 2. Becauſe that Chriſt ſeemed by his death to be abaſed, this is inſerted, to ſhew, that there was no imminution or decreaſe by that his humiliation, and abaſing in his humane nature of his diuine glorie at all. 3. Becauſe mention is here made of iudgement, which is committed to Chriſt, this place is ſpecially applyed to him, who is appointed to be iudge of the world: ſee *Iunius* further, *parall.* 25. *lib.* 2.

21. Queſt. *When this propheſie ſhall be fulfilled, That euery tongue ſhall confeſſe vnto God,* v. 11.

1. *Haymo* vnderſtandeth it onely of the elect, not of the wicked, for the praiſe of God becommeth not their mouth: but the Apoſtle by this Scripture prooueth that which he ſaid before, *we ſhall all appeare before the iudgement ſeat of Chriſt*: this then is ſpoken generally of all.

2. *Gorrhan*, following the *interlin. gloſſ.* referreth it to the inward conſcience, which is one and the ſame in euery one: and ſo he obſerueth three things here in this great Iudge; his *eternitie*, (*I liue*,) his *generall power*, euery knee ſhall bow, and his *infallibilitie* for knowledge, the very conſcience ſhall confeſſe him: but it is euident that the Apoſtle ſpeaketh not onely of the internall, but of the externall confeſſion; becauſe the Prophet ſaith, whence this ſentence is taken, *euery tongue ſhall ſweare.*

3. Some thinke this is a propheſie of the calling of the Gentiles, that then euery tongue ſhould confeſſe, *Bulling.* but the Apoſtle ſpeaketh not of all ſorts & kinds of men in general, but of euery one in particulars as followeth in the next verſe, Euery one of vs ſhall giue account for himſelfe.

4. Wherefore, although this propheſie is in part fulfilled in this life, for both the faithful doe publikely profeſſe the name of Chriſt in the world now, and euen the wicked are many times forced to acknowledge Gods iuſtice; yet it ſhall not fully be accompliſhed vntill Chriſt come in the clouds, when all fleſh ſhall appeare before Chriſt, and euen the wicked in that day, will they, nill they, ſhall be forced to acknowledge Chriſt to bee their Iudge, when they ſhall wiſh the hills to fall and couer them from his preſence, Reuel. 6. ſo then although we ſee not all things now ſubdued to Chriſt, Hebr. 2. 8. yet when the laſt enemie is deſtroyed, which is death, then all things ſhall be ſubdued vnto him, when he ſhall haue deliuered vp the kingdome to his father, 1. Cor. 15. 27, 28.

22. Queſt. *Whether euery one ſhall giue account for himſelfe, and appeare before Chriſts iudgement ſeat,* v. 12.

1. *Obiect.* Paſtors which are ſet ouer mens ſoules, ſhall giue account for them, Heb. 13. 17. therefore not euerie one for himſelfe. *Anſw.* It followeth not, for ſome ſhall giue account both for themſelues, and others, as Paſtors; ſome for themſelues onely, as euery particular perſon: and the Paſtor ſhall not anſwer for others, as in their place, and as they are their owne proper faults, for ſo they ſhall anſwer for them, euery one for himſelfe; but for their negligence, and want of care, whereby they ſuffered their ſheepe and flocke to miſcarrie.

2. *Obiect.* The faithfull ſhall not be iudged at all: Ioh. 3. 18. *He that beleeueth in him, ſhall not be iudged. Anſ.* There is *iudicium condemnationis*, a iudgement of condemnation, and ſo onely they which beleeue not ſhall be iudged, which either had no faith at all, or loſt that which they had; and there is *iudicium retributionis*, a iudgement of retribution, and ſo all generally ſhall be iudged, the righteous vnto life, and the wicked vnto condemnation, *Lyran.* but in that place rather the meaning is, *he that beleeueth ſhall not be condemned.*

3. *Obiect.* The Pſalmiſt ſaith, The wicked ſhall not ſtand in iudgement, Pſal. 1. then euery one ſhall not giue account at that day. *Hugo* here anſwereth by this diſtinction, that there is *iudicium condemnationis*, a iudgement of condemnation, and *iudicium diſputationis*, a iudgement of ſcanning and diſceptation: the vnbeleeuers vnderſtood there by the wicked, ſhall ſtand in the firſt iudgement, not in the ſecond: their iniquitie is ſo notorious, that it needs no ſcanning or diſcuſſing: but thoſe which were beleeuers, and yet were euill liuers,

shall haue the other iudgement, they shall be sifted, and their sinnes examined. But this is no sufficient answer. 1. For in the day of iudgement, all those which shall bee condemned, shall haue their sinnes obiected against them, their owne consciences accusing them, as is set forth in that forme of iudiciall proceeding described by our blessed Sauiour, Matth. 25. all the goats at the left hand, shall haue their sinnes laid vnto their charge. 2. Neither is the scanning and discussing of their sinnes properly a iudgement, but an euidence and preparing vnto iudgement, when the definitiue sentence is giuen. 3. In that place of the Psalme, by *not standing vp in iudgement*, is not meant, their not appearing, but the manner, that they shall not stand forth with boldnes, as the faithfull shall, but with heauie and cast-downe countenance, wishing that any thing might hide them from the presence of him which sitteth vpon the throne, Reuel. 6. 16. whereas the righteous shall stand forth boldly, as the Prophet saith, Isa. 8. 18. *Behold, here am I, and the children which thou hast giuen me.*

23. Quest. *Of scandals and offences, the occasion and diuers kinds thereof*, ver. 13.

1. *Chrysostome* thinketh that the Apostle, saying, *let no man put a stumbling blocke or occasion of falling before his brother*, doth admonish hereby both the strong and the weake, for as the one might be offended with an others eating, so the other with his not eating: but the weake properly are said to be offended, not the strong.

2. Some take these for both one, *offence*, προσκόμμα, and *scandall*, σκάνδαλον: as *Origen* thinketh it is so called, when any thing is found in the way, whereat *pedes offenduntur*, &c. the feete of the walkers doe stumble or are offended: so the *Syrian* interpreter vseth here but one word to expresse both: some take the first to be the greater; as an offence they will haue to be the occasion *culpæ mortalis*, of a mortall, or deadly sinne, the scandall *venialis*, of a lesse or veniall sinne, *Gorrhan. M. Beza* inclineth to this opinion, taking the first to be the worst: so the *Geneua* translation interpreteth the first, *an occasion to fall*; the latter, a stumbling block: but this difference rather may be made, that an offence is, as when one *impingit sed non corruit*, stumbleth, but falleth not: a scandall is, *cum impingit cum ruina*, when one stumbleth and falleth: so the lesse offence is, when one is greiued and troubled, but altogether discouraged: the greater called a scandall, when one is so offended, that he falleth quite from the faith, *Pareus, Tolet:* but yet this difference is not perpetuall: these words are for the most part confounded in vse, and one taken for another.

3. A scandall or offence is seene in things good, or euill, or indifferent: in good things none are offended but the wicked, as *Tertullian* saith, *res bonæ neminem scandalizant nisi malam mentem*, good things doe scandalize none but such minds as are euill; as the Pharisies were offended at Christs works; such a scandal is to be contemned; neither are good things to be omitted because of such scandals: in euill things men are offended, when as they are encouraged by the euill examples of others to doe the like; and these offences are in any wise to be auoided: in things indifferent, if any be offended of ignorance and infirmitie, as in the eating of meates, we must forbeare, and not giue offence, as the Apostle saith here, but if of malice and wilfulnes they are offended, such offences are not to be regarded.

4. And there are three kind of persons, that may be offended, the good and faithfull, the euill, and the weake betweene both; the good are offended and grieued when they see euill committed, the euill are offended at good things, the weake at the vse of things indifferent: the first and the third offences we must shunne, as S. Paul saith, *Giue none offence, neither to the Iew, nor the Grecian, nor to the Church of God*, 1. Cor. 10. 32. that is, neither to the weake nor to the strong.

5. There are two kind of scandals, there is *datum vel acceptum*, giuen, or taken and not giuen; offence is giuen, when either a word or deede, good or euill, or a thing indifferent, but vnseasonably vsed, is so committed and done, that an other is thereby made worse; of offences it is said, *Woe vnto him by whom offences commeth:* an offence taken, and not giuen, is when any thing in it selfe good, or indifferent beeing vsed tempestiuely and in season, turneth to the euill of him, which by his owne fault is thereby made worse; these kind of offences neede not trouble vs; the first is called *scandalum actiuum*, an actiue scandall, the other *passiuum*, passiue.

6. Here *Lyranus* putteth the question, how farre spirituall things and temporall are to be left and dismissed for feare of scandall; and thus he determineth; things spirituall, are either such as are simply necessarie to saluation, which to omit were deadly sinne, and such things

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things must not in any case be omitted; as to preach the Gospel, to exercise our faith by good works: some spirituall things are not so necessary of themselues, but are vsed as helps, which may be omitted to auoide offence, if it be *ex ignorantia*, of ignorance, not of malice; as *Augustine* putteth the case, of forbearing to vse Ecclesiasticall discipline, when *tendit in periculum schismatis*, it tendeth to the danger of a schisme: so temporall things, are either our owne, and so they must giue place to scandall and offence, if it be of ignorance; or they are not our owne, but committed to our trust, which trust we must not deceiue, though it bee with the scandall and offence of others.

7. *Pererius* knitteth together these three distinctions before seuerally handled. 1. Of the thing wherein offence is giuen, which is either good, and therein we are to contemne all scandall and offence: or euill in deed, or in shew and appearance, as in the vndiscreete vse of things indifferent, and in these we must be carefull not to offend. 2. Of the persons, to whom offence is giuen, who are either men separated and diuided from the Church, as heretikes, to whom we must giue no way at all, in the vse of things indifferent; or they are the weake, who for a time are tolerated and borne with in the Church; and these must not be offended. 3. Of the manner of offence, or scandall: which is either *ex malitia*, of malice, when one will not be perswaded, but continueth wilfull and obstinate, or it is *ex ignorantia*, of ignorance, and it is called *scandalum pusillorum*, the scandall of the little ones: and they must not be contemned, as our blessed Sauiour saith, Matth. 18. 10. *See that yee despise not one of these little ones.*

24. Quest. *Of the occasion of these words, v. 14. I know and am perswaded, &c. and of the meaning thereof.*

1. For the occasion. 1. *Chrysostome* thinketh, that as hitherto the Apostle seemed to find fault with the strong, which iudged their weake brethren, now he beginneth to instruct the conscience of the weake: but it appeareth by the words following, *vet. 15.* that the Apostle still exhorteth the strong not to giue occasion of offence to the weake: and so *Lyranus* well obserueth, that as hitherto hee mooued them not to contemne their brethren, so nowe not to scandalize or offend them. 2. *Gorrhan* thinketh the Apostle doth here expound himselfe, why before vers. 13. he bidde them to giue no occasion of stumbling or falling: not that the eating of meat is euill in it selfe, but because of the opinion of the weake 3. But the Apostle rather meeteth here with an obiection, which might be made in the person of the strong, that he was for his part well perswaded in Christ, that nothing was of it selfe vncleane, howsoeuer it might bee to others: the Apostle granting all this, yet will haue the stronger to forbeare eating, least they might grieue the tender conscience of the weak brethren.

2. *I knowe and am perswaded, &c.* The word is οἶδα καὶ πέπεισμαι, I am assured, certaine, or perswaded: *Pererius* here taketh occasion to shew, that this word in Scripture doth not alwaies signifie *certitudinem fidei diuinæ*, a diuine certentie of faith, *sed probabilem persuasionem*, but a probable perswasion: as the Apostle saith of the Hebrewes, c. 6. 9. *Wee haue perswaded our selues better things of you:* and in this Epistle, c. 13. 14. *I am perswaded of you that yee are full of goodnes:* S. Paul did not thus beleeue of others, *fide diuina*, by a diuine faith, &c. thus *Perer. disput. 1. numer. 1.*

Contra. 1. Though it might be admitted, that S. Paul by reuelation of the spirit might knowe and discerne what was in others: as he could pronounce of some, that their names were written in the booke of life, Philip. 4. 3. 2. yet will we not insist vpon this, but denie the argument rather, that because this word, *I am perswaded*, sometime signifieth a coniecturall and probable perswasion onely, that it should therefore so bee taken alwaies: for though we can not haue a coniecturall hope and perswasion of an others saluation, as beeing grounded vpon an opinion onely, yet one may attaine to a certaine perswasion of his own state, such as is grounded vpon knowledge: as here the Apostle ioyneth both together, *I know, and am perswaded:* and it is the same, which before was expressed by the word πληροφορέω, to be fully assured and perswaded, v. 5.

3. *Thorough the Lord Iesus.* 1. Some referre these words to the sentence following, that *thorough, or in the Lord Iesus nothing is vncleane in it selfe:* because Christ by his comming hath abrogated the ceremonies of Moses law, who made some meates cleane, some vncleane, *Martyr, Bullinger:* but neither by Moses law were any meates counted vncleane in themselues, that is, by their nature, therefore this clause is better ioyned with the former words

words, *I know and am perswaded by the Lord Iesus:* so *Chrysostome*, *ab illo docetur*, as taught of him: *nonest humana cogitationis ista sententia*, this that I say is not an humane thought, but I am taught it by Christ.

4. *Nothing common:* so the word κοινὸν signifieth. 1. *Origen* thinketh, that meates were called common and vncleane, because men did eate them, whose mind being polluted with many sinnes, and made the habitation of many vncleane spirits, was made common, and so the meates were defiled and made common. 2. But *Haymo* saith that those meates were called common, *quibus gentes communiter vtibantur*, which were commonly vsed by the Gentiles, being prohibited to the Iewes by the law: as vessels which were consecrated to the vse of the Temple were holy, other were common and profane: and the reason of that appellation, *profanum*, profane, is this, as if it were *porro fanum*, that is, farre off from the vse of the Temple. So then *common*, is as much as to say *vncleane*, as it is interpreted, Act. 10. 14.

5. *Nothing is common by it selfe.* 1. The vulgar Latin readeth, *per ipsum*, by him, that is Christ: and two senses are made of it; either *post aduentum*, after his comming, for hee tooke away the legall difference of meats, and other ceremonies, *Tolet*, *Perer.* or by him in the creation, because all things which were created, seemed good, *Lyran. Gorrhan.* But although *Ambrose* doe follow this sense, that by the benefit of Christ, no meate is now vncleane, yet this reading is not agreeable to the originall; the word is ἐαυτῷ, by it selfe, with an aspiration, not αὐτῷ, himselfe. 2. Wherefore the Greeke interpreters doe better read, *per se*, by it selfe; as *Chrysostome*, *Theophylact*, and *Origen* giueth this sense, *by it selfe*, that is, *natura sui*, by it nature: the Apostles meaning is, that no kind of meate by it selfe was vncleane in the nature thereof: against the opinion of the *Manichees*, that simply condemned meats, as euill by their nature and creation.

25. Quest. *How nothing is said to be vncleane of it selfe*, v. 14.

1. Nothing of it selfe, in the nature thereof, as it was created of God, is vncleane, which was the wicked heresie of the *Manichees*, who abstained from eating of flesh, egges, milke, wine, because they said it was *fel principis tenebrarum*, the gall of the Prince of darkenesse: *August. lib. de haeres.* and their wicked assertion further was, *quod carnes diabolus operetur faculenta materia mali*, that the deuill made flesh of the stinking matter of euill: and so they blasphemed the Creator himselfe, to whom euery thing seemed good which he made. See *Aug. l.* 30. *cont. Manich.* c. 5. 6.

2. Neither are meates vncleane, as wicked *Marcion* held, that they which did eate things that had life, were guiltie, *tanquam qui comedunt animas*, as if they did eat and deuoure soules: *haeres.* 42. those heretikes two waies did thinke flesh in it selfe vncleane, because they were made of an euill matter by the deuill, and in respect of the life and soule which was in them, which they imagined likewise to be deuoured.

3. Neither yet is it to be denied, but that some meates are vncleane and hurtfull, *physicke*, naturally, as vnfit for the nourishment of the bodie, as are all kind of venemous things, but not *ethice*, morally; as though it were sinne to eate meat, as a thing vncleane of it selfe.

4. Yet though meate be not thus vncleane of it selfe, and in it owne nature; yet it may be said to be vncleane in respect of man. 1. Generally by reason of mans fall, which brought a curse vpon the creatures: from the which vncleannes it is purified and sanctified by the word of God and praier, as the Apostle saith, 1. Tim. 4. 8. 2. There is beside a particular vncleannes in respect of him, who abuseth meates to riot and excesse, in which sense the Apostle saith, *To the defiled and vnbeleeuing, nothing is pure*, Tit. 1. 15. so *Origen* saith, *videndum est, non solum quali, sed quanto cibo, & quo in tempore, &c.* we must see, not onely what manner of meate, but how much, and in what time we doe eate: for by this meanes, those things which were cleane in themselues, were vncleane vnto the defiled and vnbeleeuers. 3. Some meats were counted vncleane by the law, which difference continued as long as Moses law was in force, but now it is taken away by the libertie of the Gospel. 4. And a thing is counted vncleane in respect of the opinion of the vse: that to him that thinketh any thing vncleane, to him it is vncleane, as here the Apostle saith: which must be vnderstood, as long as he remaineth in that opinion.

26. Quest. *Of the legall difference of meates, why it was commanded.*

There were diuers ends of that legall prohibition, and restraint. 1. It was partly *ciuill*, that

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that by this meanes God might inure his people to obedience, *Ambros.* 2. And partly morall, to teach them temperance, who otherwise were a stiffnecked people, and too much addicted to their appetite, *Chrysost.* 3. It was also *physicall* and *naturall*, that for the auoiding of diseases, whereunto they were much subiect in that climate, which might proceed of the varietie of vnholesome meates, and for the better preseruation of their health, they were commanded to make this difference. 4. There was a ceremoniall ende: that the Iewes by this their abstinence and choice of meats, might be discerned from the profane Gentiles, who made no such difference. 5. And beside there was a mysticall vse, that by this legall difference of cleane meats and vncleane, they might be put in mind of their spirituall cleannes in body and soule: so *Augustine* saith, that the Iewes abstained from some meats, *non cibos damnandi, sed significandi gratia*, not for the condemning of meats, but for signification sake. 6. Now after that the Law was abrogated, there was still retained some difference of meates, as the Apostle enioyned the new conuerted Gentiles to abstaine from strangled and blood, to retaine concord and peace betweene the conuerted Gentiles and Iewes, which abhorred such meats, as were forbidden by the law: but this prohibition continued only for a time, vntill the Gospel was more publikely receiued, and the beleeuing Iewes better confirmed. 7. But meats are not now refrained, but onely *propter corporis castigationem*, for the chastising and taming of the flesh.

27. Quest. *Of the manner how meats are sanctified and made cleane.*

Because the Apostle here speaketh of meates how they are cleane, how vncleane, *Origen* doth parallel this place with that, 1. Tim. 4. 5. *It is sanctified by the word of God and prayer.*

1. The Rhemists thinke, that this is not vnderstood of the vulgar and common benediction of meates and drinkes, but of sanctifying and applying them to an higher vse, euen for spirituall benefits; *annot.* 11. as they haue their hallowed bread, water, salt, and such things, which they vse in the seruice of God. But 1. it is euident that the Apostle speaketh there of the sanctifying of meates for our ordinary vse, and receiuing of them. 2. And seeing the word of God is requisite vnto sanctification, such hallowing of creatures, hauing no warrant in the word, is but a superstitious inuention.

2. Neither is it to be thought, that the meates thus sanctified, haue a kind of inherent holines infused into them, which seemeth to haue beene the opinion of *Origen*, who compareth the sanctifying of them, vnto the napkins and partlets, which were taken from S. *Pauls* bodie, *tantum sanctificationis acceperunt, &c.* they receiued such sanctification, as that being applyed to the sicke, they healed their diseases. But 1. there is great difference to be made between an ordinary sanctifying of a thing to a continuall and perpetuall vse, as of meates and drinkes, and of an extraordinarie sanctifying by miracle, as was in these partlets: it was an extraordinary worke at that time for the confirmation of their faith. 2. Neither was this vertue in these napkins, but in S. Paul, who had that gift to work miracles both present and absent: as when Elisha smote and diuided the waters with Elias mantle, the vertue was not in the garment, for then he needed not to haue smitten but once, but he calleth for the God of Elias: so it is said there, Act. 19. that *God wrought no small miracles by the hands of Paul:* it was Paul then that wrought them, not the napkins.

3. Nor yet is this sanctification vnderstood of the reading of certaine lessons out of the Scriptures in the time of eating, as some thinke, *Perer. numer.* 5. which indeed is a commendable vse: see *August. epist.* 109. and *Basil. epist.* 9. *ad Gregor.* much lesse is this to sanctifie meates, *conceptis ex verbo dei sententijs, &c.* to pronounce and conceiue a certaine forme of words and sentences out of Scripture, ouer the bread and meate, *Bullin.* as the Papists hold, that with speaking fiue words ouer the bread and wine in the Eucharist, they can make the body of Christ: for it is not the sound or syllables of the word pronounced, that sanctifie, but faith which is grounded vpon the word: *non quod dicitur, sed quod creditur*, not that which is said, but that which is beleeued, sanctifieth: and so *Origen* well obserueth here, *per orationem non cuiuscunq; sanctificantur, &c.* they are not sanctified by the prayer of euery one, but of them which lift vp pure hands without wrath and doubting, which prayed in faith.

4. Some by *sanctifying*, vnderstand the preseruing of the meate from the power of the deuill, *qui solebat se cibis, odoribus, saporibus, immiscere*, which was wont to insinuate himselfe, and creepe as it were into the meates, smells, and tasts: as *Augustine* sheweth, *lib. 4. de ciuit.*

cinit. dei, c. 15. and *Gregor. lib.* 1. *dialog. c.* 4. telleth of a certaine Nunne, which was possessed with a deuill, by eating of lettice not blessed: thus *Pererius numer.* 6. and *Gorrhan* following the *interlin. glosse, ne diabolus per illum noceat*, least the deuill hurt by the meates: and hereupon the Papists vse to signe their meats with the signe of the crosse, to chase away the deuill from their meates: for other kind of giuing thanks among them is but fieldome and slenderly vsed. But as I denie not, but that some times the deuil may haue that power, where it pleaseth God so to permit, to enter into mens bodies by meates as without, which was more vsually seene in those first ages of the Church, while the gift of miracles yet continued: yet this is not vsuall, for then the greater part of the world, which receiue their meate without such thanksgiuing, should be possessed of the deuill: the Apostle then meaneth not any such sanctifying: much lesse by the signe of the crosse, which is but a toy to chase away the deuill: who is no otherwise ouercome, then by resisting him by faith. Indeede thus the deuill may worke by meates, to tempt men by the abuse thereof to drunkennesse, and lust, which his tentations are preuented, by the sober and godly vse of the creatures receiued with thanksgiuing.

5. And by the *word*, with *Lyranus* to vnderstand Christ, the word of God incarnate, who sanctifieth *efficiendo*, by effecting, and working, as prayer doth *impetrando*, by obtaining, it is somewhat hard: for Christ himselfe, when he brake bread, gaue thanks, himselfe beeing this word: the word here then signifieth not Christ: but it must be vnderstood in that sense, as our Sauiour saith, *Man liueth not by bread, but by euery word that proceedeth out of the mouth of God, Matth.* 4. 4. that is, by the power and blessing of God giuing strength vnto the creature to nourish.

6. Neither by this sanctifying word, doe we vnderstand *sermonem qui est in gratiarum actione*, the speach which is vsed in giuing of thanks, as the Greeke *scholia* interpreter: for giuing of thanks is a kind of prayer: but the word and prayer are here two distinct things: and praier goeth before meat, and giuing of thanks after; it should not therefore bee set before prayer, as here the Apostle saith, *by the word and praier.*

7. By the word of God then we vnderstand, *consilium & institutum Dei*, the counsell, wil, and institution of God, *Bulling.* which comprehendeth these fowre things: 1. Knowledge, that in the beginning God created all things for mans vse, and that nothing is of it selfe vncleane. 2. Faith to beleeue, that we are of the number of the faithfull, to whom the libertie of vsing the creatures of God with a good conscience is restored in Christ once lost in Adam: *Beza, annot. 1. Timoth.* 4. 5. 3. *Iudgement*, that although sometime in the law there was a difference betweene cleane and vncleane meates, yet now vnder the Gospel it is pronounced, *omnia pura puris*, all things to be pure to the pure: *Bulling.* 4. The commandement of Christ, *ex cuius mandato panem quotidianum petimus*, by whose appointment we doe aske our daily bread, as we are taught in the Lords prayer. And thus much by the way of this question.

28. Quest. *Why ones opinion and iudgement maketh that vncleane, which is not: and whether an erroneous custome bindeth.*

v. 14. *To him that iudgeth any thing vncleane, to him it is vncleane.* 1. The reason hereof is, because the goodnes or badnes of an action, is esteemed by the will and affection of the doer: now he which thinketh a thing to be euill, and yet doth it, it sheweth that such an one, hath *deliberatam peccati voluntatem*, a deliberate mind and purpose to sinne.

2. But here certaine considerations are to be admitted, how and in what things the iudgment of the conscience polluteth the action. 1. The minde and opinion doth not simply change and alter the nature of the thing, as though that should in deed be euill and vncleane, which one thinketh so to be: but it is onely vncleane to him that so thinketh, not vnto an other, that so thinketh not. 2. An erroneous conscience doth not bind *ad faciendum secundum eam, sed non contra eam*, to doe according vnto it, but not to doe any thing against it. 3. The will must be esteemed, *non ex iudicio sequenti, sed precedenti*, not by the iudgement subsequent, but precedent: as if a man thinke it sinne to eate flesh, and yet eateth it, and afterward his iudgement is better informed, that it is not sinne so to eate; yet for all this, he sinned before in that action, because he was not then resolued.

4. Thus the case standeth in things indifferent, that bee sinneth against his conscience who vseth that as lawfull and indifferent, which he for the time taketh to be vnlawfull: but it

it is otherwiſe in things that are ſimply in themſelues vnlawfull, as the breach of any morall law: as if a man ſhould be ſo blinded, as to thinke it lawfull to ſteale, here his conſcience is ouerruled by the word of God, vnleſſe he be ignorant of the law of God, as few or none are, for the law of nature teacheth the ſame things: in this caſe, vnleſſe there be palpable ignorance, a mans conſcience beeing contrarie to the reuealed will and law of God bindeth not.

3. But thus it will be obiected on the contrarie: error and falſitie is not to take place and preuaile before the truth, therefore an erroneous conſcience ſhould not bind. *Anſ.* 1. It ſimply bindeth not, but for a time, vntill the truth be fully knowne. 2. And errour and falſitie bindeth not, *ſed quia creditur veritas*, becauſe it is apprehended and beleeued as a truth. Further it will be obiected; If it be ſinne for a man to goe againſt his conſcience in a thing indifferent, then he will be driuen into this perplexitie, that whether he doe againſt his conſcience or not, he ſinneth: for if one ſhould be perſwaded, that it is not lawfull to eate fleſh, he ſinneth becauſe he is in error, though it be of infirmitie, and if he ſhould eate, beeing otherwiſe perſwaded in his minde, he ſhould ſinne likewiſe in going againſt his conſcience. *Anſw.* 1. Here is no abſolute neceſſitie of any ſuch perplexitie, but onely an *hypotheticall* neceſſitie, this error of the conſcience beeing preſuppoſed: but it is not ſimply neceſſarie, that he ſhould ſinne the one way, or the other, becauſe he may caſt off and leaue his error. 2. And though there be an error committed both waies, yet it is leſſe to ſinne of infirmitie, and error of iudgement, then wittingly offend, as he doth, which violateth his conſcience.

29. Queſt. *How our brother is ſaid to be greiued, and to be loſt, and deſtroied, v.* 15.

v. 15. *If thy brother be greiued, &c.* 1. The Apoſtle in this verſe vſeth two effectuall reaſons, to mooue the ſtronger not to offend the weake: the firſt is taken from the dutie of charitie, which will not hurt, or grieue an other, as one member doth foſter and cheriſh, not hurt an other. 2. He ſaith *grieued*, which is leſſe, then to be ſcandalized: if the leſſe be againſt charitie, then that which is greater, much more. 3. The brother is grieued diuers waies. 1. *Oecumenius* thinketh he is greiued for the ſharpe admonition and reprehenſion of the ſtrong. 2. Or becauſe ſeeing others to eate, he by their example, leaſt he ſhould be blamed, is induced to doe the like, and afterward grieueth at it, *Pareus.* 3. Or he is grieued, beeing by this meanes made to ſtagger, and to doubt of the truth of the Catholike faith. 4. Or he is greiued, thinking him to be a tranſgreſſor of the law, that eateth: *Lyranus.*

4. And whereas he ſaith, he walketh not according to charitie, *minus dicit, plus ſignificat*, he expreſſeth the leſſe, but in deede meaneth more, for he walketh againſt charitie.

2. *Why doeſt thou deſtroy him with thy meate, &c.* Here is an other reaſon, taken from the daunger which is incurred by our weake brother, as much as in vs lieth, we cauſe him to periſh, for whome Chriſt died, that he ſhould not periſh: this reaſon is thus amplified by *Chryſoſtome*; Chriſt refuſed not death for him, thou, *ne cibus contemnis*, wilt not for thy brothers cauſe, neglect thy meate: Chriſt died for his enemie, thou wilt not doe this for thy brother: Chriſt died for all, *non luchraturus omnes*, though he ſhould not gaine all, *quod ſuum eſt adimpleuit*, yet he did that, which belonged vnto him: thou maiſt with thy meate, winne thy brother, and yet wilt not forbeare: *atque hoc cum ſit ipſe Dominus*, and Chriſt did this beeing Lord of all, thou doeſt not this ſmall matter beeing but his brother and fellow-ſeruant.

30. Queſt. *Whether any in deede can periſh for whome Chriſt died.*

This doubt ariſeth by reaſon of the Apoſtles words, *Deſtroy not him with thy meate, for whome Chriſt died*, as though any could periſh that Chriſt died for.

1. Some doe thinke that one may periſh in deede for whom Chriſt died, *dum fidem amittat, quæ cum vulnerata conſcientia ſtare non poteſt, &c.* while he looſeth his faith, which can not ſtand with a wounded conſcience, and ſo periſh: *Oſiander* therein conſenting with other of the Lutherans: *Chryſoſtome* ſeemeth in this place to incline to the ſame opinion, *Chriſtus, tametſi non eſſet omnes luchraturus, nihilominus pro omnibus mortuus eſt, quod ſuum erat adimplens, &c.* Chriſt, though he was not to gaine all vnto him, yet he died for all, fulfilling that which was his part to doe, &c.

Contra. But the contrarie is euident, that they for whome Christ died in the counsell of God, can not possibly perish. 1. For of all that is giuen to *Christ, he looseth nothing*, Ioh.6.39. but they are giuen to Christ, for whome he dieth: and they are of Christs sheepe, whom none can take out of his hands, Ioh.10.28. 2. Neither can their faith, which doe truely beleeue in Christ perish, because they are sustained by Christ, as he saith of Peter, *I haue praied for thee, that thy faith faile not:* neither can the conscience of the faithfull be so wounded or wasted, totally and finally, but that faith, though during that time obscured, as in Dauid, when he sinned against Vriah, be not wholly extinguished. 3. *Chrysostome* may be vnderstood to speake of the *sufficiencie* of Christs death, that he died sufficiently for all, which we acknowledge, not of the *efficacie*, that he died effectually for all, for he saith, he was not to gaine all: and *Augustine* consenteth, *Electorum si quisquam perit, fallitur Deus, &c.* if any of the Elect perish, God is deceiued, but none of them doth perish, *quia non fallitur Deus*, because God is not deceiued: *lib. de corrupt. & grat. c. 7.*

2. Some by *perishing*, here vnderstandeth nothing, but to be *offended*, and scandalized, and take this to be an argument from a comparison, that one should not *pluris facere escam, quam fratris salutem*, set more by meate then his brothers saluation, which is hindred by the offence giuen vnto him: and this argument is enforced by shewing the price and value of our brother, for whom Christ died: if Christ gaue his life to redeeme him, much more should we giue a piece of flesh to help to saue him, *Beza annot.* to the same purpose *Ambrose, ex cuius morte, quantum valeat fratris salus, cognoscitur*, by whose death it appeareth, how much the saluation of our brother is set by: So *Haymo* by perishing, vnderstandeth offending, and scandalizing: but to *destroy* is more, then to *offend:* and to perish or be destroied, (as the Apostle vseth this word in the passiue, ἀπόλλυται, 1.Cor.8.11.) is more then to be offended: the Greeke Scholiast interpreteth, *ne à fide ejcias*, least thou cast him out from the faith: and then he which leaueth the faith, must needes perish. And like as to offend or cause our brother to stumble, is more then to greiue him; so to destroy him, is more then to offend, or cause him to stumble: for thus the Apostle proceedeth by degrees.

3. An other sense is, that he is *occasio ruinæ*, the occasion of the ruine of his brother, *Lyranus*, *Tolet:* he doth destroy him *dando occasionem*, by giuing occasion that he be scandalized, *Haymo:* so *Hugo*, doe not destroy, *ne sis occasio perditionis*, be not an occasion of his perdition: so simply he doth not cause him to perish, but as much as in him lieth: this sense is not to be misliked.

4. But yet to make it more full, this may be added further, that the Apostle speaketh not exactly and precisely of those, whom in deede Christ died for, but of such, as in our charitable opinion, are held to be of that number: *omnes fidem Christi profitentes pro redemptis habet charitas Christiana*, all that professe the faith of Christ, Christian charitie holdeth to be in the number of those which are redeemed, *Pareus:* who ioyneth both these last solutions together; so likewise *Piscator:* so also is that other place of the Apostle to be vnderstood, 1.Cor. 8.11. *And thorough thy knowledge, shall the weake brother perish for whome Christ died:* which in the same place the Apostle calleth *sinning against Christ:* and they which offend their brethren doe two waies sinne against Christ; directly, in making frustrate, as much as in them lieth the death of Christ, *opus, quod morte eius absoluit, destruunt*, they ouerthrow the worke, which Christ finished by his death; and indirectly, *quia corpus eius & membra ipsa percutiunt*, they wound and smite the bodie and members of Christ, which redoundeth vnto Christ himselfe, *Chrysost.*

5. Let this further be noted, that *Ambrose* taketh this to be spoken vnto the weake, that he should not *scrupulum injicere*, cast a scruple in the minde of him, that eateth all things, and cause him to doubt. But *Chrysostome* and *Theodoret* doe better vnderstand it as spoken to the strong, that he by his eating should not cause the weake to stumble, and so fall and perish: and this is more agreeable to the Apostles words, *destroy not by thy meate:* now he which eateth, destroieth with his meate, not he, which eateth not: and againe, the weake were more in daunger to be offended, and so to fall away from the faith, then the strong.

31. Quest. *What is meant by the good, or commoditie, which they must not cause to be blasphemed,*
vers. 16.

1. *Cause not your commoditie: your good, &c.* This is diuersly skanned. 1. *Chrysostome* vnder-

vnderſtandeth either the Chriſtian faith, and hope of eternall reward, or *charitas bonum veſtrum dilectio, &c.* this good of yours is loue, brotherly charitie, &c.

2. *Origen* interpreteth, *bonum nomen*, your good name, or fame; ſo alſo *Lyranus:* and *Origen* hath beſide an other expoſition, *bonum eſt ſpiritualiter legem intelligere*, it is a good thing to vnderſtand the law ſpiritually: to decline the wicked opinions of heretikes, as vncleane meates.

3. *Ambroſe* vnderſtandeth *opera bona*, good works, *quæ obfuſcantur, &c.* which are obſcured by one ſmall ſlippe or error.

4. *Anſelme* taketh this *good* or *commoditie*, to be *ipſam manducationem*, the eating it ſelfe, which is good and lawfull; ſo *Gorrhan, Hugo.*

5. Some vnderſtand the doctrine of the Goſpel in generall: and God himſelfe, who is called the good of his people; as Hoſh. 8. 3. *Iſrael hath forſaken the good*, that is, God himſelfe: *Pare.* ſo *Oſiander* doth interpret this *good* to be the Goſpel.

6. But it is better vnderſtood of *Chriſtian libertie*, which they haue receiued by Chriſt from the bondage and ceremonies of the law, whereby they know it to be lawfull to eate any kinde of meate: thus the Greeke Scholiaſt, *Haymo, Thomas, Martyr, Vatablus, Calvin, Tolet, Gualter, Piſcator, Faius*, and moſt of our new writers: and this is ſo expounded by S. Paul himſelfe, 1. Cor. 10. 29. *Why ſhould my libertie be condemned for an other mans conſcience?* and this Euangelicall libertie is called our good for theſe two reaſons, both becauſe it is peculiar to Chriſtians, and thereby the dignitie and excellencie of their calling appeareth, that are freed from the ceremonies of the law.

2. *To be blaſphemed.* 1. *Chryſoſtome* vnderſtandeth this onely of thoſe, which are without: when thou contendeſt about meates, and makeſt a ſchiſme in the Church, *facis, vt qui foris ſunt, blaſphement*, thou cauſeſt them which are without to blaſpheme: *P. Martyr* ſpecially vnderſtandeth, *maledicta infirmorum*, the rayling of thoſe which are weake: ſo alſo *Beza:* but it is better referred to them both, the weake are occaſioned to condemne this libertie, as contumelious to God himſelfe, and they which are without, ſpeake euill of the Chriſtian faith, as beeing the occaſion of contentions. 2. Now for the manner of this blaſphemie, 1. *Origen* vnderſtandeth it of the doctrine it ſelfe, for they which are offended will thinke, that Chriſtians are of this faith and beleife, that they think none can be ſaued, *niſi qui ſuillis veſcitur carnibus*, but him that eateth ſwines fleſh. 2. The Greeke Scholiaſt referreth it to their perſons, the weak will think, *eos ventri inſeruire*, that do eate of things to ſerue the bellie. 3. *Haymo* thinketh that the weake blaſphemie, *cum rogamus eos comedere, &c.* when we compell them to that which they abhorre. 4 But this rather is the blaſphemie, the weake hold ſuch to be *tranſgreſſores*, tranſgreſſors of the law, *Lyran.* and crie out by the Goſpell, *reſcindi voluntatem Dei*, that Gods will and law is violated, *Beza: augent licentiam vulgi*, and they make the common ſort more licentious: *Melanct.*

32. Queſt. *How the kingdome of God is not ſaid to be meate and drinke*, v. 17.

1. *Origen* by this kingdome vnderſtandeth the life to come, *hæc aliena ſunt ab illa converſatione futura*, theſe things, meate and drinke, ſhall be in no vſe of our conuerſation in heauen: ſo alſo *Anſelme:* ſo he thinketh, that the Apoſtle ſpeaketh both of the kingdome of glorie to come, and of thoſe things wherof that kingdome ſhall conſiſt: righteouſnes and peace, *ipſe erant nobis cibus*, they ſhalll be our meate there: ſo alſo *Haymo*, it is a follie to contend or diſpute about thoſe things, *quæ in regno cœlorum non erunt neceſſaria*, which ſhall not be neceſſarie in the kingdome of heauen.

2. *Chryſoſtome* by the *kingdome*, vnderſtandeth alſo *regnum cœlorum*, the kingdome of heauen: but the other he referreth to this life, meate and drinke *non ſunt in regnum cœlorum introducentia*, are not the things, that muſt bring vs to heauen: they are not *cauſa regnandi*, the cauſe of our raigning, *Hugo, Gorrhan.* But *Peter Martyr* ſaith, this is *aliena interpretatio*, an interpretation not agreeable to the Apoſtles minde: for hee maketh not thoſe things which follow, righteouſnes, peace, ioy, the cauſes of ſaluation: for Chriſt only is the cauſe.

3. Some by the *kingdome*, vnderſtand the Chriſtians themſelues, in whome the ſpirit of God raigneth not by the vſe of meates and drinks, but in that they followe righteouſnes and peace: *Vatablus.*

4. But here better we vnderſtand, *regnum gratiæ*, the kingdome of grace, whereby Chriſt

ruleth in our hearts by his spirit: *Par. via ad regnum*, the way vnto the kingdome, *Sa:* this kingdome of God, is *gratia qua Deo reconciliamur*, the grace whereby we are reconciled vnto God, *Tolet:* the meaning then is, that the kingdome of grace consisteth not in these externall things, as in meates and drinkes, God is not thereby worshipped: neither doth the obseruation of such things make vs acceptable vnto God, 1. Cor. 8. 8.

5. *Augustine epist.* 86. maketh mention of one *Vrbicus*, who by this text would proue, that Christians were to fast vpon the saturday, which was the Iewes Sabbath; because *the kingdome of God is not meate and drinke:* but *Augustine* there answereth, then at other times, as vpon the Lords day, and when els, we fast not, *non pertineamus ad regnum Dei*, belike we should not belong vnto the kingdome of God: the Apostle then excludeth not the vse of meates and drinks simply, but the placing of religion in them.

6. But it will be obiected; is not a man bound to eate and drinke, to sustaine nature, for otherwise, he should be guiltie of his owne death? and is it not acceptable vnto God, to fast from meates for the subiugation of the flesh? how then doe not these things belong to the kingdome and seruice of God? *Answ.* Meates and drinkes of themselues belong not to the kingdome of God, which is spirituall; but as they are referred, and doe helpe toward the spirituall good: as they may be an obiect of our patience in the want of them, and of our temperance, in vsing them soberly, when they abound: but then not the vse of the things themselues, but our obedience to the ordinance of God, in vsing them for our necessitie, and refraining as occasion serueth, doth commend vs vnto God.

33. Quest. *Of righteousnes, peace, and ioy in the holy Ghost.*

1. But *righteousnes:* now the Apostle sheweth, wherein the kingdome of God consisteth; he reckoneth not vp all those spirituall things, wherein the kingdome of God standeth, but giueth instance in some for the rest, *Hyper.* Here, 1. *Chrysostome* by *iustice*, or righteousnes vnderstandeth, *vita virtutis studio commendata*, a life studious of vertue. 2. *Haymo*, the iustice of the next life, where one shall not hurt an other. 3. Some, that particular iustice, which is to giue euery man his owne, *Gorrh. Perer.* 4. Some the iustice obtained by the death of Christ, and giuen vnto those which beleeue, *Piscator.* 5. But it both comprehendeth the iustice of faith, and the fruits thereof in our regeneration, *Martyr, Pare.* so *Lyranus, iustitiam per fidem formatam*, iustice formed by faith.

2. *Peace.* 1. *Haymo* vnderstandeth the perfect peace, which the Elect shall haue with God, and his Angels in the next world. 2. *Chrysostome, pacificus conuictus cum fratre*, peaceable liuing with our brethren. 3. But beside the externall place, it signifieth the inward peace of conscience betweene God and vs, which is a speciall fruit of iustification by faith: Rom. 5. 1. beeing iustified by faith, we are at peace with God.

3. *And ioy.* 1. *Haymo* expoundeth it to be *ineffabile gaudium ex visione Dei*, the vnspeakeable ioy by the sight of God in the next life. 2. Some, *gaudium de fraterna pace*, the ioy that springeth of brotherly peace, *gloss. ordinar.* 3. *Gaudium de bonis spiritus sancti*, ioy arising of the gifts of the spirit in receiuing them thankfully, *Hugo.* 4. Some referre it to the manner how the workes of iustice should be done, that is, *prompte*, chearefully, readily, *Perer, numer.* 27. 5. But this ioy is taken generally for the spirituall ioy, which the faithfull haue in God, which ariseth partly of the expectation and hope of the reward to come, and of the present feeling of Gods fauour in Christ in the remission of sinnes, *Mart.* and this ioy maketh the faithfull to be ioyous in tribulation; as the Apostle saith, Iam. 1. *Count it exceeding ioy, when ye fall into diuers tentations:* this ioy proceedeth partly *ex spe futuri præmij*, out of the hope of the reward to come, partly *ex dilectione Dei*, out of the loue of God: for that which one loueth, he reioyceth and delighteth in, *Tolet.*

4. The Apostle addeth, *in the holy Ghost.* 1. To shew the author and efficient cause of those graces, which is the spirit of God: as S. Paul saith, Galat. 5. 22. *The fruit of the spirit is loue, ioy, peace: Pareus.* 2. As also to shew a difference betweene ciuill and worldly ioy, and spirituall: for concerning worldly ioy, our blessed Sauiour saith, *Woe vnto you that now laugh, for ye shall waile and lament*, Luk. 6. 25. but of the other ioy he saith, *Your ioy shall no man take from you.* 3. He sheweth also the forme and manner of these good things, that they are spirituall, not carnall, as consisting in meate, and drinke, and such outward things.

34. Quest.

Queſt. 34. Of theſe words, *he which in theſe things ſerueth Chriſt, is acceptable to God, &c. v.* 18.

1. The vulgar Latine readeth, *he which ſerueth in this*, that is, in the ſpirit, as *Origen* and *Ambroſe* interpret: but in the originall, it is ἐν τούτοις, *in theſe things*, and ſo tranſlateth the Syrian interpreter: and ſo alſo the ſenſe is better: to ſhew that the kingdome of God conſiſteth in righteouſneſſe, peace, and ioy, becauſe they which are exerciſed in theſe things, are pleaſing vnto God, and they which pleaſe God ſhall enter into his kingdome: the like ſaying the Apoſtle hath, 1. Tim. 4. 8. *bodily exerciſe profiteth little, but godlines is profitable to all things, &c.*

2. *In theſe things:* that is, in righteouſneſſe, peace, and ioy, better then by theſe things, as *Beza, Martyr, Eraſmus*: for he ſheweth the manner how we ſerue Chriſt, not the cauſe, *Pareus.*

3. *Serueth:* the word is δουλεύων, ſeruing, ſo that we ſee that diſtinction betweene λατρεία, *worſhip*, and δουλεία *ſeruice*, not to be perpetuall; the firſt whereof the Papiſts take for that adoration which is peculiar to God, the other to be that, which may be yeelded vnto Saints.

4. Here is no place for merite, for the Apoſtle ſpeaketh not here of externall workes, but of internall wrought in vs by the ſpirit: and ſo *Lyranus* well interpreteth, he that ſerueth *interius in mente*, inwardly in his mind: therefore that is but a corrupt gloſſe of *Gorrhan*, he that pleaſeth God, *meretur regnum æternum*, meriteth eternall life: for he pleaſeth God, not by his owne merite, but becauſe he ſerueth Chriſt; as *Origen* well ſaith, *qui ſeruit Chriſto, in quo complacuit Deus, placet Deo*, he which ſerueth Chriſt, in whom God is well pleaſed, pleaſeth God.

5. *Is accepted of men.* 1. That is but a curious diſtinction, which the ordinarie *gloſſe* hath: he pleaſeth God, *ſecundum gaudium*, in reſpect of his ioy, for God loueth a cheerefull giuer: and is accepted of men, in reſpect of iuſtice and peace: but in all theſe rather he that ſerueth Chriſt, is approoued both of God and men. 2. *De ſyncero iudicio loquitur*, he ſpeaketh of the ſyncere iudgement of the godly, that will approoue the faithfull ſeruants of Chriſt in theſe things, though the world hate them, *Caluin:* yea euen the wicked and profane, *teſtimonium feret*, ſhall ſometime giue teſtimonie of the godly. 3. Marke the order, firſt he pleaſeth God, and then is approoued of men, for he that is approoued of men, is not alwaies pleaſing vnto God. 4. So then as the ſeruants of Chriſt are not to ſeeke the approbation of men, ſo neither muſt they contemne it: as the Apoſtle ſaid before, Rom. 12. 17. *pronouncing things honeſt in the ſight of all men.*

Queſt. 35. *How we ought to follow peace and thoſe things, which concerne edifying, v.* 19.

1. Theſe two, ſeeking of peace and edifying, ought to be the two cheife ends of euery action: charitie ſeeketh peace, and edifying is by faith: *Gryneus.*

2. As before he ſpake principally of the inward and ſpirituall peace, ſo now he mooueth vnto eccleſiaſtical and externall peace, which iſſueth out of the other: and to vſe thoſe means whereby this peace may be furthered, as patience, forbearance, charitie, the contrarie whereof breed diſſentions and diſcord.

3. We muſt follow this peace, that is, ſeeke it earneſtly, and with ardent deſire: *Origen* noteth here, that where as peace by mens contentions, is chaſed away, *fugitans conſectanda eſt*, ſhe muſt be followed fleeing away, and as it were be called backe againe.

4. But it ſufficeth not to followe peace, but edifying alſo: for there is a peace which edifieth not: as to haue peace with the wicked and ſuperſtitious, is not to edifie but deſtroy the faith: therefore truth and peace muſt be ioyned together, as the Prophet ſaith, Zachar. 8. 19. *Loue truth and peace.*

5. This phraſe of edifying is familiar with S. Paul: the Church of God is as a ſpirituall houſe, and the Temple of God, conſiſting of liuing ſtones, 1. Pet. 2. 5. euerie one then muſt bring ſomewhat toward the building and repairing of this houſe: and though the Paſtors and teachers are the principall and cheife builders, yet euerie one muſt by his good example ſeeke to edifie an other.

6. Peace and loue muſt goe before, whereby theſe liuely ſtones muſt be ioyned, and as it were cemented together, before they can bee put to the building of this ſpirituall houſe.

36. Quest. What the Apostle meaneth, by the *worke of God*, v. 21.

1. *Destroy not the worke of God. Chrysostome* interpreteth this to be *salutem fratris*, the saluation of our brother: *Origen, aedificium charitatis*, the building of charitie: *Haymo*, man himselfe, as he consisteth of a soule and bodie: *Hugo*, the grace of God: the *interlin.* glosse, which *Gorrhan* followeth, faith and other vertues: but this worke of God in our brother is faith, as our Sauiour saith, Ioh. 6. 29. *This is the worke of God that yee beleeue: Par. Mart. Tolet:* this faith in our weake brother, though it be imperfect, is Gods worke, which we must nourish, and not seeke to extinguish: as it is said of our blessed Sauiour, that he *should not quench the smoking flaxe.*

2. But this must be vnderstood *de inconsulto conatu*, of their vnaduised endeauour, who as much as in them lieth seeke to destroy Gods worke, not *de effectu*, of the effect, for the worke of God can not be destroied, *Gryn.*

3. And whereas he saith, *destroy not Gods worke for meates sake*, it followeth not but that meate is also Gods worke and creature: but yet mans saluation is a greater worke, man was not made for meate, but meate for man, as *Ambrose* saith: or he opposeth Gods worke, and mans worke, which is to eate or not to eate flesh, *Gorrhan:* or he speaketh not of the nature of meate, *sed de scandaloso vsu*, but of the scandalous vse: *Pareus.*

37. Quest. *In what sense the Apostle saith, It is good neither to eate flesh, nor drinke wine, &c.* v. 21.

1. *It is good:* he speaketh not of that kind of abstinence which is from surfeting and drunkennes, or whereby the bodie is tamed, and the minde made apter vnto good things, for this is simply good: but this abstinence, is onely from meates, to auoid offence, and so it is good onely not to eate, with this condition, if thy brother be offended, *Mart.* and the Apostle speaketh comparatiuely, it is good, that is better, not to eate in this case, *Bucer.*

2. He giueth instance of meates and wine, which are not simply necessarie vnto mans life: for it is possible to liue without them: but *à necessarijs & non suspectis*, from necessarie food, and not suspected, we must not abstaine, though our brother should be offended: as if one should take offence at our eating of bread; without it a man can not liue. But there are some things, though not necessarie simply to maintaine life, yet for the preseruation of health, as some must needes drinke wine, as S. Paul counselled *Timothie* to drinke a little wine for his healths sake: in this case a man ought to forbeare for a time, with a little detriment of his health, for our brothers saluation is to be preferred before the health of the bodie: but if he that is offended will not be perswaded, then he is no longer to be counted weake, but obstinate, and in this case we are not bound to forbeare.

3. But it will be further obiected, what if our weake brother will not be perswaded, but continueth still in the same minde, is a man bound to abstaine from those things for euer? No, he is not: for now his infirmitie is turned to obstinacie: for in this case our blessed Sauiour regarded not the scandall of the Pharisies, which were offended at him, because they were wilfully blind. And whereas S. Paul saith, he would not eate flesh as long as the world standeth, rather then he would offend his brother, 1. Cor. 8. 3. he must be vnderstood to speake with a condition, *si opus erat*, if it were needefull for him so to doe, and if his brothers infirmitie did still occasion it: and he speaketh of the preparation of his minde, that he is readie, if there be no other let, to abstaine for euer.

4. *Hierome* in diuers places, *epist. ad Furi. ad Salv. ad Eustach.* vrgeth this place to proue the abstinence of professed virgins, and other into Monasticall life, because the Apostle here saith, *it is good, not to eate flesh, &c.* as though it were euill to eate: but the Apostle simply forbiddeth not to eate flesh, or drinke wine, but with this condition, if it be done with offence. And *Origens* iudgement here is to be preferred, who maketh eating or not eating, to be a thing of it selfe neither good nor euill, but indifferent: and his reason is, *potest non manducare carnem malus homo*, an euill man may not eate flesh, nor drinke wine, which he sheweth to haue beene the vse of certaine heretikes. But in two cases, meates which are by nature cleane, become vncleane in vse: one is, *si quis per offensionem manducat*, if one eate with the offence of his brother; the other is, *si quis existimat, &c.* if any thinke the meat which he eateth to be vncleane: these two cases excepted, it is neither good nor euil to eate, but a thing indifferent: and as the Apostle saith, it is good not to eat, if the brother be offended: so also it is good to eate and drinke, *si in hoc aedificatur frater*, if thy brother be edified hereby.

5. *Whereby*

5. *Whereby thy brother ſtumbleth, or is offended, or made weake, &c.* 1. The Greeke ſcholiaſt noteth, that the Apoſtle vſing this varietie of words, doth ſecretly taxe thoſe that are weak: for it is incident to them that are blind to ſtumble, and to the careles to trippe and fall, and to the ſicke to be weake.

2. Some take theſe three to ſignifie the ſame thing, *Martyr*, *Parens*, and ſo the Syriake interpreter doth render them all by one word *offenditur*, is offended; others doe diſtinguiſh them thus, *Lyranus*, he ſtumbleth, which eateth againſt his conſcience, he is offended or ſcandalized, that ſeeth an other to eate, taking him therein to bee a tranſgreſſor, hee is made weake, *dubitando de veritate catholicæ fidei*, doubting of the veritie of the Catholike faith: the *interlinear. gloſſ.* maketh theſe three to differ in degree one from another, *to ſtumble*, is when there is cauſe or danger of damnation: to bee *ſcandalized*, is to bee grieued: to bee made *weake*, is *quando dubitet etſi non offenditur*, when he doubteth though he bee not offended: ſo *M. Calvin* alſo diſtinguiſheth them, to bee weake, is, *cum trepidatio aliqua conſcientiæ injicitur*, when ſome doubtfulneſſe is caſt into the minde: to bee offended, when the conſcience, *grauiori perturbatione concutitur*, is ſmitten with a greater perturbation: and he is ſaid to ſtumble, *qui alienatur à ſtudio religionis*, who is alienated from the care of religion: to the ſame purpoſe alſo *Gualter*. But it hath beene ſhewed before, that to be ſcandalized and offended, is more then to trippe and ſtumble; and therefore I rather approoue this difference, which maketh the firſt of theſe the leſſer, and the ſecond the greater: as the *ordinar. gloſſ.* ſaith, he *ſtumbleth*, who is troubled and knoweth not what to hold: or he which falleth not away, but breaketh out into blaſphemies, *Tolet.* he is ſcandalized, *qui à certa fide diſcedit*, which departeth from the right faith, *gloſſ. ordinar. Tolet*, ſo alſo *Gorrhan*, and *Hugo* out of *Guillebertus*, *he ſtumbleth, qui tardus credit*, that hereby is more ſlowe to beleeue; hee is ſcandalized that periſheth: *Faius* likewiſe maketh this difference, to ſtumble is when ſome hurt followeth; to be ſcandalized, is when one is ſtaied in the way, *tanquam remora interiecta*, as if ſome thing were caſt in the way; as when one doth not onely trippe or ſtumble, but falleth flat downe: to be made weake, is *hæſitare in fide*, to wauer and be doubtfull in matters of faith.

3. So the Apoſtle ſheweth diuerſe degrees of offence, the firſt is to be made weake, which before he called to *be grieued*, v. 15. then he ſtumbleth and is offended, which S. Paul calleth the wounding of the weake conſcience, 1. Cor. 8. 9. and the third degree is to be ſcandalized, that is, to fall away quite, which the Apoſtle called before, *to be deſtroyed*, v. 15. and to periſh, 1. Cor. 8. 11. by theſe ſteppes and degrees men are admoniſhed, when they ſee the weake brother to begin to be grieued, to leaue off before his conſcience come to be wounded, and he altogether to fall away.

Queſt. 38. *Whether it be ſufficient for one to haue his faith before God, v. 22.*

1. *Haſt thou faith?* or without an interrogation, *thou haſt faith.* 1. For the coherence, this is anſwer to the third obiection that might be made: the firſt is, ver. 20. *All things are pure*, why then may not one eate that which is pure? the Apoſtle anſwereth, that though in themſelues all meates are pure, yet it is euill to eate with offence: the ſecond obiection, how can it be euill to eate that which is cleane; the Apoſtle maketh the ſame anſwer, it is euill to eate with offence. *Paræus* maketh theſe two obiections the ſame, but *Tolet* doth make them two, the one ariſing out of the anſwer to the former: and now the third obiection might bee thus framed by the ſtronger; I haue faith and knowledge, that it is lawfull to vſe any meates, why then ſhould I not exerciſe and make knowne my faith by my practiſe; the Apoſtle anſwereth, that in this caſe it ſhall ſuffice to approoue his faith vnto God, and not to make open oſtentation thereof.

2. *Haue it with thy ſelfe before God.* 1. *Iactantiam reſecat, ne magis in oſtentatione ſit quod credimus, quam in virtute*, he cutteth off boaſting, leaſt that which we beleeue, ſhould ſeeme more to conſiſt in oſtentation, then in power: *Origen* to the ſame purpoſe: *Chryſoſt.* he ſeemeth *vanæ gloriæ arguere, &c.* to accuſe the more perfect of vaine glorie. 2. And here an other ſecret obiection is met withall, ſhall my faith then lie hid? no, it is knowne vnto God, *Par.* 3. Or thus it might be obiected, ſhall I then change or leaue my faith and conſcience in this thing? no, I wiſh thee not ſo to do, but comfort thy ſelfe therein before God, *Tolet.* 4. Or thus, what doe I gaine then by my faith, if I may not ſhewe it? yes, *nihil deerit fidei tuæ*, thou looſeſt by this meanes nothing of thy faith, for God ſeeth thy heart, and know-

eth thy faith, *Gorrh.* 5. And thus againe, I haue faith, why then may I not vse it? yes, vse it, but according to his wil that gaue it, vse it as before God without offence vnto thy brother, so will God haue it vsed, *gloss. ordin.*

3. But some will say, then by this rule of the Apostle, a man may conceale his faith in time of persecution, and it may be lawful to be present at Masse, and other idolatrous seruice, so that a man haue faith in his heart toward God. *Answ.* 1. No, this followeth not, for this were contrarie to the saying of the Apostle, Rom. 10. 10. *With the heart man beleeueth vnto righteousnesse, &c. and with the mouth hee confesseth vnto salvation.* 2. *Chrysostome* saith, that the Apostle speaketh not of that faith, *quæ ad dogmata pertinet*, which belongeth vnto doctrine, that is as *Haymo* explaineth, not of the faith of the Trinitie, and other things necessary to saluation, but *de rebus mediis*, of things indifferent: and this faith, that is, knowledge and perswasion of vsing indifferent things, is not alwaies, and in vnseasonable time to be vttered, but to be shewed, as it may tend to the edifying, not the offending of our brother, *Martyr.*

Quest. 39. *How many things are to be auoided in the vse and eating of meats.*

Because the Apostle in one case, namely of offence, sheweth how it is euill to eate meats, it shall not be amisse to shew in other cases what is to be obserued, and how diuersly men may offend in the eating of meates: and this is done three wayes in generall. 1. in respect of the persons that eate: 2. of the meats themselues: 3. in regard of others.

1. The persons that eate may thus offend: 1. If they be too curious in preparing meats to please the tast; and therefore our Sauiour saith, Matth. 6. *Bee not carefull what yee should eate.* 2. If they eate not the labours of their owne hands, but that which is gotten by oppression and other euill meanes: therefore it is said, Psalm. 128. 2. *When thou eatest the labour of thy hands, thou shalt bee blessed.* 3. In feeding vnsatiably and greedily, Iude, 12. *Without all feare feeding themselues.* 4. In distempering themselues with meates and drinkes, Isay, 5. 11. *Woe vnto them, that continue vntill night, till the wine enflame them.* 5. In the vnthankefull receiuing, giuing themselues to carnall ioy and pleasure, 1. Cor. 10. *They ate and dranke, and rose vp to play, &c.* 6. In vntimely eating and drinking, Isa. 5. 11. *They rise vp early to follow drunkennes.*

2. About the meates these faults may be committed. 1. Concerning the qualitie, if they couet such meates, which may prouoke and stirre them vp to lust: therefore the three wise children are commended that did feede of pulse, Dan. 1. 2. In the quantitie and superfluity of meates and drinkes, Ephes. 5. 18. *Be not drunke with wine, wherein is excesse.*

3. In respect of others there may be error. 1. Either in keeping companie with the riotous, whereby one may bee enticed: Prou. 1. 15. *My Sonne, walke not thou in the way with them.* 2. And in giuing offence vnto others by our eating, which thing the Apostle toucheth here.

Quest. 40. *What it is for one not to condemne himselfe in that which he alloweth.*

The Apostle setteth downe three aphorismes and rules concerning the vse of things indifferent: the first is set downe, v. 22. *Blessed is he, that condemneth not himselfe in that which hee alloweth*, which is diuersly interpreted.

1. *Origen* expoundeth it of those, which doe purpose with themselues to doe some good thing, as to liue chastly, yet *processu temporis*, in processe of time, they are ouercome, and do otherwise: but the Apostle speaketh of one and the same instant, wherein one in his iudgement condemneth, and in his practise alloweth the same thing.

2. *Cyprian lib. de singular. Cleric.* vnderstandeth the Apostle to speake of diuerse, he which alloweth and prayseth in an other, that which he reproueth in himselfe: but it is euident, that the Apostle speaketh of condemning and allowing in the same person.

3. *Theodoret* expoundeth it by the verse following, *He that doubteth is condemned*, he that discerneth not or iudgeth the meat, which he alloweth in eating. But the Apostle speaketh of iudging or condemning him, not the meate; and this is a diuers *aphorisme* from that which followeth, as shall appeare.

4. *Augustine* giueth this sense, *qui non facit se damnabilem, &c.* which maketh not himselfe to be condemned of others, or of God, for eating with offence: so also *Gorrhan: qui condemnabilem se non reddit nocendo alijs*, which condemneth not himselfe in hurting others,

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thers, this ſenſe alſo followeth *Pareus*, but the Apoſtle ſpeaketh of ones condemning himſelfe, not of beeing condemned by others.

5. Some take this word to *iudge*, in a contrarie ſenſe, *qui non iudicat ſe recte facere*, which iudgeth not himſelfe to doe well in eating with offence, *Tolet*. but this word, κρίνειν, to iudge, is taken to condemne throughout this chapter, as verſ. 3. 4. 10.

6. Wherefore *Ambroſe* expoſition is beſt, *qui quod facit, non iudicat apud ſe non eſſe faciendum*, who iudgeth not in himſelfe that not to be done which he doth: ſo *Chryſoſtome*, *ſi conſcientia te non reprehenderet*, if thy conſcience reprehend thee not: ſo *Pet. Mart.* when any, *dum examinat non condemnat*, when he examineth that, which he alloweth in doing, doth not in iudgement condemne it, as when one eating with offence of his brother, ſhould therein iudge himſelfe that he doth not well: And here it muſt be obſerued, that S. Paul ſpeaketh not of all: for as *Chryſoſtome* ſaith, there are many that doe not iudge themſelues; *tametſi vehementer delinquant*, although they doe much offend: it muſt then be vnderſtood of the faithfull and beleeuers, and ſuch as examine their conſcience.

7. And further this ſhould ſeeme ſtrange, that a man ſhould in one and the ſame act, both iudge himſelfe, and allow alſo the thing he doth: how can a contrary diſpoſition bee at the ſame time in a man? yes, in reſpect of diuerſe places: the approbation is not in the iudgement, but in reſpect of the externall act, and the inward iudgement of the conſcience is againſt it.

Queſt. 41. *Why he that doubteth is condemned.*

1. The vulgar Latine readeth, *qui diſcernit*, he that diſcerneth, that is, cleane meats from vncleane, ſo likewiſe *Origens* interpreter: and this ſenſe followe *Lyranus*, the *interlinearie gloſſe*, *Gorrhan*, *Tolet*, and all generally on that ſide. But the better reading is, *hee that doubteth*, for ſo the word διακρίνω ſignifieth, as Mat. 21. 21. if ye haue faith and doubt not, where the vulgar Latine ſo tranſlateth, *ſi non hæſitaueritis*, if ye doubt not: and ſo the Syrian interpreter, *qui diuiſus eſt*, he that is diuided, that is, doubtfull in his minde: and *Chryſoſtome* followeth this ſenſe, I allowe him, *qui cum nulla hæſitatione veſcitur*, who feedeth without any doubting.

2. Some thinke, that this ſentence and the former are oppoſed as contrarie; he is bleſſed which doth not iudge or condemne himſelfe, in that which he alloweth; and he is condemned, *qui dubitans aliquid facit*, which doth any thing doubting, *Faius*. But I rather thinke with *Pareus*, that this is an other *aphoriſme*, or rule, and ſpecially concerneth the weak, that haue no faith, that is, a firme and ſure perſwaſion grounded vpon the word, but did eate meates with a doubtfull conſcience: but in the former verſe he ſpake vnto the ſtrong, that haue faith: he is bleſſed, which doth not condemne himſelfe in vſing his libertie to, and with the offence of others: ſo theſe two rules differ thus in degree, it is more for one to condemn himſelfe, then to doe a thing doubtfully: it is not ſufficient for a man, that his conſcience do not directly condemne him, in that which he doth, but he muſt alſo take heede, that he doe it not doubtfully.

3. The reaſon is added, why ſuch an one eating with a doubtfull minde, ſinneth, becauſe he doth it not of faith: which *Chryſoſtome* vnderſtandeth of the conſcience, *non mundam eſſe credidit*, he did not beleeue it was cleane and lawfull meate: and yet he did eate it, and ſo did it not of faith, but *contra conſcientiam*, againſt his conſcience, *Lyranus*, *Gorrhan*: ſo alſo *Pet. Martyr*, *quia ſecus credat quam faciat*, becauſe he beleeueth otherwiſe then he doth: but as *Tolet* well obſerueth, *non eſt fides, ſed error*, this opinion in making difference of meats, is no faith, but error; therefore an erroneous conſcience, cannot be ſaid to bee faith: that before he called faith the knowledge of Gods word, that all meates are cleane, and therfore he ſinneth, becauſe his mind is not ſetled, and well perſwaded out of Gods word, that hee doth pleaſe God in eating, and yet eateth, *Pareus*.

4. But here it will be obiected, why he that beleeueth all meates to be alike, may lawfully eate them, or not eate them; but he which maketh difference of meates, and ſo beleeueth not, may lawfully abſtaine, yet he cannot with a good conſcience eate: the reaſon of this difference is, becauſe he that maketh conſcience of meates, if he doe eate, ſinneth againſt his conſcience, but he that by the word is taught, to make no difference of meates, though hee abſtaine, doth not againſt his conſcience; for he refraineth not from meates, as though hee held them to be vncleane, but for offence ſake.

5. It will be obiected againe, what if one be offended with him that is not perſwaded of

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the indifferencie of meates, becauſe he eateth not, may not he without ſinne eate, though it be againſt his conſcience, rather then to offend his brother? to this the anſwer is, that offences are giuen to the weake, not to the ſtrong: he is the ſtronger and more perfect, that eateth of all alike; he is the weaker, that maketh difference of meates: therefore this caſe was not likely to fall out, that the weaker by not eating ſhould offend the ſtrong: *Tolet* here hath an other anſwer, that if this caſe ſhould fall out, for the weaker to offend the ſtrong by his not eating, he ſhould rather eate then offend his brother; for a poſitiue lawe, ſuch as was that of making difference of meates, muſt giue place to the naturall law, which is, not to offend our brother. But this is no good anſwer, for if there were ſuch neceſſitie, that a man muſt either offend againſt his owne conſcience, or his brothers: it were of the two euills the leſſe to grieue his brothers conſcience, then his owne. And the lawe poſitiue is to giue place in right vnto the law of nature, where the conſcience is ſo perſwaded: but where the conſcience is not reſolued, the law of nature will, that a man haue rather reſpect to himſelfe, then an other: and to tender his owne conſcience, before an others.

6. Thus the Apoſtle hath giuen vs three rules in the vſe of things indifferent, and of all other: firſt, that a mans conſcience condemne not himſelfe in his action: ſecondly, though the conſcience directly condemne him not, yet he muſt proceede further, that he caſt no doubts: thirdly, and yet it ſufficeth not to caſt no doubts, but hee muſt labour to haue his conſcience ſetled and grounded vpon faith, which is a certaine knowledge with a firme aſſurance and perſwaſion out of the word of God, of the lawfulnes of that thing, which is to be done, that therein hee pleaſeth God.

Queſt. 42. Of the right meaning of theſe words, *Whatſoeuer is not of faith, is ſinne.*

1. *Thomas* deliuereth this for one expoſition, in his Commentarie vpon this place, that *ex fide*, of faith, is all one, as if he had ſaide *contra fidem*, againſt the faith: but not that only which is againſt the faith, but whatſoeuer is without faith, is vnpleaſing to God, as the Apoſtle ſaith, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.*

2. *Caietan* expoundeth this ſaying not of all things in generall, but of ſuch *quæ debent procedere ex fide*, which ought to proceede of faith; and ſo it is true, that ſuch things, if they be not of faith, and yet ought to proceed of faith, are ſinne: the good morall workes then of the heathen are not therefore to be condemned, as ſinne, becauſe they were not of faith, for they proceeded only from the right vſe of reaſon, though there be no faith: but in this place, the Apoſtle treateth of ſuch actions as ſhould proceed of faith, as is the diſcerning of meats cleane and vncleane, this directly belonged vnto faith, concerning the vſe of Chriſtian libertie. *Contra.* 1. If by faith, and to proceede of faith, *Caietan* vnderſtand onely points of doctrine, which belong vnto the faith, then it skilleth not for all other matters, which concerne manners, good life, whether they be of faith or no: which were verie abſurd. 2. Neither can there be any right vſe of reaſon in this our corrupt nature without faith. 3. And touching the doctrine of faith, *Chryſoſtome* thinketh, that the Apoſtle doth not in this Chapter intend any ſuch thing: he excludeth *dogmata fidei*, the doctrines and principles of faith: for they muſt be openly confeſſed, it ſufficeth not to haue that faith onely in our conſcience before God, as the Apoſtle ſaith of this faith, touching the vſe of indifferent things, whereof he entreateth, v. 12. *Haſt thou faith? haue it with thy ſelfe before God.*

3. *Pererius* beſide reckoneth vp three other interpretations. 1. As ſome thinke the Apoſtle ſpeaketh comparatiuely, whatſoeuer is not of faith is ſinne in reſpect of ſuch works, as proceede of faith, not ſimply. 2. Or ſinne may be taken for the ſame, as *non placens*, not pleaſing, acceptable, or availeable with God. 3. And further, this ſentence need not to be taken generally, as though it were vniuerſally true, *ſed vt plurimum*, and *maxima ex parte*, but for the moſt part. But all theſe are mens fanſies, and vncertaine gloſſes. 1. Although one ſinne may be greater then another, yet can it it not be ſhewed, that any thing is called by the name of ſinne, which is not ſo ſimply: for ſinne is defined to be the trangreſſion of the lawe, 1. Ioh. 1. 6. whoſoeuer ſinneth, tranſgreſſeth the lawe; this is not then onely comparatiuely, but ſimply ſinne. 2. We grant, that theſe two, ſinne, and not to be pleaſing to God, may be conuerted: whatſoeuer pleaſeth not God, is ſinnefull, and whatſoeuer is ſinnefull, is not pleaſing vnto God: for whatſoeuer is not in Chriſt, in whom onely God is well pleaſed, cannot be pleaſing vnto him; and nothing doth ſeparate vs, and make vs not pleaſing vnto God, but ſinne: Iſay 50. 1. *For your iniquities are yee ſold.* 3. The third interpretation, giueth

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giueth the Apoſtle the plaine lie, he ſaith, *Whatſoeuer*, or (πᾶν,) *All that is not of faith, is ſinne:* but they ſay not ſo, for not all but the moſt part is ſo.

4. But the generall receiued interpretation among the Romaniſts is this, whatſoeuer is not of faith, that is, *contra proprium dictamen conſcientiæ*, againſt the proper ſuggeſtion of the conſcience, *Tolet. contra conſcientiam*, againſt the conſcience, *gloſſ. interlin. reclamante conſcientia*, his conſcience gainſaying, *Perer.* yea though it be *erranis conſcientia*, an erring conſcience, *Eman. Sa.* So they take faith, not for that, whereby we beleeue in Chriſt, but for that whereby one beleeueth any thing to be lawfull, that is, his conſcience: *Piſcator* commeth ſomewhat neere this expoſition, *quicquid fit dubitante conſcientia*, whatſoeuer is dõne with a doubtfull conſcience, is ſinne.

Contra. 1. But faith cannot be here taken for the conſcience. 1. The Apoſtle ſaid before, haue faith in thy ſelfe, that is, in thy conſcience: faith then is an other thing beſide the conſcience. 2. The weake haue conſcience, 1. Cor. 10. 29. but they haue not faith touching this thing, for of the ſtrong onely the Apoſtle ſaid before, *thou haſt faith*, v. 22. 3. *Error non eſt fides*, error is not faith, but the conſcience is oftentimes erroneous; this was *Tolets* owne reaſon before. 4. *fides non nititur hominum opinionibus, &c.* faith is not grounded vpon mens opinions, but vpon the vndoubted word of God, *Oſiand.* 5. *Origen* ſaith, that *fides hæreticorum non eſt fides*, the faith of heretikes is no faith, but credulitie rather, yet they haue a conſcience.

2. And if this ſenſe were admitted, it followeth ſtrongly, that if that bee ſinne which is not done with the particular faith of the conſcience, much more is that ſinne, which is not of that generall Chriſtian faith, whoſe obiect is Chriſt.

5. Wherefore by faith, we vnderſtand not euery perſwaſion of the minde, and conſcience, but that which is grounded vpon the word of God, *firmam animi certitudinem quæ ex Dei veritate concepta ſit*, an vndoubted certainty of the minde, conceiued out of the truth of God, *Caluin: non quiduis fidei nomine cenſeri debet, ſed quod Scripturis conforme*, not euery thing muſt be counted for faith, but that which is greeable to the Scriptures, *Bucer:* when we beleeue *talia verbo Dei requiri, & Deo placere*, that ſuch things are required in the word of God, and are pleaſing vnto him, *Martyr:* the reaſon is, becauſe *vbi verbum Dei non eſt, nec fides*, where there is no word of God, there is no faith, *Faius.*

6. *Hayme* doth reſtraine this generall ſpeach, onely to the eating of meates, whatſoeuer belongeth to eating, if it be not eaten with this faith, that euery thing is cleane, that is created of God, is eaten with ſinne. But this is rather a generall rule, both for this kind of actions, and all other, agreeable to that ſaying, Hebr. 11. 6. *Without faith it is impoſſible to pleaſe God.*

4. Places of doctrine.

Doct. 1. *That alwayes in the Church, are to be found as ſome ſtrong, ſo others weake in faith.*

v. 1. *Him that is weake in faith.* This is the condition of the Church of God, that as in a family, ſome are children, ſome of riper age; ſo there are in the ſame, ſome that are but weakelings in the faith, ſome of more perfect growth: the reaſon of which difference is both in reſpect of the caller, God calleth not all at one time, neither giueth vnto all a like meaſure of gifts, and of them which are called, all doe not vſe a like diligence in the exerciſing of their gifts; and ſo it commeth to paſſe, that ſome are weake, ſome ſtrong. This difference S. Paul ſheweth to haue beene among the Galatians, chap. 6. 1. *If any be preuented by any fault, yee which are ſpirituall reſtore, &c.* there were ſome among them ſubiect to infirmities, ſome that were ſpirituall: this ſheweth the phantaſticall errour of ſuch as require perfection in the Church, and euery member thereof, and can brooke no imperfections.

Doct. 2. *Not to contend about indifferent things.*

v. 3. *He that eateth, let him not contemne him, that eateth not.*] S. Paul would not haue them to be ſo earneſt one iudging an other concerning the vſe of things indifferent: which hath beene the cauſe of great contentions in the Church: as great ſtirres were raiſed by *Victor* Biſhop of Rome about the vſe of leauened and vnleauened bread, as *Euſebius* teſtifieth, *lib.* 5. *c.* 14. hereupon ſprang the ſects in *Saxonie* of the Adiophoriſts, and Flacians: *Parens* here

alſo

also giueth instance of the English, and Scottish Churches; *Anglicas quoq; & Scoticas Ecclesias simile certamen de rebus adiophoris in hanc vsq; diem exercet,* the like strife about things indifferent, doth trouble the English and Scottish Churches to this day, &c. But S. Paul concerning all these things giueth a rule afterward, v. 17. *The Kingdome of God is not meate and drinke,* (nor any such externall thing) *but righteousnesse, &c.*

Doct. 3. *The best workes of the heathen sinfull.*

v. 5. *Let euerie one bee fully perswaded in his minde, &c.* Hence it is euident, that Christians doing things forbidden, and leauing things commanded, because they are not herein perswaded, doe therein sinne: likewise the workes of the heathen, wherein they did that which was commanded, yet were sinfull, because they wanted this perswasion: *Aristides* exercising iustice, did that which was commanded: *Alexander* abstaining from violating the chastitie of Darius wife and daughters, did shunne that which was prohibited: yet both of them sinned, hauing not this full perswasion and assurance of faith, that therein they pleased God: these their goodly and glorious workes, were but *speciosa peccata*, goodly sinnes, *non ex substantia operis, sed vitio operantis*, not by the substance of the worke, but the fault of the worker.

Doct. 4. *That all things must be referred to Gods glorie as the chiefe ende.*

v. 6. *He that eateth, eateth vnto the Lord, &c.* As God gaue beginning to all things, so he is the cheife and last end of all: the heathen said, that we were borne, not for our selues only but partly for our friends, partly for our countrey, partly for God: but the Scriptures teach vs, that all things must be referred wholly vnto Gods glorie: our friends and countrey are to be respected, but for Gods cause, as it shall make most and best for his glory: so the Apostle saith, 1. Cor. 10. 31. *Whether yee eate or drinke, or what soeuer yee doe, doe all to the glorie of God.*

Doct. 5. *Of the generall extent and efficacie of Christs death in the old and newe Testament.*

v. 9. *That hee might bee Lord of the dead and quicke.* The dead are named first, to shewe, that euen those which liued vnder the Lawe and before, though then dead, did belong vnto the kingdome and dominion of Christ, as also they which then liued, or should remaine in the earth vnto the ende of the world: they all then make but one Church, one mysticall bodie, as *Gregorie* saith, *lib.* 41. *epist.* 38. *Sancti ante legem, sancti sub lege, sancti sub gratia omnes hi corpus Domini sunt constituti*, the Saints before the lawe, vnder the lawe, and vnder grace, doe all make the bodie of Christ: he is the Lambe of God, *that taketh away the sinnes of the world*, Ioh. 1. 29. of all that beleeue in him from the beginning of the world to the ende thereof.

Doct. 6. *Christs diuinitie prooued.*

v. 18. *All tongues shall confesse vnto God.* This prophesie of Isay c. 45. 23. beeing applyed by S. Paul vnto Christ, doth euidently shew, that he is God: because euery knee shall bowe vnto him, and euery tongue shall confesse him to be God: adoration and praise, which doe belong onely vnto God, are giuen vnto Christ; and in that place the Prophet yet speaketh more euidently, *Am not I the Lord, and there is no God beside me?* And here where the Apostle said, v. 10. we must all stand before the iudgement seat of Christ, v. 12. he saith, *We must giue account vnto God:* the tribunall seat then of Christ, is the tribunall of God.

Doct. 7. *Of the authoritie of the Scriptures.*

v. 11. *For it is written, &c.* The Apostle speaking of our appearing before the iudgement seat of Christ, doth not affirme it onely, but prooueth it by the Scriptures: teaching vs thereby, that the Scriptures, and written word of God, are the only rule and line of our faith: and that nothing ought to be imposed vpon the Church, as a matter of beleefe, but that which is warranted from thence: the Scriptures are able to make the man of God perfect, 2. Tim. 3. 17. he then that seeketh any doctrine beside that which is taught in the Scriptures, as not content with that which is perfect, would adde further that which is superfluous, idle, and vnnecessarie.

Doct. 8. *That no kind of meat is vncleane in it selfe.*

v. 14. *I knowe, &c. that there is nothing vncleane in it selfe, &c.* All kind of meates then which

which are appointed for the food, and nouriſhment of mans bodie, are in themſelues lawfull and cleane, beeing receiued with giuing of thankes: And if they be lawfull and cleane, the reſtraint of them by any prohibition for religion and holines ſake, is ſuperſtitious, and inclining to Iudaiſme. It is the mind onely, and opinion, that polluteth and defileth meats: ſo the ſuperſtition of Papiſts in making conſcience of ſome kind of meates, is ſo farre from making them more holy, and acceptable vnto God, that they thereby defile and pollute the good creatures of God: they ſhould therfore remember that charge, which was giuen vnto Peter from heauen, Act. 10. 15. *What God hath cleanſed, pollute thou not.*

5. *Places of controuerſie.*

Controv. 1. *Whether to abſtaine from certaine meates, be an act of religion, and a part of Gods worſhip, or a thing in it ſelfe indifferent.*

The latter is affirmed and maintained by Proteſtants, the other is ſtifly defended by the Romaniſts: but that the ſtate of the queſtion may better appeare, firſt the diuerſe kinds of faſting and abſtinence are to be conſidered.

1. There is a naturall abſtinence, which is onely from ſuch meates, as agree not with the ſtomacke, and are enemies to the health of the bodie.

2. A *morall* abſtinence is from ſuch meates and drinkes, as a man findeth to diſtemper him, and to diſturbe his memorie and other faculties of his minde, as the drinking of wine and ſtrong drinke.

3. A *ciuill* and *politike* abſtinence is to refraine eating of fleſh ſome certaine daies for the maintenance of nauigation and the vtterance of fiſh, and for ſparing the breed of cattell, as the Lenton faſt is now kept in England.

4. There was beſide theſe a *Iudaicall* faſt, which was of two ſorts, either a totall and generall abſtinence, as from ſwines fleſh and other meates counted vncleane by the law: or an abſtinence for a time, which was either generall of the whole nation, as to abſtaine from eating of vnleauened bread for ſeauen daies in the feaſt of the Paſſeouer: or particular of ſome profeſſed perſons, as of them which had taken vpon them the vow of the Nazarites, which was neither to take wine, nor any ſtrong drinke: See the law of the Nazarites, Numb. 6.

5. Beſide theſe there was an hereticall faſt, and abſtinence, of ſuch as abſtained from certaine meates, counting them euill, and vncleane in themſelues; which was the opinion of the Manichees and Tatiane heretikes: which kind of impious abſtinence the Apoſtle ſpeaketh againſt, 1. Tim. 4.

6. Adde vnto this the ſuperſtitious abſtinence of the Papiſts, which make the faſting and refraining from fleſhmeates, vpon the fift and ſixt day of the weeke and in the time of Lent, to be a neceſſarie part of Gods worſhip, and a thing meritorious, and ſatisfactorie. This is the abſtinence, that now is in queſtion.

7. Yet a *religious* faſt we acknowledge, which is when vpon ſome daies appointed by the Church, publikely, or when any are diſpoſed priuately to faſt, the more feruently to giue themſelues vnto praier: which the Apoſtle ſpeaketh of, 1. Cor. 7. 5. But this is done without any opinion of merite, or holines in the act it ſelfe, but as it helpeth and conferreth to a ſpirituall end, the more earneſt inuocation of God, and humble ſupplication before him.

8. There was alſo a ſcrupulous kind of abſtinence in the primitiue Church, when ſome Chriſtians did abſtaine of conſcience from eating things which were conſecrate to Idols: of the which S. Paul entreateth 1. Cor. 8. 10.

Now the faſt and abſtinence, which is controuerted betweene vs and the Papiſts, is the ſuperſtitious faſt, before the 6. whoſe opinion is this, that to abſtaine from fleſh and other kinds of meates in the time of lent, and vpon other daies of reſtraint, is a neceſſarie part of the diuine worſhip, meritorions and ſatisfactorie: *habet meritum & ſatisfactionem apud Deum*, it meriteth, and ſatisfieth before God, &c. *Tolet* in his annotations here: and the precept of faſting, *obligat ſub peccato mortali*, bindeth vnder the daunger of mortall ſinne: we will examine ſome of their reaſons.

Argum. 1. The Apoſtles by their ſynodicall decree prouided, that they ſhould abſtaine from certaine meates, as ſtrangled, and blood.

Anſ. 1. The Paſtors of the Church haue not now the ſame power and authoritie to make Canons to bind the conſcience, which the Apoſtles had, who were guided by the immediate direction of the ſpirit. 2. They did not enioyne abſtinence from fleſh-meate, egges, milke, and ſuch like, as the Romaniſts doe, but onely from ſuch meates, as were forbidden by the law. 3. Neither did they enioyne this abſtinence as a part of the diuine worſhip, for then it ſhould bind ſtill, but onely for a time to auoid offence, in reſpect of the Iewes newly conuerted.

Argum. 2. Thoſe things which the Church commandeth, are neceſſarily to be kept and obſerued: for our Sauiour ſaith, *hee that heareth you, heareth mee, &c.* But ſuch is the Eccleſiaſticall law and precept of faſting: *Ergo, &c.*

Anſ. 1. Not euery thing the Church commandeth, is to be obſerued as a parr of Gods worſhip, but thoſe things onely, which the Church propoundeth by the warrant, and authoritie of Gods word, and ſo is our bleſſed Sauiour to be vnderſtood: otherwiſe whoſoeuer preacheth any other Goſpel, or any thing contrarie thereunto, is to be held accurſed. 2. Neither are we to regard what the falſe and Antichriſtian Church now commandeth, no more then our B. Sauiour, and his Apoſtles did hold themſelues bound to the ſuperſtitious decrees of the Phariſies.

Argum. 3. The law of faſting, is a tradition Apoſtolicall, therefore neceſſarie to be obſerued and kept.

Anſ. We graunt that the free vſe of faſting, to be ioyned as an helpe vnto praier, was taken from the Apoſtles: but not this neceſſarie kind of faſting tied vnto certaine daies, which may thus appeare. 1. *Euſebius lib.* 5. *c.* 24. ſheweth the libertie and varietie of faſting in the Church, and maketh mention how *Irenæus*, reprooued *Victor* Biſhop of Rome, for excommunicating the Eaſt Churches, for obſeruing an other kind of forme in celebrating of the Paſch, and in faſting. 2. *Sozomen. lib.* 7. *c.* 19. declareth how at Rome they faſted onely three weekes before the Paſch, in Greecia ſix: and *Teleſphorus* in his decretall ordained the faſt of ſeauen whole weekes: it was not then an Apoſtolike tradition. 3. *Chryſoſt. hom.* 47. in Matthew, denieth the Lenton faſt to haue beene inſtituted by Chriſt: *non dicit ieiunium ſuum eſſe imitandum, &c.* he ſaith not his faſting is to be imitated, though he might haue propounded his fortie daies faſt: but he ſaith, Learne of mee, for I am humble and meeke, &c.

Argum. 4. In the new Teſtament there is no other abſtinence from meats forbidden, but the legall and Iudiciall.

Anſ. 1. The Argument followeth not, it is not forbidden, therefore it is a part of the diuine worſhip: the contrarie is inferred, therefore it is no part of the diuine worſhip, beeing neither commanded, nor forbidden: for all neceſſarie parts of the worſhip of God is preſcribed in the word: if then it were not forbidden, it ſhould remaine free, and therefore is not to be impoſed as a neceſſarie thing. 2. The antecedent is falſe, for not only the Iewiſh abſtinence, but all other ſuperſtitious kindes of faſting and abſtinence are forbidden: Coloſſ. 2. 1. Tim. 4. and if ſuch abſtinence, as was ſometime commanded by the law, by the libertie of the Goſpel be taken away, much more ſuch, as is the meere inuention of man.

5. *Argum.* The taming and mortifying of the fleſh is a neceſſarie thing, but abſtinence from fleſh doth help to the taming, and ſubduing of the fleſh: *Ergo, &c.*

Anſ. 1. The continuall mortifying of the fleſh is a neceſſarie thing, which is to be practiſed all the life long: but to tame and ſubdue the fleſh for a time, as in faſting certaine daies, is but a ſuperſtitious and hypocriticall mortification, which is reproued by the Prophet, Iſai. 48. 5. *Is it ſuch a faſt, that I haue choſen that a man ſhould afflict his ſoule for a day, and to bow downe his head as a bulruſh? &c.* 2. Neither by ſuch Popiſh abſtinence is the fleſh tamed, when they abſtaine from fleſh meate, and eate of other confected meates, as of marmaled, and ſucket, and ſuch like things, and drinke wine, which doe more inflame, and inſtigate the fleſh, then the eating of fleſh-meates. *Thomas* anſwer is ridiculous, that fleſh doth increaſe the humours of the bodie, which are of long continuance, wine doth but nouriſh the ſpirits, which doe ſoone paſſe away: for the Phiſitians will refute him, who affirme, that as meate doth engender the ſolid nutriment of the bodie, ſo drinke doth encreaſe the liquide nutriment, which in effect is all one.

Arg. 6. The abſtinence of the *Rechabites* by the commandement of their father pleaſed God in ſo doing, as a part of his worſhip: much more abſtinence which is inioyned by our mother the Church.

Anſ. 1.

Anſ. 1. The argument followeth not, for there is great difference betweene the abſtinence of the Rechabites, and the ceremoniall abſtinence: 1. In the matter, that was not from fleſh, egges, and ſuch like, but from wine, tillage, dwelling in cities. 2. In the *forme*: they abſtained all their life time, and with a libertie, in time of neceſſitie, for in *Ieremies* time, they dwelt in Ieruſalem, becauſe of the warre, Ierem. 35. 11. 3. And further, by the law the parents might either confirme or diſanull the vowes of their children, Num. 30. but now vnder the Goſpel ſuch legall rites are ceaſed.

2. The antecedent is falſe, for they did not keepe their fathers precept, as an act of religion, but for ſome politike and morall reſpects: as they are forbidden inhabiting in cities, leaſt they might be corrupted with the vices thereof, and were commaunded to dwell in tents, to put them in minde, that they were ſtrangers beeing deſcended of the Kenites: theſe and ſuch other arguments are produced by *Bellarmine lib. 4. de verb. Dei. c. 3. lib. 2. de bonis operib. c. 7 1. c. 11.*

Now on the contrarie, againſt ſuch ſuperſtitious abſtinence, vrged by the Papiſts as a neceſſarie part of Gods ſeruice, and the ſame meritorious, ſome of our arguments are theſe.

1. *Argum.* The Apoſtle ſaith, c. 14. 17. *The kingdome of heauen is not meate nor drinke:* and Heb. 13. 9. *It is good to haue the heart eſtabliſhed with grace, and not with meates, which haue not profited them, that haue bin occupied therein:* therefore to bee occupied in abſtinence from meats, is a thing indifferent, not in it ſelfe meritorious, or a part of Gods worſhip.

2. *Argum.* That which God hath purified and made cleane, no man muſt pollute, Act. 10. 15. but he which for religion and conſcience ſake maketh meates vnlawfull, which God hath made cleane, doth pollute them: *Ergo.*

3. *Arg.* All will-worſhip is no part of Gods ſeruice; but the choice of meates, *touch not, taſt not, handle not*, is a voluntarie and will-worſhip, Coloſſ. 2. 21. 23. therefore no part of Gods ſeruice: *Bellarmine* anſweareth, that the Apoſtle doth not ſpeake againſt all eccleſiaſticall abſtinence, but onely the *Iudaicall* or the Philoſophicall abſtinence, which was practiſed among the heathen. *Contr.* The Apoſtles reaſon is generall againſt all choice of meats, and other humane inuentions, which are according to the doctrines of men, v. 22. but this eccleſiaſticall and Popiſh canonicall faſt, is an humane inuention meerely, and according to the doctrine of men, therefore euen againſt ſuch ſpeaketh the Apoſtle.

4. *Argu.* Our bleſſed Sauiour ſaith, that which entreth in by the mouth defileth not the man, Matth. 15. 17. therefore fleſh at all times eaten and entring in by the mouth is lawfull in it ſelfe, becauſe it defileth not, ſo it be done without ſcandall and offence: our Bleſſed Sauiour giueth a generall rule as well againſt Phariſaicall traditions, as all other inuented by man, that the conſcience before God is not defiled with the breach thereof.

5. *Argu.* The doctrine of Deuils is no part of the diuine worſhip: but the forbidding of meats is the doctrine of Deuils, 1. Tim. 4. 3. *Ergo. Bellarmine* telleth vs, that the Apoſtle there noteth ſuch heretikes, as the *Manichees, Tatians, Encratites*, which condemned fleſh, as euill, and ſo did diſhonour the Creator. *Contra.* The Apoſtle onely noteth not thoſe heretickes, but euen the Papiſts, which ſhould forbid meates, for he prophecieth of the latter times: and not onely they which ſimply condemne meates, but doe place an holines in merite in ſome meares, rather then others, are theſe forbidders of meates: and how doe not they condemne meates, which thinke men to be polluted by them, and doe rather chuſe to them away, then to eate them vpon forbidden daies?

6. *Argu.* That which infringeth Chriſtian libertie, and bringeth vs to more then a Iewiſh bondage, it is no part of Gods worſhip vnder the new Teſtament, but ſuch is this canonicall abſtinence: for whereas the Iewes were enioyned abſtinence but once in the yeare, the tenth of the ſeauenth moneth, Leuit. 23. 17. the Papiſts do enioyne abſtinence, (beſide twice or oftner euery weeke) the tenth part of the yeare in lent for religion: ſee further of this controuerſie *Synopſ. Centur. 4. err. 94. 10. 97.*

Controv. 2. *That faith is not onely an aſſenting of the will, but an act alſo of the vnderſtanding, and it is ioyned with knowledge.*

v. 2. *One beleeueth that he may eate, &c. Bellarmine* agreeing with other of that ſide, will haue faith to be, *aſſenſum non notitiam*, an aſſenting onely of the will, not a knowledge: *lib. 1. de iuſtificat. c. 5.* and therefore they ſay to *beleeue* is nothing elſe but to giue aſſent vnto the doctrine of the Church, although one vnderſtand not what it is.

But the Apoſtle ſheweth the contrarie: for here he that *beleeueth*, that he might eate of

things, did know it to be lawfull, assented thereunto, and was fully perswaded: as the Apostle expoundeth himselfe afterward, v. 14. *I know, and am perswaded, that nothing is vncleane of it selfe:* so then to beleeuing belongeth as well a knowledge, as an assenting and perswasion.

There is a generall faith, as to beleeue the word of God, and the heauenly doctrine therein contained, vnto the which three things are required, a knowledge, and assenting, and a full perswasion: to the which these three are opposite, *ignoratio, negatio, dubitatio,* ignorance, deniall, or not assenting, and doubtfulnes.

There is a speciall and particular faith, which is an assurance of remission of sinnes in Christ, which is that which we call iustifying faith: and beside those three things before concurring in a generall faith, there is required in iustifying faith confidence beside and firme assurance, contrary whereunto is diffidence and distrust. See more hereof *Synops. Cent.* 4. *err.* 49.

3. Controv. *That it is necessarie, that festiuall daies should be obserued among Christians.*

v. 6. *He that obserueth the day, obserueth it to the Lord.* This condemneth the auncient error of the *Petrobusianes*, of whom mention is made, *lib.* 3. *de vita Bernard. c.* 5. whome the Anabaptists in these daies follow, who denie, that Christians should obserue any festiualls at all: their reasons are these.

1. The Galatians are reproued by S. Paul for obseruing of daies, Gal. 4.

2. The Apostle saith, Col. 2. 15. *Let no man iudge you, &c. in a part of an holy day.*

3. It is against Christian libertie to be tied vnto the obseruation of daies: Gal. 5. 1. *Stand fast in the libertie, wherein Christ hath made vs free.*

4. The Sabbath of a Christian ought to be perpetuall, &c.

Ans. 1. The Apostle reproueth them for their superstitious obseruing of daies, such as then the Iewes practised, and now the Papists: but to obserue such holy daies, as God hath appointed, such as the Sabbath is: and others for orders and policie, not for religion sake, is not within the Apostles reprehension.

2. The Apostle speaketh of the Iewish festiuals, wherein they did clogge their consciences, and one iudged an other: not of the Lords day, which is of Christs appointing, or of other festiuals for order & policie, not as a part of the seruice of God, to bind the cõscience.

3. Christian libertie is infringed by the superstitious obseruation of daies; but not otherwise.

4. The perpetuall Sabbath of Christians, is the spirituall cessation from sinne, not the externall Sabbath, which can not continually be obserued.

Contra. Now on the other side, that it is necessarie for Christians to obserue some festiuall daies, we reason thus.

1. It is one of the morall precepts, to remember to keepe holy the Sabbath, which though in particular, concerning the prescript of the day, it doe not bind Christians, yet the moralitie of it remaineth still, that some daies should be appointed for the worship of God, and for publike instruction.

2. God is not the author of confusion, but of peace: and all things must be done decently and orderly in the Church, 1. Cor. 14. 33. 40. but if there should be no daies appointed for the publike seruice of God, there would be a great confusion: for thus the calling also of ministers should be remooued, if no time were allowed for the exercise of their publike ministerie, and so the people should be as sheepe without a shepheard.

3. If no such daies of rest were allowed Christians, their cause should be much inferiour vnder the Gospel, to the condition of the Iewes vnder the Law, both for their bodies, hauing no daies of refreshing and rest, and their soules, hauing no time of instruction, as the Iewes had both.

4. Controv. *Whether any festiuall daies are to be obserued as in themselues holier, then other.*

This is the opinion of the moderne Papists, as *Bellarmine* setteth downe this proposition, *dies festi vere sunt aliis sanctiores, &c.* that festiuall daies are in themselues more holy then others: *de cult. sanctor. lib.* 3. *c.* 10. And the Apostle seemeth here to make it as a thing indifferent to obserue a day, or not to obserue it.

Contra. 1. The Apostle approoueth not this difference of daies, which was still retained

ned of ſome comming from Iudaiſme, for he counted it an infirmitie in them, and ſo calleth them weake, v.1. he only beareth with their infirmitie herein for a time, till they ſhould be better confirmed: therefore this is no warrant for men to make difference of daies.

2. This obſeruation of daies, in preferring one before an other as more holy, is condemned by the Apoſtle, Gal.4.10. Coloſſ.2.15. for both the Iewes offended herein, who made a legall difference betweene day and day, and the Gentiles counted ſome diſmall and vnfortunate daies, ſome otherwiſe.

3. If one day were more holy then an other, it muſt be either in the nature of the day, or by inſtitution diuine or humane: but the Popiſh feſtiuals are neither holy in nature: for the Planets by their motion and influence make no difference, nor yet by inſtitution from God are they made more holy: for they are not of Gods appointing: and by *humane* inſtitution one day can not be made holier then other: for it belongeth onely to the Creator to ſanctifie the creature.

4. Then, like as the externall elements, as water in baptiſme, bread and wine in the Euchariſt, are not more holy in their nature, but in reſpect of the preſent vſe, which beeing finiſhed, they returne to their firſt vſe againe; ſo holy daies are counted ſacred in reſpect of the holy vſe onely: as *Hierome* ſaith, *non quod celebrior ſit dies illa, qua conuenimus, ſed &c.* not that the day wherein we meete, is more excellent, but on what day ſoeuer we meete, *ex conſpectu mutuo maior letitia oriatur*, by the mutuall ſight one of an other greater ioy is cauſed: *in 4. ad Galatas.* See further *Synopſ. Centur. 2. err. 63.*

5. Controv. *That feſtiuall daies ought not to be conſecrated to the honour of Saints.*

The Romaniſts hold the contrarie, reaſoning thus for their opinion.

1. *Argum.* God is honoured in his Saints, the feſtiuals therefore which are inſtituted to the honour of the Saints, are referred to and determined in God.

Anſ. 1. No will-worſhip tendeth to the honour of God, but the adoration of Saints is a will-worſhip, therefore God can not thereby receiue honour. 2. God rather is thereby diſhonoured: for they giue the honour due vnto God vnto creatures, inuocating the name of Saints, ſaying, O S. Peter, S. Paul heare vs.

2. *Argum.* The memorie of the Saints is to be honoured: but feſtiuals are dedicated to the memorie of Saints: *Ergo.*

Anſ. 1. Popiſh feſtiuals are not dedicated onely to the memorie of Saints, but to their worſhip, which is idolatrie. 2. And the Saints may better be remembred, then by erecting holy daies in their names, namely, by imitating of their godly zeale, and ſetting before our eyes their good example: ſee Hebr.13.7.

3. *Argum.* Theſe feſtiuals of the Saints haue beene receiued and confirmed by long cuſtome, and therefore are not to be reiected.

Anſ. Cyprian ſaith, *epiſt. ad Pompeium*, writing againſt the epiſtle of *Stephanus* Biſhop of Rome, *conſuetudo ſine veritate vetuſtas erroris eſt*, cuſtome without truth, is but the oldnes of errour.

Our arguments for the contrarie part, that no feſtiuals are to be conſecrated to the honour of Saints, are theſe, and ſuch like.

1. All religious worſhip is due vnto God onely: him *onely ſhalt thou ſerue*, Matth.4. but to dedicate daies vnto the honour of any, is a religious worſhip: *Ergo. Auguſtine* ſaith, *honoramus ſanctos charitate, non ſeruitute*, we honour Saints with charitie, not ſeruice. *de vera relig. c.55.*

2. *Argum.* Feſtiuall daies, are not onely for the reſt of the bodie, but for the ſanctifying of the ſoule: but this is onely Gods worke: therefore to him onely the right of feſtiuall daies belongeth.

3. In the old Teſtament, there were no holy daies conſecrated to the Patriarks, as Abraham, Iſaak, Iacob, nor to any of the Prophets, therefore neither ought any be ſo dedicated in the New.

4. Chriſtians are not to imitate Pagans in the rites of religion: but, in dedicating daies vnto Saints, they imitate the Pagans apparently: for ſo the Pagans did conſecrate feaſts to their inferiour gods, as the Saturnals to Saturne, the Bacchinals, to Bacchus, and ſuch other: & herein Papiſts doe follow their example, changing only the names: and this was done by the authoritie of one of their owne Popes, *Greg. l.9. ep.71. feſta Paganorum ſenſim eſſe, &c.*

the Pagan feasts are by little and little to be changed into Christian feasts, and some things must be done to the similitude of theirs, that they may more easily be brought to the Christian faith, &c.

6. Controv. *Whether all the festivalls of Christians are alike arbitrarie to be altered and changed, as shall seeme good to the Church.*

Herein not onely the Papists are our aduersaries, but some of our owne writers seeme to incline vnto this opinion.

The Papists affirme, that the Sabbath is but an Apostolicall tradition, and that it was changed from the last day of the weeke to the first, by the authoritie of the Church: *Rhemist.* whereupon it will follow, that the Church may alter it by the same authority, if it shall so seeme good, vnto an other day.

Learned *Parens* hath also this position, *dub. 4. hypoth. 3. feria Christianorum quantum ad genus sunt necessaria, vt tamen quantum ad speciem maneant liberæ, &c.* the holy daies of Christians, though they be necessarie in generall, yet in particular are free, that they may be changed and transferred if there be cause, from one day to an other, &c. and he seemeth to account the dominicall day, *inter res medias*, among things indifferent. *hypoth. 4.*

But I preferre herein the iudgement of that excellent diuine *D. Fulke*, who concerning other festiualls of Christ and the holy Ghost, thinketh that they may bee changed, as the Church shall see cause, from certaine daies, vnto other occurrent times and occasions, or from the daies now obserued to other, as things in themselues indifferent: but concerning the Lords day, he writeth in these words, *But to change the Lords day, and to keepe it on monday, twesday, or any other day, the Church hath none authoritie: for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe, deliuered to vs by his Apostles. annot. Reuel. c. 1. sect. 7.*

The reason hereof is, 1. Because we finde that in the Apostles time, the first day of the weeke was appointed to be the Lords day, Act. 20. 7. 1. Cor. 16. 2. Reuel. 1. 10. who beeing directed by the spirit of God, no doubt but herein also they followed either the expresse commaundement of Christ, or the speciall direction of the spirit. 2. Because there can not come the like reason of the altering of the Lords day, while the world endureth, as was in the first change, namely for the commemoration of Christs resurrection. 3. The Sabbath could not be changed but by the same authoritie, whereby it was first instituted, which was by God himselfe.

Wherefore to conclude this point, the festiuals of Christians may be diuided into three sorts: 1. Some are of necessitie to be kept, and bind in conscience, as the Lords onely. 2. Other festiuals, though not so necessarie, yet are conuenient to be retained, and can not be remooued without great scandall; as the feasts of the Nativitie, Circumcision, Annuntiation, Ascension of Christ, and of the comming of the holy Ghost. 3. Some are meerely arbitrarie in the Church, as al other festiuals of the Apostles. See further hereof, *Synops. Cent. 2. err. 87.* and *Hexapl. in Genes. c. 2.*

7. Controv. *Against Purgatorie.*

v. 8. *Whether we liue, or die, we are the Lords*: hence may be confuted the Popish opinion of purgatorie: for they which are the Lords, are alreadie purged by the blood of Christ, and neede no other purgation by fire: if they be not purged, they are not the Lords, for no vncleane thing can come into his sight: so the Spirit saith, *Blessed are they which die in the Lord, they rest from their labours*, Reuel. 14. 13. all that die in the faith of Iesus, die in the Lord: if they die in the Lord, they rest from their labours: but they which are in purgatorie, are in labour and sorrow still. See further *Synops. Centur. 2. err. 11.*

8. Controv. *Whether Christ by his obedience and suffering merited for himselfe eternall glorie and dominion.*

1. It is the opinion of the Schoolemen, that as Christ merited by his death for his members redemption from death and sinne, so by his perfect obedience, and most holy passion, he merited both to himselfe and his members the glorifying of his bodie, and the manifestation of his Godhead: to this purpose *Lombard. lib. 3. distinct. 18.* and some of our Protestant writers seeme to incline to this opinion, as *Pet. Martyr.*

1. *Pet. Martyr* would proue so much out of this place, v. 9. *Christ therefore died, and rose againe, &c. that he might be Lord of the quicke and dead*: whereupon he inferreth thus;

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which dominion, though God might haue conferred vpon him (gratis) freely, yet *meritis eius dare maluit*, he did choose to giue it rather for his merits.

Answ. Though I reuerence the iudgement of this learned writer, whose worthy Commentaries vpon the Scriptures, are not inferiour to any of our new writers, yet herein vpon better reason I must dissent from him. The argument followeth not, *Christ therefore died, &c. therefore by his death he merited.* 1. Like as this is no good reason, the Martyrs die to the ende to set forth Gods glorie, *Ergo*, they merit the setting forth of his glorie: that indeede is the ende and consequent, the other is not the meriting cause, but precedent onely. 2. Christ died then to that end, because this was the way and order appointed of God, whereby he should come to exercise his dominion.

2. *Lombard* in the place before recited, vrgeth that place, Philip. 2.7,8. he became obedient to the death of the crosse, &c. wherefore God hath exalted him: here the exaltation of Christ, is the reward of his humiliation, and this the meriting cause of the other.

Answ. 1. This word διὰ, therefore, doth not alwaies signifie the cause or merit, but the order also and sequele of a thing: as Genes. 22. 16. *Because thou hast done this thing, &c. I will exceedingly blesse thee, &c. and all the nations of the earth shall be blessed in thee:* vnlesse any will thinke, that Abraham by that one act of obedience, in beeing readie to sacrifice his sonne, merited to be the father of Christ according to the flesh, in whom all the earth should be blessed: see the like, Hebr. 1.9. *Because thou hast loued righteousnesse, &c. God hath anointed thee with the oyle of gladnesse aboue thy fellowes, &c.* but the deitie, or to be deified, cannot be merited.

2. The Apostle then in this place sheweth the order of the passion, and glorification of Christ, as Luk. 24. *Ought not Christ to haue suffered these things, and so to enter into his glorie?* likewise S. Peter, 1. Epist. c. 1. 11. ioyneth together the sufferings of Christ, and the glorie which should follow.

3. The Rhemists vrge that place, Heb. 29. *We see Iesus, for the passion of his death, crowned with glorie and honour.*

Ans. The words are displaced, which in the originall stand in this order, *We see Iesus a little lesse then the Angels, by the passion of his death, crowned with glorie and honour, &c.* so that these words by the passion of his death, must be ioyned with the former clause, *made a little lesse then the Angels*, not with the latter, *crowned with honour, &c.*

2. An other opinion is, that euerlasting glorie, was *gratuitum donum*, a free gift conferred vpon Christ, not merited, as *Parens* collecteth by the word, ἐχαρίσατο, he gaue him as of free gift, a name aboue all names, &c. Phil. 2.9.

Ans. 1. The word χαρίζομαι, doth not alwaies signifie to giue freely, as the wife is said in profane authors χαρίζεσθαι, to gratifie her husband in yeelding the vse of her body, which yet is her duty to performe. 2. And it were better to say, that Christ receiued his glorie of merit, then by grace and fauour; to shew a difference betweene Christ and his members, for we receiue all by grace, Christ not by grace, but as his due receiued his glorie. 3. And for the further explanation of that place, Philip. 1.9. 1. Some thinke that Christ onely merited the glorie of his bodie, for his soule was glorified *ab ipso instanti incarnationis*, from the very instant of his incarnation, *Lyranus*. 2. Some thinke that he merited onely *manifestationem*, the manifestation of his glorie, which he had before, *secundum rem*, indeede; so also *Lyranus*. 3. *Augustine* vnderstandeth this gift to be giuen, *per gratiam vnionis, non adoptionis*, by the grace of vnion not of adoption. 4. *Ambrose* interpreteth it, *de naturali donatione ab aterno*, of the naturall donation from all beginning, as Christ is the Sonne of God, *post crucem manifestatur, quod à patre, cum generatur accepit*, after his passion, that is manifested, which he receiued of his father in his generation. I ioyne two of these expositions together, that the glorie which was due vnto Christs humanitie in respect of his vnion, was not now first conferred after his passion, but then manifested: which manifestation was not merited, but did fall out in that order, which God had appointed, as due vnto Christs humanitie by reason of that vnion.

3. This then is our opinion, that Christ did not merit any thing, for, or to himselfe, but all which he wrought and purchased was for vs, as may appeare by these reasons.

1. To what ende Christ was borne, died, and suffered, to the same he rose againe, and was glorified: but he was borne and died, not for himselfe, but for vs, Isay 9. 6. *to vs a child is borne:* and he was not offered for his owne sinnes, Heb. 7.27. which he had not: therefore

neither receiued he glorie for himselfe but for vs: to this purpose, *Ambr. de fide resurrect. c. 24. Si nobis non resurrexit, vtiq; non resurrexit, qui cur sibi resurgeret, non habebat*, if he did not rise for vs, he did not rise at all, for he had no cause to rise for himselfe.

But that saying of *Ambrose* will be obiected vpon that place to the Philippians, 2. *quid & quantum humilitas mereatur, hic ostenditur*, what and how much his humilitie merited, here it is shewed. *Answ.* The Fathers doe vse this word *merere*, to merit, in a large sense: it signifieth, *impetrare, obtinere*, to obtaine a thing, or *posse, contingere*, to bee able, to fall out; as *Ambrose* saith, *Epistola meruit peruenire in manus tuas*, the Epistle merited to come to your hands, that is, *might*, or *obtained* to come. But hee is otherwise absolutely of iudgement, that no workes can truely or properly merit at Gods hand: as *de vocat. gent. lib. 1. c. 5. Ambrose* or *Prosper* thus writeth, *Nulla possunt tam praclara opera existere, quibus hoc, quod gratis tribuitur, per retributionis iudicium habeatur*, there can bee no such excellent workes, whereby that should be had by way of retribution and recompence, which is freely giuen: for so the redemption by Christs blood, *vilesceret*, should waxe vile, and be of small worth

2. *M. Calvin* addeth this reason, *Christi gratiam obfuscat*, it would much obscure the grace of Christ, if he had done any of these things which belong vnto our redemption for himselfe, and not wholly and altogether for vs.

3. And further it would follow, *diuinos honores mereri posse*, that diuine honour may be merited: for this honour to haue euery knee to bow, is due vnto the Godhead, Isa. 45. 23.

4. That glorie which was due vnto Christ before in respect of the vnion of his natures, was not merited by his passion: but this glorie and exaltation of Christ was so due as our B. Sauiour saith, Ioh. 17. 5. *Now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee before the world was.* See further hereof in *D. Fulkes* answer to the Rhemists, Philip. 2. sect. 1. and *Synops. Centur. 4. err. 30.*

Controv. 9. *Of bowing the knee to the name of Iesus, whether it be necessarily inferred out of this place, v. 11. and Philip. 2. 10.*

Though we doe not simply condemne the bowing at the name of Iesus, if it be vsed onely, *vt ritus indifferens*, as an indifferent rite and gesture, *Parens:* yet if it be commaunded, as a necessarie part of externall worship, and commanded by precept, it is superstitious; as it is prescribed and practised in Poperie: which may appeare by this, that they bowe the knee at the name of Iesus, rather then at the name of Christ, or of God the Father, and the holy Ghost.

And whereas the Apostle speaketh of bowing the knee at the name of Iesus, it is not literally to be taken: for by the name of Iesus, is not signified the name written, or pronounced, (for this was the errour of *Osiander*, as *Beza* obserueth, 2. Philip. 9. which confounded the name Iesus with *Iehoua*) but the power and Maiestie of Christ, as this word *name* is vsed by the Apostle, Ephes. 1. 21. Christ is set at the right hand of God, *farre aboue all principalities, and euery name that is named, &c.* Neither is the bowing of the knee here taken literally, as *Origen* sheweth in this place: *quod non est carnaliter accipiendum, vt putemus cœlestia, genu flectere, &c. sed genu flectere, subiecta esse cuncta, & cultui Dei obedire declarat*, which is not to be taken carnally, that we should thinke the heauenly things to bowe the knees, as the Sun, and Moone, starres, and Angels, &c. but to bowe the knee, declareth all things to bee subiect vnto God, and to be obedient to his worship, &c. It seemeth then, that in *Origens* time, this gesture of bowing the knee at the name of Iesus was not taken vp, therefore it is to be held no necessarie thing, nor prescribed by commaundement. See further *Synops. Papism. Centur. 2. err. 51.*

Controv. 10. *That Christ is proued to be God by this saying of the Prophet cited, v. 11. As I liue, euery knee shall bow vnto me: against the blasphemy of Georgius Eniedinus.*

From this place thus it is inferred and concluded concerning the deitie of Christ: hee to whom euery knee boweth, is very God, Isay 45. 23. but vnto Christ euery knee shall bowe, Rom. 14. 11. Philip. 2. 10. *Ergo*, he is God.

Georgius Eniedinus a blasphemous Samosatenian heretike, taketh two exceptions to this argument. 1. He denieth the assumption, that the knee is bowed vnto Christ: for one may sit in the tribunall seate, and yet the knee may be bowed vnto an other, euen to God himselfe,

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selfe, who shall iudge in that day, Rom. 2. 16. 2. He distinguisheth of the proposition, which is true onely of him, to whom worship is giuen, and the knee bowed, *ratione essentiæ*, in respect of his essence, but now the knee is bowed to Christ, not in respect of his essence, but of his dignitie, as vnto the ordinary Iudge, not as vnto the cheife Prince.

Contra. 1. The Apostle sheweth directly, that the knee is bowed vnto Christ as the Iudge, because he had prooued before, that he was Lord both of quicke and dead, to whom else then should the knee be bowed, but vnto the Lord and Iudge? The Father shall iudge by his Sonne, to whom he hath committed all iudgement, Ioh. 5. 22. and yet Christ iudgeth also by his owne power: for there is but one Godhead, and one power of both: therefore it followeth not, God the Father iudgeth, therefore not the Sonne.

2. Christ is worshipped not onely in respect of his office and dignitie of iudging, but in the vnitie of essence with his Father, as he saith, Ioh. 5. 19. *Whatsoeuer things the Father doth, the Sonne doth the same:* and v. 26. *As the Father hath life in himselfe, so hee hath giuen vnto the Sonne, to haue life in him*, but what is the life of God els, then the essence of God? Christ then is by nature and essence the same with the Father, and so is one God to be worshipped, and adored with him: and whereas it is said, the *Father hath giuen him, &c.* this must bee vnderstood, not *de dono gratiæ, sed communicatione naturæ*, not of the gift of grace, but of communication by nature, so that for the Father *to giue vnto the Sonne*, is all one as to say, *Pater genuit Filium*, the Father hath begot the Sonne from euerlasting.

And that Christ is one God with the Father by *identitie* of essence, may appeare, by the accusation of the Iewes, that hee beeing a man made himselfe God, Ioh. 10. 33. they did not challenge him, as if he would bee some secundary Iudge or Prince, but equall vnto God: which is there iustified and maintained by our Sauiour. See *Pareus* further hereof, *dub.* 8.

Controv. 11. *That morall workes, which are done without faith are sinne, howsoeuer outwardly they appeare good.*

1. The Romanists for the most part doe hold the contrarie, that a naturall man onely directed by the vse of his reason and vnderstanding, may do some things morally good, which haue not the nature of sinne: their arguments some of them are these.

1. S. Paul saith, c. 2. 14. that the Gentiles doe by nature the things contained in the law, they then therein sinned not.

2. Our Sauiour did not mislike those ciuill offices, which were performed by the Pharisies, in louing those which loued them, Matth. 5. 46.

3. A man is a reasonable creature, and this were against his nature, *non posse facere aliquid secundum rectam rationem*, not to doe any thing according to the right vse of reason: for euen God hath giuen this facultie to euery naturall thing, to attaine vnto the naturall end thereof: much more vnto man.

4. *Gregor. homil. de Diuit. & Lazar.* vpon these words of Abraham vnto the rich man, *Thou hast receiued good things in thy life: Indicatur & dines iste boni aliquid habuisse, propter quod in hac vita acceperit bona, &c. Hereby it is shewed, that the rich man had some good thing, for the which he receiued good things in this life, and Lazarus had some euill thing, that was purged in his life, &c.* hereupon *Pererius* inferreth, that there is no man so euill, but he hath some good thing in him, which is temporally rewarded in this life: therefore all that the wicked and infidels doe, is not sinne. To this purpose *Perer. disput. 5. in 14. c.*

Contra. 1. We denie not, but that the wiser sort of the Gentiles might doe some externall workes agreeable to the law in outward appearance, but they were farre from the perfection and internall obedience required by the lawe, and therefore could not be voide of sinne

2. Those ciuill duties of rendring loue for loue, which belong vnto common ciuilitie, as they are not simply condemned: yet our Sauiour in requiring greater perfection in his disciples, sheweth that those duties were spotted with Pharisaicall leauen, and were not approoued in Gods sight, as good workes.

3. If man had kept that perfection, wherein he was created, he might haue beene sufficiently directed by the rule of reason: but now his reason is not right, it is corrupted and obscured by sinne, and therfore can giue him no direction to that which is truely and properly good: as other creatures know naturally what is good for their life, so man by nature knoweth what is naturally good for himselfe: but it followeth not, that he should therefore

fore by nature doe any thing morally good.

4. That saying of *Gregorie* beeing allowed, it is not to the purpose: for that rich man might haue some knowledge of God, whereby he might be directed, beside the helpe of nature: and yet it followeth not, that euery one, which enioyeth the temporall things of this life, should be temporally rewarded for his good parts: for we see that many in this world, which haue least parts of morall and ciuill goodnes, haue a better earthly portion, then those in whom more goodnesse appeareth. And yet further, this temporall recompence, onely sheweth, that their acts are not truely good, and in the sight of God, for then they should not onely haue a temporall, but an eternall reward.

Now on the other side, it shall be prooued, that all the actions of infidels and wicked persons, that haue no true faith, what goodly shew soeuer they make in the world, are no better before God, then sinfull workes.

1. Our blessed Sauiour saith, Matth. 7. an euill tree cannot bring forth good fruite; but they which haue no faith are euill trees, *Ergo*.

2. Likewise, Ioh. 15. our Sauiour saith, *without me yee can doe nothing*; therefore without faith, no good thing can be wrought.

3. And in this place, the Apostle saith, *Whatsoeuer is not of faith is sinne*.

4. Further, no worke can be accepted of God, vnlesse the person that worketh it be first accepted: but none can please God without any faith, Heb. 11. 6. Againe *Augustine* saith, *Finibus, non officijs virtutes à vitijs discernenda sunt*, vertues must be discerned from vices, by the endes, not by the offices and actions: but the infidels doe nothing to a right end.

5. *Augustine* in many places condemneth the workes of infidels, how good soeuer they appeare, as in Psal. 21. *Let no man account any worke good before faith: vbi fides non erat, bonum opus non erit, bonum enim opus intentio facit, intentionem fides dirigit, &c.* for where no faith is, there is no good worke: an intention maketh a good worke, and the intention is directed by faith.

Pererius to these arguments by certaine distinctions. 1. That no infidel, *ratione infidelitatis*, as his works proceed from his infidelitie, can doe any good thing, but he hath *bona natura*, some good things by nature, by the which he may doe some things that are good.

2. Or some things are simply good, and worthy of eternall life, and are acceptable to God, such good things cannot be done without faith: but notwithstanding, some morall good things may.

3. Or it is so said, that the workes of infidels are sinne, because *vt plurimum*, for the most part they are such, not all.

4. And there is a double kind of intention: a generall, and particular, though the generall intention be euill, yet in some particular action, an infidel may haue a good intention, as to giue almes in meere commiseration: and though they look not vnto God, as the supernaturall ende, yet they may be by nature guided to make God the naturall ende of their actions, as by nature they know there is a God.

5. And *sine generali concursu*, without Gods generall assistance man indeede can doe nothing, either naturally or morally good, but Gods speciall assistance is onely required vnto those workes, which are acceptable to God, and worthy of life eternall.

Contra. 1. We graunt that by naturall helpes man may doe things naturally good, but no vertuous action can proceede from an infidel, because all his actions sauour of infidelitie.

2. No not the best workes of the faithfull, are in themselues meritorious and worthie of eternall life, because they are imperfect; they are crowned of grace not of merit: neither is there any worke truely good, but it is through Christ acceptable vnto God, that is good: if it be not pleasing vnto God, it is not good.

3. Not only some but all the works of infidels are sinnefull: for whatsoeuer is not of faith is sinne, the sentence is generall.

4. It is not enough to haue a particular intention, but it must ayme at the generall ende of all, which is the glory of God: and though by nature men are taught, that there is a God, yet can not they referre their actions to him, as the generall end without faith.

5. This generall concurrence is not sufficient to bring forth a good worke: but speciall grace in Christ the Mediator is necessarie: so our blessed Sauiour saith, *Without me* (that is, the Mediator & Sauiour of the world not cõsidered onely as the Creator) *you can do nothing*.

Now

Now concerning this queſtion, that the works of infidels are ſinne: theſe things may further be remembred. 1. That among the auncient writers, *Origen* and *Auguſtine* are directly of opinion, that an infidell can doe no good worke, as *Origen* ſaith, ſpeaking of infidels and heretikes, *Videndum eſt, ne forte ſi aliquid boni operis apud illos geri videatur, quia non ſit ex fide, conuertatur in peccatum*, it is to be conſidered, if that, whatſoeuer good worke ſeeme to bee done among them, becauſe it is not of faith, it be turned into ſinne: *Auguſtines* opinion is ſhewed before. And though *Pererius* take vpon him by certaine querkes to ſhift off *Auguſtines* teſtimonies, yet *Tolet* ingenuouſly confeſſeth, that both *Origen* and *Auguſtine* ſo affirme, *annot.* 15.

2. The Romaniſts themſelues are here diuided in opinion: for *Gregorius Ariminenſ. Capreolus, Catharinus*, with other of that ſide, are confuted by *Pererius* for thus affirming with the Proteſtants, *Perer.* 4. *diſput. ad* 8.

3. Yet doe we not ſay, as the Rhemiſts charge vs here, *annot.* 4. that it was ſinne in the heathen, to honour their parents, to releeue the poore, to doe iuſtly: the actions in the ſubſtance thereof were not ſinne, but in reſpect of the manner and circumſtances, becauſe they were not directed to a right ende.

4. Concerning the meaning of this place, which we vrge againſt the Romaniſts, *Whatſoeuer is not of faith is ſinne*: how it is expounded by the Papiſts, and their expoſition refelled. See before queſt. 36. and of this whole queſtion, ſee cap. 2. queſt. 27. and controv. 9.

6. Morall obſeruations.

Obſerv. 1. *That we ought to beare with the weake.*

v. 1. *Him that is weake in the faith receiue.* Like as in a family, the greater doe tender the children and young ones, ſo Chriſtians ſhould cheriſh and foſter the weake and younglings in faith: not to be raſh or harſh cenſurers of them, but to beare with them in the ſpirit of meekeneſſe: as the Apoſtle ſaith, c. 15. 1. *We which are ſtrong ought to beare the infirmities of the weake.*

Obſerv. 2. *Not to be auſtere in cenſuring our brethren.*

v. 3. *For God hath receiued him.* Our weake brother, though hee haue many infirmities, we are not to reiect, ſeeing God hath receiued him: this maketh againſt thoſe, which vpon euery ſlip and infirmitie are readie to cenſure their brethren, as reprobates and caſt-awayes: but charitie would haue vs hope the beſt of the ſaluation of our brethren, and to thinke of them notwithſtanding ſome infirmities as receiued of God, and ſuch as for whome Chriſt died, v. 15.

Obſerv. 3. *Of giuing thanks for meate.*

v. 6. *He that eateth, eateth to the Lord, for he giueth God thankes, &c.* This ſheweth what was the vſe of Chriſtians in thoſe dayes, to giue thanks before their receiuing of meate: ſo it was the godly cuſtome in Samuels time, for the people not to eate in their ſolemne feaſts and ſacrifices, till Samuel came, and bleſſed the ſacrifice and meat, 1. Sam. 9. 13. This holy vſe was continued by our bleſſed Sauiour, Matth. 26. 27. and S. Paul exhorteth, that whether we eate, or drinke, or whatſoeuer we doe els, we ſhould doe all to the glorie of God, 1. Cor. 10. 31.

Obſerv. 4. *The conſolation of the faithfull both in life and death.*

v. 8. *Whether we liue, we liue vnto the Lord, whether we die, &c.* As this teacheth vs to put away all ſecuritie, while we liue, and to frame our liues vnto Gods glorie, for as *Chryſoſtome* ſaith, *liberi non ſumus, Dominum habemus*, we are not now our owne men, wee haue a Lord and Maſter, whom we muſt ſerue: ſo in our death the Lord watcheth ouer vs: that although the world, and all that therein is, doe forſake vs, yet he that liueth vnto the Lord, ſhall die alſo vnto the Lord, and liue for euer with him: as they are pronounced bleſſed which die in the Lord, Reu. 14. 13.

Obſerv. 5. *That euery one muſt giue account vnto God: and that all ſhall be iudged, v. 12.*

Chryſoſtome hath here an excellent morall, to ſhew that all the wicked and vngodly ſhall be puniſhed. 1. Seeing by daily experience it is confirmed, that many wicked ones are puniſh-

nished in this life, as were the old world, and the Sodomites, what equitie can there be in it, *vt qui eadem pariter peccarunt, eadem pœnas non luant*, that they which committed the same sinnes, should not suffer the same punishment: *non omnes hic punit vt alijs pœnitentiæ spatium tribuat, &c.* he punisheth not all here, to giue space of repentance vnto others: neither are all punished onely there, *ne pleris q. causa detur illius negandi prouidentiam, least some might take occasion to denie Gods prouidence.* 2. But it will be said, how can God punish for euer, seeing wee sinned here but a short time: doe we not see that in the course of humane iustice, hee that committed murther but once, and it was quickly done, is perpetually condemned to the mines: and we read of a man that was lame, and had the palsey thirtie eight yeares, which punishment was for his sinnes, for Christ said vnto him, *Sinne no more:* in like manner it is iust with God to punish the temporall and momentanie act of sinne eternally. 3. And how is not the sinner worthy of punishment, beeing so often admonished, and threatned before, and hauing so easie a way shewed him vnto life: the Publican said but onely, God be mercifull vnto me a sinner, *quid hic sudoris, quid laboris?* what great labour and paines was it to doe this? 4. And if there were no hell to punish the wicked, neither should the deuill be punished; and it should fare alike with the good and bad, *stabit cum Nerone Paulus*, Nero shall be as good a man as Paul. 5. And thinkest thou then there is no hell, *quis dæmonum hoc asseret?* is there any of the deuils that will say so, nay, they confessed there was an hell, crying out to Christ, commest thou to torment vs before our time: how then dost thou not tremble to denie that which the deuill confesseth? 6. Euen among the Barbarians, that haue no knowledge of God, the Iudges and Magistrates, *bonos honorant, malos puniunt*, doe honour the good, and punish the euill: and shall not God much more? To this purpose *Chrysostome.*

Observ. 6. *Of the time of the day of iudgement, and what vse we should make of it.*

v. 10. *We shall all stand before the iudgement seat of Christ.* Therefore euery one ought to be exceeding carefull in this life, how he walketh, and to watch ouer his thoughts, words, and workes, that he may appeare in that day with ioy: S. Paul saith to the same purpose, 2. Cor. 5. 10. *We must all appeare before the iudgement seat of Christ, &c.* and then he inferreth, v. 11. *Knowing the terror of the Lord, we perswade, &c.* the terror then of this day, ought to perswade vs to walke circumspectly: *Origen* here well saith, *quisnam est, qui se ita decipiat, &c.* who is there that will so much deceiue himselfe, *vt ad iudicium Christi, & ad tribunal cognitionis eius se non putet venturum*, who thinketh he shall not come vnto the iudgement of Christ, and to his throne of knowledge, &c.

Observ. 7. *How dangerous a thing it is to giue offence.*

v. 13. *Iudge this rather, that no man put a stumbling blocke, &c. Chrysostome* saith well, *Tu si reliquis perditionis causa fueris, graviora patieris, &c.* Thou, if thou shalt bee the cause of other mens perdition, shalt be worse punished, then they which are by thee subuerted: as the serpent was more punished then the woman, and the woman more then the man: *& Iezabel maiores pœnas dedit*, and Iezabel had a greater punishment then Ahab, because she did instigate, and set on the King, and was a cause of his ruine, in taking away *Naboths* vineyard: we must then take heed of offences, that we scandalize not the Gentiles and Grecians by our euill life: for thus will they obiect: how shall I know that God hath commaunded easie and possible things, *cum tu ex progenitoribus Christianos, &c.* seeing thou beeing a Christian from thy progenitors, and brought vp in a good religion, yet dost nothing that belongeth thereunto: thou perhaps wilt say, yet I will shew thee those which doe these things, namely, *monachos eremum incolentes*, the Monkes which inhabite the wilderneſſe. But Christ said, *luceat lux vestra horum hominibus, non coram montibus*, let your light shine before men, not before the mountaines: and yet saying thus, *non illis detraho, qui montes occupant, &c.* I doe not disgrace those which inhabite the mountains, but I am sorry for those which dwel in cities, that they onely can finde vertue among the other: *hortor itaq. vt philosophiam ex montibus in vrbes reducamus*, I exhort that we may bring againe Philosophy from the mountaines into cities, *vt ciuitates sint vera ciuitates*, that cities may be right cities indeede.

Observ. 8. *Of the dignitie and excellencie of the calling of Christians.*

v. 15. *For whom Christ died:* the Apostle said before, v. 8. *Whether wee liue or die, wee are the*

the Lord: for he hath bought vs with a price, euen in dying, and giuing himſelfe a ranſome for vs: it is a great honour in the world to be the ſeruant of a great and mightie king: the Queene of Ethiopia iudged Salomons ſeruants happie, that attended vpon ſo wiſe a King: the Carthaginian Embaſſadors returning from Rome ſaid, *ſe vidiſſe tot reges, quot ſenatores*, that they had ſeene as many Kings as Senators: But much more glorious is the condition of the faithfull, whom Chriſt hath purchaſed to be his ſeruants: and indeede not ſeruants, but freemen, yea ſo many kings: for in him we are made Kings and Prieſts, Reuel. 1. 6.

Obſerv. 9. *Of true praiſe and commendation.*

v. 18. *Pleaſeth God, and is commended of men.* Firſt, we muſt ſeeke to pleaſe God, and to be praiſed of him, and then the praiſe of men will follow: but he that firſt ſeeketh to pleaſe men, cannot pleaſe Chriſt, as the Apoſtle ſaith, Galat. 1. 10. *If I ſeeke to pleaſe men, I ſhould not be the ſeruant of Chriſt:* he that is praiſed of men firſt, is moſt like to be diſpraiſed of God: as our Bleſſed Sauiour ſaith, Luk. 6. 26. *Woe vnto you when men ſhall praiſe you, ſo did your fathers to the falſe Prophets:* And againe, the Apoſtle ſaith, 2. Cor. 10. 18. *he that commendeth himſelfe is not allowed, but when the Lord commendeth.*

Obſerv. 10. *That nothing is to be done with a doubtfull minde, or of ignorance.*

v. 33. *Whatſoeuer is not of faith, is ſinne: Chryſoſtome* here hath a good morall touching this point, that no man ſhould pleade ſimplicitie or ignorance in his doings. 1. He diſtinguiſheth of ignorance: if thou art ignorant of thoſe things, which cannot be knowne, *præter culpam erit*, it is without thy fault, but ignorance through negligence, ſuch as the Iewes had, excuſeth not.

2. *An in modico orbis angulo, &c.* the things belonging to ſaluation were not done onely in Paleſtina, in a corner of the world: but the Lord by his Prophet ſaith, they all ſhall knowe me from the greateſt to the leaſt, *non vides rem iſtam loqui*, doſt thou not ſee the thing it ſelfe to ſpeake.

3. But thou wilt ſay, this knowledge is not to be exacted of a poore ſimple husbandman, or Barbarian: yes, why not? for how canſt thou call him ſimple, that is wiſe enough in worldly matters: if he be wronged he can tell how to reſiſt, if violence be offred, he will defend himſelfe, and in other matters he can prouide for himſelfe: how then is he ſimple?

4. Tell me, whom thinkeſt thou to be more ſimple, thoſe which liue now, or which liued in Abrahams time: ſurely thou wilt ſay they which liued then: yet Abraham *barbarus in medio barbarorum educatus, &c.* barbarian brought vp among barbarians hauing no teacher, his father beeing an idolater, yet had the knowledge of God. To this purpoſe, *Chryſ.* to ſhew that ignorance can excuſe none, but euery one is bound to examine all his actions, that they proceede of faith.

CHAP. XV.

1. *The text with the diuerſe readings.*

1 We which are ſtrong ought to beare the infirmities (*frailnes. B.*) of the weake, and not to pleaſe our ſelues. (*not to ſtand in our owne conceits. B.*)

2 Therefore let euerie one pleaſe his neighbour vnto good, *Be. L. Gr.* (*rather then in that is good. B. G. S.*) to edification.

3 For Chriſt would not pleaſe himſelfe, but as it is written. The rebukes of them, which rebuke thee, fell vpon me.

4 For whatſoeuer things were written aforetime, were written afore for our learning, that through patience and comfort of the Scriptures, we might haue hope.

5 Now the God of patience and conſolation giue you, thet ye be like minded (*like affected. Be thinke the ſame thing, V. S.* φρονεῖν τὸ αὐτὸ, *to minde the ſame thing*) one toward an other, according to Chriſt Ieſus.

6 That ye with one minde, and one mouth may praiſe God, euen the father of our Lord Ieſus Chriſt.

7 Wherefore receiue ye one an other, as Chriſt receiued vs to the glorie of God.

8. Now I say that Iesus Christ, was a Minister of the circumcision for the truth of God, to confirme the promises of the fathers.

9. And that the Gentiles might glorifie God, *(let the Gentiles praise God, G.)* for his mercie, as it is written: For this cause I will confesse thee among the Gentiles, and sing vnto thy name.

10 And againe he saith, Reioyce ye Gentiles with his people.

11 And againe, Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe, Esaias saith, There shall be a roote of Iesse, and he that shal rise to raigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, *(be rich in hope. B.)* through the power of the holy Ghost.

14 And I my selfe also am perswaded of you my brethren, that ye are also full of goodnes, *(loue. L.)* and are able *(willing. V.)* to admonish one an other.

15 Neuertheless brethren, I haue somewhat more boldly, after a sort *(in part. Gr.)* written vnto you, as one, that putteth you in remembrance, through the grace that is giuen me of God.

16 That I should be the Minister of Iesus Christ toward the Gentiles, ministring *(sanctifying. L. ἱερουργοῦντα, Gr. which signifieth, serving or ministring in holy things)* the Gospell of God, that the offring *(oblation)* of the Gentiles might be acceptable, beeing sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus, in those things which pertaine to God.

18 For I dare not speake of any thing *(I cannot endure to speake of any thing. Be. see qu. 23.)* which Chtist hath not wrought by me for the obedience of the Gentiles, in word and deed.

19 With the power of signes and wonders, by the power of the spirit of God, *(of the holy Ghost. L.)* so that from Hierusalem, and round about vnto Illyricum, I haue *(repleniſhed. L. or)* fully preached, *B. (fulfilled the Gospel. Gr. fulfilled the preaching of the Gospel. S. or the office of preaching, Be. caused to abound. G.)* the Gospel of Christ.

20 So putting my selfe forward *(endeauouring. V. contending. A. inforcing my selfe. B. G. ambitiously seeking, φιλοτιμούμενον, Gr. B.)* to preach the Gospel not where Christ was named, least I should haue built on an others foundation.

21 But as it is written, To whom he was not spoken, they shall see *him*, and they that heard not, shall vnderstand.

22 Therefore also haue I beene oft let to come vnto you.

23 But now hauing no more place *(no more to doe. B.)* in these quarters, *(climates. Gr.)* and hauing beene desirous to come vnto you many yeares agoe.

24 When I shall take my iourney into Spaine, I will come to you: for I trust as I passe by, *(in my iourney. G. B.)* to see you, and to be brought on my way, thitherward by you, after I haue beene somewhat filled with you, (that is, *your companie. G. Be.*)

25 But now goe I to Hierusalem to minister to the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine common gathering, *B. (a distribution. G. κοινωνίαν, a communion or communication. Gr.)* for the poore Saints, which are at Hierusalem.

27 It hath pleased them indeede, and their debters are they: for if the Gentiles haue partaked of their spirituall things, they ought also in carnall things to minister vnto them.

28 When I haue therefore performed this, and haue sealed them this fruit, I will goe by you into Spaine.

29 And I am sure when I come vnto you, I shall come with the *(in the. Gr.)* abundance of the blessing of the Gospel of Christ. *(blessing of Christ. L.)*

30 Also brethren I beseech you by our Lord Iesus Christ, and for the loue of the spirit, that you would striue with me *(help me. B. L.)* by prayers to God for me.

31 That I may be deliuered from the vnbeleeuers, *L. V. B. (the disobedient, G. B. S. the word ἀπειθούντων, signifieth both: the first rather, for he that beleeueth not, is disobedient, but disobedience hath not alwaies infidelitie accompanying it)* in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints.

32 That I may come vnto you with ioy, by the wil of God, & may with you be refreshed.

33 Now the Lord of peace be with you all, Amen.

2. *The*

2. The Argument, methode, and parts.

THe Apostle in this chapter, 1. finisheth his former exhortation to the strong to beare with them that are weake, to vers. 14. 2. The peroration or conclusion of the epistle followeth.

1. The summe of the exhortation is propounded v. 1. then it is confirmed, 1. From the end, wherefore men haue receiued their gifts, which is not to please, or seeke themselues, but one to seeke to edifie an other. 2. An other argument is taken from the example of Christ: and it is framed thus: we must be like minded vnto Christ, v. 5. and the end is expressed v. 6. But Christ did not seeke or please himselfe, which is prooued first by a testimonie of Scripture v. 3. which is amplified by shewing the vse of the Scripture in generall, which is for our learning v. 4. secondly he sheweth that Christ was not for himselfe but for vs, by a distribution, because he both was a Minister of circumcision to the Iewes v. 8. and he ministred also to the Gentiles, that they might praise God for his mercie, as he prooueth by 4. testimonies, v. 10. 11. 12. and then he concludeth his exhortation with an heartie desire and wish, v. 13.

2. In the peroration: 1. he excuseth his writing vnto them v. 14. to v. 22. which he doth 1. By the end of his writing, which was not to teach them, whom he knew alreadie to be full of all goodnes v. 14. but to admonish them v. 15. 2. By his office, which was to preach the Gospel vnto the Gentiles, and therefore vnto them: the antecedent, namely his office and Apostleship he setteth forth, 1. By the end, to offer the Gentiles by their conuersion vnto God v. 16. 2. From the efficacie of his Apostleship, in making the Gentiles obedient in word and deed v. 18. this efficacie he amplifieth, 1. By the efficient, the grace of Christ, v. 17. 2. The helping causes, signes and wonders v. 19. 3. By the circumstance of the place, he had preached from Ierusalem to Illyricum, v. 14. 4. From the difficultie, he had preached Christ, where they had not so much as heard of him v. 20. which he doth illustrate by the saying of Isaias 52. 2. he maketh promise of his comming vnto them, which hath beene hitherto letted: and he giueth these reasons, 1. Because he had filled all those places with his preaching alreadie. 2. And from his desire v. 23. 3. From the opportunitie of his iourney into Spaine v. 24. 4 Then he preuenteth and answereth an obiection, why he cannot yet come, because he went to carrie the beneuolence of Macedonia, and Achaia, to the poore Saints in Ierusalem: which their beneuolence he commendeth and setteth forth by the efficient cause, their voluntarie contribution v. 26. 2. *Ab æquo*, from the rule of equitie, they were their debters in carnall things, seeing they had receiued their spirituall, v. 27. so he concludeth, that when he had finished this seruice he would come vnto them, v. 28. 3. He addeth another reason, *ab vtili*, from their profit; he doubteth not, but he shall come vnto them with abundance of blessing, and therefore he will hasten his comming.

3. Then he requesteth them to pray for him v. 30. shewing what they should pray for, namely two things, to be deliuered from the incredulous and refractorie Iewes, and that his seruice may be accepted of the Saints v. 31. and why. 1. from the ende, that he may come with ioy vnto them. 2. because of his reciprocall prayer, in praying for them. v. 33.

3. The questions and doubts discussed.

Quest. 1. *Of the argument and scope of this chapter in generall.*

1. Some thinke that the Apostle doth prosequute the same argument, which was handled in the former chapter, touching the vse of things indifferent, which concerned Christian libertie, as *Haymo, Tolet, Martyr.*

2. Some make this difference, that in the former chapter, the Apostle shewed how the strong should behaue themselues toward the weake, *in declinatione mali*, in the declining of euill, that is, auoiding of offence: now he teacheth them how to carie themselues, *in operatione boni*, in the working of that which is good, in seeking the edifying one of an other: *Lyranus, Gorrhan:* But that the Apostle did also before, c. 14. 19. let vs follow these things, &c. *whereby one may edifie an other.*

3. But the order and coherence rather is this; the Apostle *transfert ad thesin*, doth draw vnto a generall doctrine, the particular rule before prescribed, how the weake should

be respected, in the obseruation of dayes, and difference of meates: that not onely in those things, but in all other the like infirmities, the stronger should support the weake, *Pareus:* so also *Gualter*, *doctrinam generaliorem subijcit de Christiana lenitate*, he now supplyeth a more generall doctrine concerning lenitie: so also *Osiand.*

Quest. 2. *Whome, and wherein the strong should support the weake.*

1. *We which are strong.* 1. *Chrysostome* obserueth well how the Apostle allureth the strong, and speaketh louingly vnto them: not onely in calling them *strong*, but *in suum ordinem eos collocauit*, he placeth them in his owne order; and this he doth, because he had seemed before somewhat sharpely to take them vp, for vsing their Christian libertie so freely without respect had vnto their weake brethren. 2. The strong δύνατοι, or mightie, are not here onely those, which were instructed concerning the indifferent vse of all meates, as *Haymo:* but such as were *plenius edocti*, more fully taught and instructed in matters of faith, *Par.* and such also as were *purioris vitæ*, more perfect and pure in life, *Origen:* for the Apostle speaketh generally of all infirmities of the brethren touching doctrine, or manners.

2. *Ought to beare.* 1. We ought *debemus, non donamus*, it is our dutie so to doe, not a gift, *Chrysost.* 2. To beare βαστάζειν, is not onely to tolerate and support their infirmities, *sed in se suscipere vt curent*, but to take them in hand to cure them, *Bulling. erigere, non contemnere*, to raise them vp, not to despise or contemne them, *gloss. interlin.* it is a metaphor taken from the fashion of building, where the pillars doe carrie the weight and burthen of the house: as the faithfull are called pillars, Reuel. 3. 12. and as it is said, that Salomon laid great stones to make the foundation of the temple, to support the rest, 1. King. 5. 17. *Hugo:* or it may be taken from the frame and constitution of a mans bodie, where the sinewes and bones are made to beare vp the flesh, and other tender parts, *Lyran.*

3. *The infirmities of the weake.* 1. The Apostle vseth two words, he saith, *not the weake, but the infirmities of the weake, vt ad maiorem commiserationem alliciat*, to draw them to greater commiseration: *Theophyl.* 2. It is a metaphor taken from children or sicke persons, which are weake, and impotent, and there is no man, but will be readie to pitie and helpe such. 3. These infirmities are not onely concerning the difference of meates, as *Haymo*, but the Apostle meaneth others also, *qui alio infirmitatis genere laborant*, which are troubled with any other kind of infirmitie, as if one be giuen to anger, to rayling, and such like: *Chrysost.* 4. But the Apostle speaketh of infirmities onely, *non hic agitur de sceleribus*, he entreateth not of great offences, as of theft, murder, and such like: for these are not to be borne with at all: *Osiand.* he meaneth not then *vitia aperta*, manifest sinnes, which are directly against the word: but onely of slippes in life and doctrine which proceed of ignorance and common infirmitie. 5. These then are the infirmities here mentioned, either concerning spirituall things, or temporall: the spirituall concerne either faith, as ignorance, error, not beeing fundamentall, or manners, as are the slippes and fayling in life and conuersation, which ouerthrow not good manners. In temporall things, there are diuerse kind of infirmities; 1. As in the state and condition, as the rich must support the necessities of the poore. 2. Or in respect of the sex, the husband must beare with the wife, as the weaker vessell. 3. Or of the bodie, such are the infirmities of sicknes, and old age, wherein the weake are also to be supported. But the two first kinds of infirmites touching faith, and manners, are specially here vnderstood, and intended by the Apostle: though it may be extended also to corporall necessities; as *Origen* inferreth, he that is richer in substance, *onus pauperioris portet*, let him beare the burthen of the poore: so also *Chrysost. si diues fueris, &c.* if thou be rich, please not thy selfe, but the poore.

Quest. 3. *Of the reasons why the weake should be supported.*

1. Christ supporteth and beareth our infirmities: no man is so perfect, *qui non in aliquo apud Deum inueniatur infirmus*, which is not in some one thing or other weake before God, and had neede to be supported of Christ: we therefore, as Christ hath borne the infirmities of vs all, so we should one beare an others infirmities, *Origen.*

2. Thou art strong, *repende Deo mercedem qui te talem fecit*, shew thy thankfulnes to God, who hath made thee strong: and thus shalt thou doe it, if thou dost correct the infirmitie of the weake, *Chrysost.*

3. *Si condescenderis nihil damni feres*, if thou condescend to the weake, thou shalt suf-

fer

ſer no loſſe: but if thou condeſcend not, the other is in great danger: it is no loſſe to thee, but a gaine to him, therefore beare with him, *Chryſoſt.*

4. *Illi non poſſunt ſed ad nos erigere*, they cannot riſe vp to vs, therefore we ſhould condeſcend, and apply our ſelues to them, *gloſſ. interlin.*

5. *Nullus eſt, qui non in ſe habeat aliquid, &c.* there is none, that hath not ſomewhat himſelfe to be ſupported: and therefore the Apoſtle ſaith, Galat. 6. *Beare one anothers burthen, Gerrhan:* therefore he that is ſtrong, wherein he is ſtrong, muſt beare with the weake, that wherein he is weake he may be ſupported likewiſe of his brother.

6. The Apoſtle alſo perſwadeth hereunto by his owne example, counting himſelfe among the number, *we which are ſtrong*; who will thinke ſcorne to beare with the weake, vnto whom S. Paul ſo great an Apoſtle vouchſafeth to condeſcend, *Gualter.*

7. This is the end why God hath giuen vnto ſome greater gifts, and more ſtrength, then vnto others, that by their ſtrength they might ſupport the weake, *Pareus.*

8. And hereunto we are perſwaded both *iure naturæ*, by the law of nature, which mooueth and ſtirreth vp men to helpe and ſuccour the weake; and *iure diuino*, by the law of God which preſcribeth, that if our enemies aſſe ſhould lie downe vnder his burthen, we ſhould help him vp, Deut. 22. 4. how much more ought we to ſhew this compaſſion to our weake brother?

Queſt. 4. *How the Apoſtle here counteth himſelfe among the ſtrong, els where numbring himſelfe among the weake.*

The occaſion of this doubt, is mooued by *Origen* out of that place, 1. Cor. 9. v. 22. *to the weake, I became as weake*, how then doth the Apoſtle here call himſelfe ſtrong: and beſide he ſeemeth to praiſe himſelfe contrary to the ſaying of the wiſe man, Prov. 27. 2. *Let thy neighbour praiſe thee, and not thine owne mouth, &c.*

Anſw. 1. *Origen* anſwereth to the firſt doubt, that the Apoſtle in that place doth not ſay he is weake, *ſed fieri infirmum*, but that he was made or became weake: for if he had bin weak, he could not be made weake: ſo then there the Apoſtle doth but ſhew the practiſe of that which he preſcribeth here, namely, to condeſcend vnto the infirmitie of the weake, and ſo to become weake like vnto them, in ſupporting of their infirmities. 2. Neither doth the Apoſtle here praiſe himſelfe, *non pro laude propria, ſed pro rerum conſequentia*, he doth not call himſelfe ſtrong for his owne praiſe, but becauſe the matter in hand ſo required: for if the Apoſtle in modeſtie had forborne to count himſelfe among the ſtrong, who would haue preſumed of himſelfe, to be ſo ſtrong, as to take vpon him to beare others infirmities, *Origen:* this then the Apoſtle doth, *vt ad ſuum exemplum excitaret*, to ſtirre them vp to follow his example, that they ſhould ſupport the infirmities of the weake as he did, *Mar.*

Queſt. 5. *What it is not to pleaſe our ſelues but our neighbour, v. 1. 2.*

1. *Haymo* vnderſtandeth this of that particular inſtance of making no difference of meates: that the ſtronger would not pleaſe himſelfe, either in eating of all meates in the preſence of the weake, or in perſwading him to doe the like: but this ſenſe is too much reſtrained: for the Apoſtle ſpeaketh generally of all infirmities both touching faith and manners, as is ſhewed before q. 2. 3.

2. *Chryſoſtome* ſeemeth to interpret it of giuing content, and ſatisfying the deſire of the weake; as the rich man ſhould not pleaſe himſelfe in not giuing, *ſed placeas pauperi*, but pleaſe the poore: but this is not all the meaning: for the poore are often froward, and importunate, and in ſome caſes are not to be pleaſed and contented with giuing.

3. *Origen* thinketh this to be pleaſing: when the life is without reproofe, and irreprehenſible, *vt ex eo proficiant omnes*, that others might profit by it: but this ſenſe is likewiſe particular: in neceſſarie duties, we are ſo to pleaſe in well doing: but there is an other kinde of pleaſing, that is, not offending in things indifferent.

4. Sometime for one to pleaſe himſelfe, is to ſeeke his owne glorie: as Herod pleaſed himſelfe, when the people gaue applauſe vnto him, Act. 12. but it is not ſo taken here: *Bez.*

5. Not to pleaſe our ſelues, but to pleaſe our brother, is here, not *noſtro iure vti*, to vſe our owne libertie without reſpect vnto our brother: *Pellic.* but *ſatisfacere*, to content, ſatisfie, *obſecundare morem gerere, accommodare*, to applie and accomodate our ſelues to our brother: *Vatablus, Eraſmus:* not to ſeeke that, *quod nobis proſit*, which is profitable for vs, but *quid conducat fratri*, what is beneficiall to our brother: *Ambroſe, Martyr:* not to attend

onely that, which pleaseth our selues, *neglecto proximo*, with neglect and contempt of our brother, *Pareus*: as many are peremptorie in vsing their libertie, hauing no respect at all vnto their brethren, whether they be offended or not: thus the Apostle elswhere himselfe expoundeth what it is to please men, 1. Corin. 10. 33. euen as I please all men in all things, *not seeking mine owne profit, but the profit of many, that they might be saued.*

Quest. 6. *How farre and wherein we must please our neighbours.*

v. 2. *Let euerie one please his neighbour in that which is good to edifying, &c.* yet S. Paul elsewhere saith, *If I should please men, I should not be the seruant of Christ.*

To remoone this doubt, three things must be considered. 1. Who are to be pleased. 2. Wherein. 3. To what ende.

1. If I should please men, that is, *incredulis & infidelibus Iudeis*, the incredulous Iewes and infidels, I should not please Christ: for if S. Paul would haue pleased such, he should haue brought men and women bound to Ierusalem, when he was sent to Damascus: *Origen:* but we must seeke to please the brethren and beleeuers, and such as are weake.

2. Neither must we please men in things, that are euill: as *Origen* well obserueth, *si quis nos aliquid exigit agere contra iustitiam*, if any man will haue vs doe any thing against iustice and holinesse, therein we should not please him, *cum ergo bene agimus, & bene docemus, placemus proximo*, when we teach well, and doe well, we please our neighbour, &c. herein then appeareth the vanitie and impietie of Popish indulgencies, and dispensations, which doe often giue license and libertie euen in such things, as are against the word of God directly: as in dispensing with vnlawfull marriages, within the prohibited degrees, and such like.

3. Now the ende which men must propound in pleasing their neighbours, is in seeking the good, and furthering of their saluation, *non vt laudem quarant*, not to seeke their owne praise, that men may profit by their good example, *Origen:* 1. So the Apostle saith, *for good*, that is, to his profit and benefit, as the Apostle vseth the same phrase, Rom. 8. 28. all things worke together *for the good or best:* some doe reade, in that which is good, but the words are in the originall εἰς ἀγαθὸν, to good, *Beza.* 2. And the Apostle addeth, *to edification*, because as *Theophylact* obserueth, that which is good, *si minus sit opportune*, if it be not done in fit time and place, tendeth to destruction, then edification. 3. This terme of edifying is familiar with S. Paul, for the faithfull are as liuely stones which goe to the building of Gods spirituall house: he then that offendeth his brother, and so remooueth stones fit for Gods building, destroyeth Gods house, and him will God destroy, 1. Cor. 2. 17. Gods house is destroyed, not onely by pulling of it downe, but also by not building of it vp. 4. And two wayes are our brethren edified, either by winning of them vnto Christ, or beeing come vnto Christ, when they doe still encrease and goe forward in faith. 5. But the weake must not be so supported, *vt indulgentia largiore infirmos dissoluat*, that the strong doe make them more dissolute by their indulgence, but so long, till either *vitium corrigit*, he amend his fault, *vel non proficit in peius*, or if he be not much amended, yet he become not worse, *Origen:* but *si infirmitas eorum degeneret in pertinaciam*, if their infirmitie degenerate into stubbornenes, we must support them no longer: as the Iewes or Papists, are not now to be counted weake, and to be borne with in their superstitious obseruation of meates and dayes, for now they erre of obstinacie, not of infirmitie. *Par.*

Quest. 7. *How Christ is said not to haue pleased himselfe.*

1. *Haymo* inserteth by way of explanation, he pleased not himselfe, but his father: so also *Lyranus*, and the *ordinar. gloss.* doe expound it by that place, Ioh. 6. *I came not to doe mine owne will, but of him that sent me:* but then the Apostle had not applyed this to purpose, which is by the example of Christ, to please and not offend our weake brother.

2. Neither by *not pleasing himselfe*, must be vnderstood, the not liking or approouing of that which he did: for so Christ alwaies pleased himselfe, and so must wee also please our selues, in approouing our actions done in faith: but the meaning is, *non seruiuit suis commodis*, he sought not his owne profit: *quod nostrum erat respiciens, suum neglexit*, respecting our good, he neglected his owne, *Chrysost.* he sought not his owne glorie, but suffered reproach and infamie to promote mans saluation.

3. *Origen* vnderstandeth this of Christs not pleasing himselfe, of his abasing himselfe, that

that whereas he thought it no robberie to be equall vnto God his Father, made himselfe of no reputation: *Chrysostome* addeth further, that he only abased not himselfe to become man, *sed & conuitijs impetitus est*, he was railed vpon and reuiled: but this *not pleasing* is better referred to Christs whole life, and death; that he refused no shame or ignominie while he sought to further the worke of mans saluation: for he not onely tooke vpon him the forme of a seruant, beeing Lord of all; but beeing most holy, vouchsafed to eate with Publicans and sinners: and beeing most chast, yet suffered a woman that had been most infamous to wash his feet: and beeing most innocent, was put to death with theeues and murtherers, and wicked persons, *Martyr*.

4. But the meaning is not, *he pleased not himselfe*, as though he did not with his will vndertake the worke of our redemption, for hee did it most willingly out of his exceeding great loue vnto mankind, and he laid downe his life of himselfe: but he spared not his bodie, nor his name and fame for vs, so that he might accomplish our saluation.

Quest. 8. To what purpose the Apostle alleadgeth this saying out of the Psalme, *The rebukes of them that rebuke thee, &c.*

1. This testimonie is alleadged out of Psal. 69. 9. where Dauid not onely as a member of Christs Church complaineth of the wrongs, which he sustained for Gods cause, but as a type and figure of Christ, and in his person he sheweth, how beeing innocent and harmelesse, yet he was oppressed and slaundered as a vile and wicked person: and that Dauid speaketh in the person of Christ, is euident by the former part of the verse: *the zeale of thy house, hath deuoured me*, which is directly applyed vnto our Sauiour, Ioh. 2. and in the 5. verse he saith, *I restored those things, which I tooke not:* which is a manifest prophesie of Christ, that he suffered not for his owne but for the offences of others.

2. Now whereas the Apostles speach seemeth to be imperfect: *but, as it is written:* where either we may supply with *Beza*, Christ pleased not himselfe, but *others, as it is written*; or with *Erasmus* and *Iunius* in his annotations here, the contrary is to be supplyed: he pleased not himselfe, but displeased, or neglected himselfe, as v. 21. following, the contrary must be supplyed: *But, as it is written*, that is, as he said before, hee preached not where Christ was named, but where he was not named, as it is written.

3. Now for the meaning of the words, what rebukes those were, which fell vpon Christ, it is diuersly scanned. 1. *Origen* vnderstandeth these rebukes, which Christ sustained, because he did eate with Publicans and sinners: and when the woman wiped his feete with her haires, they said, If hee had beene a Prophet he would surely haue knowne what manner of woman this was, that touched him beeing a sinner. *Haymo* giueth instance of that rebuke, when they called Christ a Samaritane, and that he had a deuill: and these are said to be the rebukes of them that rebuke God, because he that rebuked Christ the Sonne, rebuked the Father also that sent him: so *Origen, Lyranus:* but in this sense, hee should haue said rather, the rebukes of them, that rebuke me, fall vpon thee. 2. *Chrysostome* vnderstanding the rebukes vttered vpon the crosse, *If thou be the Sonne of God, saue thy selfe*, and he prooueth more, saith *Chrysostome*, then hee promised, that not onely Christ was rayled vpon, but his Father also in him: but this was not to the Apostles purpose, to shewe how God was blasphemed in Christ. 3. The Greeke Scholiast diuideth the time, that the blasphemies which were in the old Testament vttered against God, were nowe cast at his Sonne in the Newe, to shew, *quod nihil noui contigit*, that no new thing had happened: but neither hath the Apostle any such purpose to shewe the continuall custome of the wiked in blaspheming God, and his Christ. 4. The ordinary *glosse* vnderstandeth it of the reputation of the world of Christ: *Iudai dixerunt me peccare in te*, the Iewes say, that I sinne against thee, in saying, I come to doe thy will, but they sinne against thee, in not receiuing mee: and so the sinnes of those that sinne against God fell vpon Christ, *quia occisus est ab eis tanquam blasphemus*, because they put him to death as a blasphemer, they beeing the blasphemers themselues: but the Apostle sheweth not what befell Christ in the opinion and reputation of the world, but verily and indeed. 5. The *interlinearie glosse* thus interpreteth, the *blasphemies, &c.* fell vpon mee, that is, *fuerunt causa oppressionis mei*, were the cause of mine oppression, as because that Christ in his zeale cast out of the Temple those which prophaned it with buying and selling, and so blasphemed God, and polluted his Sanctuarie, therefore they hated Christ, and persecuted him to death: so also *Gorrhan* interpreteth this falling vpon Christ, of the crosse of his oppression and persecution: but this had not been neither to the Apostles

purpose, who intendeth not to shew the cause of Christs suffering, but the manner and example of his patience. 6. *M. Calvin* giueth these two senses; they grieue me no lesse, the blasphemies against thee, *quam si ego author extitissem*, then if I had been the author of them: or, *non secus affectus fuit, &c.* he was as much affected and mooued, at the blasphemies against his Father, as if they had beene against him. But the Apostles intendment is not to shewe the great zeale of Christ toward his Father, but his mercifull suffering, and forbearance vsed toward men. 7. *Beza* vnderstandeth this place of Christs bearing of the reproaches and other wrongs of his enemies; *nihil non pertulit, &c.* there was nothing which he suffered not, to bring his enemies vnto God: so *Faius* by contumelies & opprobries here thinketh by the figure *Synecdoche* (when a part is put for the whole) *omnes perpessiones*, all Christs sufferings to be vnderstood, which he willingly endured, and notwithstanding the contumelies of the wicked, he omitted nothing belonging to saluation, but prayed for his persecutors, &c. This was most true, yet the reason appeareth not, why mention is made, of the falling of the blasphemies against God vpon Christ. 8. Wherefore *Pet. Martyr* insisteth vpon this sense, *quicquid in te contumeliæ iacitur, quod sit omnibus omnium hominum peccatis, &c.* what contumely soeuer was cast at God, which is by all mens sinnes whatsoeuer, I am willing to suffer for in my death: so also *Vatablus*, *tibi satisfeci, &c.* I satisfied thee, for the reproaches wherwith they reuiled thee. 9. These two last senses I think best with *Pareus* to ioyne together, that Christ is set forth, as an admirable example of patience, who did not onely beare patiently the reproaches and blasphemies of his enemies, and whereas they cursed him, hee blessed, and prayed for them: but he also satisfied the wrath of God, not onely for the blasphemers, but all other sinners, not onely of the Iewes, but of all other whatsoeuer, that should beleeue in him: so two waies we are here to behold Christ, *per antecedens*, by the antecedent, and that which goeth before, and is alreadie done and past, namely as our Redeemer, who hath suffered and satisfied for all our blasphemies and other sinnes: as also *per consequens*, by the consequent, or that, which followeth after, we must looke vnto him, as our guide and captaine, which goeth before vs in his blessed example of patience, and all other vertues.

Quest. 9. Why the Apostle saith, *Whatsoeuer is written, is written for our learning.*

1. *Chrysostome* maketh this the connexion: that like as in the olde Testament it is declared how they blasphemed God the Father, so in the new they should raile vpon, and blaspheme the Sonne: and so those things are written, *ne nos illos imitemur*, that we should not imitate them herein: But it is euident by the words following, *that through patience and consolation of the Scriptures wee might haue hope*, that these things are written for our imitation; as *Theophylact* saith, *These things are written, vt ea sectemur*, that wee should followe them.

2. *Lyranus*, doth vnderstand such things as are written of Christ, to be written *ad nostram vtilitatem*, for our profit, *cuius vita, vita nostra & morum est disciplina*, whose life is the rule and discipline of our life, and manners, *gloss. interlin.* but not onely the things written of Christ, but whatsoeuer else is in the Scriptures written is for our instruction.

3. Some thinke that the Apostle hath not reference onely to the former Scripture cited out of the Psalme, but vnto all other allegations in this whole Epistle, and therefore thus inferreth; but it is euident that the Apostle here giueth a reason of the place immediately cited before.

4. This then is the coherence: least any should thinke, that the Apostle had not fitly alleadged the former text, he sheweth the generall vse of the Scriptures; that there is nothing idlely or superfluously written: but whatsoeuer in this or any other place is expressed, is for our learning: as the Apostle saith elsewhere, 2. Tim. 3. 16. *Mart. Bucer. Par.*

Quest. 10. *How, whatsoeuer is written, is written for our learning.*

1. *Whatsoeuer is written*, wherein there is manifest difference betweene humane writings, and diuine; for here is nothing superfluous, but euery part thereof is for our instruction; whereas in the other, there are many idle things, and vnprofitable parts, *Martyr.*

2. *Afore time:* although this be specially vnderstood of the olde Testament, because as yet the Apostolicall writings were not extant; yet it is true also of euery part of the newe Testament, *quia spiritus semper sui similis*, because the spirit is alwaies like it selfe: and therefore

fore the new Teſtament beeing written by the ſame ſpirit, is profitable to the ſame endes, *Caluin:* how this place maketh againſt the old Marcionites, that condemned the olde Teſtament, and againſt the new Libertines, which leaue the Scriptures, and cleaue vnto reuelations, ſee among the Controuerſies following, *Controu.* 2.

For our learning. 1. The Scripture teacheth an other manner of learning, then the Philoſophers writings, which are profitable for the attaining of humane ſcience, whereof alſo there is ſome neceſſarie vſe; but here that doctrine is ſet forth which teacheth the way vnto eternall life, Ioh. 17.3. 2. Here are foure profitable vſes of the Scripture deliuered; *claritas intelligentiæ*, the clearenes of vnderſtanding by doctrine; *ſoliditas tolerantiæ*, the ſolidite of patience; the third is *ſuauitas internæ lætitiæ*, the ſweetnes of inward ioy by conſolation: the fourth *ſecuritas obtinendæ gloriæ*, the ſecuritie of obtaining glory by hope, *Lyran.* 3. Neither are here rehearſed all the profitable parts of Scripture, but hee toucheth the principall ende, which is to confirme vs in the hope of eternall life, *Caluin*: for the Scripture is profitable to worke in vs euery good grace whatſoeuer. 4. *Origen* here obſerueth, that hee which readeth the Scriptures onely, can not attaine vnto theſe profitable vſes, *ſed qui credit & intelligit*, but he which beleeueth and vnderſtandeth them.

That through patience and conſolation. 1. As the doctrine of the Scripture is the foundation of the other fruits, that are reaped out of the Scripture; yet the ende of doctrine is not knowledge, but the practiſe of life, vnto which theſe three belong, *patience, conſolation, hope.* 2. *Patience* is not to be broken or vanquiſhed with aduerſitie, *conſolation* is to receiue comfort by Gods promiſes, whereby we are aſſured of his gratious aſſiſtance, and of an happie ende, and both theſe doe confirme our hope: hope bringeth forth patience and conſolation, as the immediate daughter of faith, and it is againe mutually confirmed, and encreaſed by them. 3. And thus doe the Scriptures worke in vs theſe three, *patience, conſolation, hope*; by examples *patience*, by the promiſes *conſolation*, and by the propoſed reward of eternall life, *hope.* And yet more generally the Scripture by fowre meanes eſpecially worketh theſe things in vs: 1. By the *euent*, when as *de facto*, the Scriptures doe thus reward the diligent readers of them with theſe heauenly graces. 2. By the examples of the patience and comfort of our bleſſed Sauiour, and his Apoſtles, and other holy men, which they had: whereby wee truſt, beeing the members of Chriſts bodie, to be partakers of the ſame grace. 3. By the doctrine of Scripture, which teacheth vs, that our afflictions fal not out by chance, but by gods prouidence, that they are not as puniſhments to the children of God, but as probations and trials, that God will not ſuffer vs to be tempted aboue our ſtrength, and ſuch like. 4. And by the promiſes of Gods aſſiſtance, and of eternall life.

4. Here is a difference betweene Chriſtian patience, which is alwaies ioyned with hope, and that of the Philoſophers, which had no hope of the reward.

11. Queſt. Of the Apoſtles praier, v. 5. *The God of patience and conſolation, &c.*

1. *Origen* thinketh, that he calleth the Lord the God of patience, &c. *quia Deus cum his eſt, &c.* becauſe God is with them, that haue the vertue of patience; as he is called the God of iuſtice, becauſe he is with them that keepe iuſtice: but *Haymo* better, he is ſo called, *quia ipſe tribuit patientiam & in illorum cordibus habitat*, becauſe he both giueth patience, and dwelleth alſo in their hearts, &c. for if *Origens* ſenſe onely ſhould be receiued, it would bee preſuppoſed, that firſt there muſt be patience, and then God is induced by their patience to dwell with them.

2. Here the Apoſtle doth attribute the ſame effects vnto God, patience and conſolation, which before he gaue vnto the Scriptures, but in a diuerſe manner: for God is indeede the author of them, *ſed verbo vt inſtrumento vtitur*, but he vſeth the word, as his inſtrument to worke them: as *Theophylact* ſaith, *Deum cum ſacris Scripturis vnà largiri, &c.* that God together with, and by the Scriptures doth giue patience and conſolation, &c. But God is the author and giuer of patience: Philip. 1.29. *To you it is giuen, for Chriſt, not onely to beleeue, &c. but alſo to ſuffer:* and of conſolation, 2. Corin. 4. *which comforteth vs in all our tribulations.*

3. And S. Paul hauing ſhewed before the vſe of the Scripture, now thereunto ioyneth praier, thereby ſignifying, *cum Scripturis, nobis opus eſſe precibus*, that together with the Scriptures, we had need of praier, that God would aſſiſt vs, *Oecumen.* for if in other things a man can doe nothing without Gods aſſiſtance, much leſſe can he profit by the reading of Scrip-

Scripture without Gods direction: *Origen*, whom *Haymo* followeth, obſerueth, that this was more then ordinarie prayer: Paul after the manner of the Prophets and Patriarks, whoſe bleſſings vpon their children are repeated in the Scripture, *benedictiones tribuit Romanis*, doth giue this benediction to the Romanes.

4. S. Paul wiſheth that they be of one minde among themſelues: where he toucheth all the cauſes of this concord: the author and efficient cauſe, God, the *materiall*, to be like minded, the *formall*, according to Chriſt, the *finall* cauſe, in the next verſe, that they may with one voice praiſe God.

Τὸ αὐτὸ φρονεῖν, *idem ſapere*, to thinke the ſame thing. 1. Which ſome referre onely to the affection, that euery one *idipſum de altero ſentiat*, do think the ſame thing of an other, *Theoph. vt ſit idem ſenſus, quod eſt charitatis*, that there be the ſame ſenſe and opinion, which is the part of charitie, *Pellican:* ſo alſo *Beza*, that ye be mutually affected with one minde: and *Tolet* giueth this reaſon, becauſe it is added, *one toward another*, which ſheweth it muſt be referred rather to the affection then vnderſtanding. 2. *Chryſoſtome* applyeth it to the care which one ſhould haue of an others good, *vt quod pro ſe quiſq; curat, &c.* that what euery one is carefull of for himſelfe, he ſhould therein take care for an other. 3. *Lyranus* giueth this ſenſe, *mecum deſiderantes, &c.* that yee ſhould bee like minded vnto me in wiſhing one anothers profit. 4. *Pareus* vnderſtandeth, *conſenſum in fide*, a mutuall conſent in faith, that they be of one iudgement and opinion concerning the vſe of indifferent things, and other matters in queſtion. 5. But I rather with *Haymo* referre it both to the conſenting in iudgement, and concord in affection, *vt vnum ſentiatis de fide, ſpe, & charitate*, that they be of one ſenſe and iudgement concerning faith, hope, and charitie.

5. But the Apoſtle ſeemeth to wiſh a thing impoſſible, that there ſhould be ſuch a generall conſent in iudgement, ſeeing that all men haue not the ſame gifts, and Saint Paul ſaith, *there muſt bee hereſies*, 1. Cor. 11. 19. *Anſ.* 1. Though God ſuffer hereſies to bee, which are raiſed by Satans malice againſt the truth; yet among the true members of the Church, there may and ought to bee one iudgement in the truth. 2. And though ſome difference in matters indifferent may be found in the true Church of Chriſt; yet this letteth not, but that in the cheife articles of faith, and in fundamentall points, there ſhould be an agreement, and conſent.

6. The Apoſtle adding, *according to Ieſus Chriſt*, ſheweth a difference of concord: *alia quædam dilectio eſt*, there is an other kind of loue, then in Chriſt: and *Origen* well ſaith, *poſſet fieri, vt in malitia aliqui vnanimiter conſentirent, & vnum ſaperent in peius:* it may be, that ſome in malice may conſent with one mind, and be of one iudgement to the worſe, &c.

12. Queſt. *Of the end of concord, which is to glorifie God the Father of our Lord Ieſus.*

1. The ende of our concord is to glorifie God: and this concord conſiſteth both of the conſent in heart and minde, and in the agreement in outward profeſſion, which the Apoſtle here ioyneth together; *that with one minde, and one mouth ye may glorifie God:* as S. Paul putteth them together, Rom. 10. 10. with the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth to ſaluation.

2. He ſaith not, *vt cantu & boatu in templis glorificetis Deum*, that you glorifie God with roaring and ſinging in Churches, as they do in Poperie, for there is a conſent onely of voice without any agreement in heart, *Pellican.*

3. And ſeeing God is onely glorified where there is concord; it ſheweth that by diſcord Gods glorie is hindered, both in themſelues, becauſe their prayers vnto God want their due effect, and in others, which by their diſſentions take occaſion to blaſpheme, and ſpeake euill of God.

4. The Apoſtle addeth, *God, and the Father of our Lord Ieſus Chriſt, &c.* 1. Hee is the Father of Chriſt both as he is God, in his eternall generation, and as man in his generation in time, as he was borne of the Virgin Marie; but he is Chriſts God, onely as he is man: *Haymo.* 2. This clauſe is added by way of limitation, to diſtinguiſh the true God from the falſe gods of the heathen, and by way of explanation, that they muſt worſhip one God, not as in the olde Teſtament, when the doctrine of the Trinitie was not yet manifeſted, but now as the Father of Chriſt: ſo they muſt glorifie one God, not according to the preſcript rule of the law, but after the rule of the Goſpel: *Tolet.* 3. And hereby we are giuen to vnderſtand, that God can not otherwiſe be glorified, then as the Father of Ieſus Chriſt, for without

without him nothing is acceptable vnto God.

13. Queſt. Of the meaning of the 7. v. *Receiue ye one an other, as Chriſt receiued vs, &c.*

1. By *receiuing*, the Apoſtle vnderſtandeth bearing, helping one an other, iudging charitably one of another, both the ſtrong not to deſpiſe the weake, nor the weake to iudge or thinke hardly of the ſtrong.

2. *As Chriſt, &c.* This note of ſimilitude *as*, ſheweth not an equalitie in like degree, but the qualitie of the thing, that it be done in truth and ſinceritie: as Ioh. 17. Chriſt ſaith, *that they may be one, as we are one, &c.* there may be a likeneſſe in the qualitie and manner, though a difference remaine in the proportion and degree: and therefore *Socinus* cauill is ſoone anſwered, that Chriſt did not ſatisfie for vs by his death, becauſe we are here willed to receiue one an other, as he receiued vs: but we in receiuing one an other doe not ſatisfie one for another: for Chriſt hath receiued vs, in a farre more excellent manner, then we can one receiue an other.

3. *As Chriſt receiued vs:* not onely in taking our nature vpon him, *Lyran.* but in bearing our ſinnes, and in offering himſelfe vnto death for vs: *Origen* reſtraineth it to this particular point in queſtion, concerning meates, that we ſhould iudge none to be vncleane, and therefore to be refuſed; as Chriſt refuſed not vs for the vncleannes of ſinne: but the ſenſe is more generall: and the Apoſtle hath ſpeciall reference to the vnitie between Gentiles and Iewes, that one ſhould receiue an other, ſeeing Chriſt made no difference betweene them, but died for both.

4. *To the glorie of God.* 1. *Chryſoſtome* and *Theophylact* doe ioyne this with the former clauſe, that we ſhould receiue one an other to the glory of God: but *Origen* better coupleth it with the latter part, *As Chriſt receiued vs, &c. Caluin, Tolet*, ioyne it vnto both clauſes, but it agreeth better with the latter, *Beza.* 2. *Martyr* vnderſtandeth it of the glorie of God, which Chriſt propounded to himſelfe in receiuing vs: *Origen* of the effect which followeth, that we beeing receiued by Chriſt, ſhould by our life glorifie God: but it is better vnderſtood of the glorie of God, *cuius nos facit participes*, whereof hee maketh vs partakers, *Pareus:* he hath receiued vs, *vt nos faceret immortales*, to make vs likewiſe immortall: *gloſſ. interlin.* 3. And herein the Apoſtle ſheweth the excellencie of that benefit, which we receiue by Chriſt: he receiued vs beeing enemies, much more ſhould wee receiue our brethren: he receiued vs to euerlaſting glorie, much more ſhould we receiue our brethren vnto concord and peace: ſo this our receiuing one of an other, is nothing to the greatneſſe of this benefit in Chriſt, who hath receiued vs to a farre more excellent ſtate, then we can one receiue an other.

14. Queſt. *How Chriſt is ſaid to haue beene the Miniſter of circumciſion*, v. 8.

1. *Origen* vnderſtandeth this of the circumciſion, which Chriſt tooke in his fleſh, *vt noſceretur ex ſemine Abrahæ veniens, &c.* that it might be knowne, that he came of the ſeede of Abraham, to whome the promiſe was made, that in his ſeede all the nations of the world ſhould be bleſſed: and beſide the Apoſtle inſinuateth hereby, that the Gentiles ſhould not iudge the Iewes for obſeruing the ceremonies of the law, ſeeing Chriſt was in his fleſh made the miniſter of circumciſion. *Chryſoſtome* following the ſame ſenſe, giueth an other reaſon, why Chriſt was circumciſed, *vt totam legem impleret*, that he might fulfill the whole lawe for vs, and ſo appeaſe his Fathers wrath, and deliuer vs from the curſe of the Law: But in this ſenſe Chriſt cannot properly be ſaid actiuely to be the miniſter of circumciſion, which was rather miniſtred to him, when he was circumciſed.

2. *Origen* hath an other ſenſe, vnderſtanding it of ſpirituall circumciſion, which is in the heart, according to that ſaying of S. Paul, Rom. 2. 29. *The circumciſion is of the heart, in the ſpirit, not in the letter:* and *Haymo* following this ſenſe, applyeth it to the ſpirituall circumciſion, which concurreth with baptiſme: of the which S. Paul ſpeaketh, Coloſſ. 2. 11. *In whom alſo ye are circumciſed, with circumciſion made without hands, by putting off the ſinneful bodie of the fleſh, &c. in that yee are buried with him through baptiſme:* thus alſo *Iunius* in his *parall.* But this ſpirituall circumciſion, is not peculiar to the Iewes, but common alſo to the beleeuing Gentiles: whereas the Apoſtle ſpeaketh here of the prioritie and prerogatiue of the Iewes.

3. *Haymo* hath alſo an other interpretation, that Chriſt is ſaid to be the miniſter of circumciſion,

cumcision, because before the time of his incarnation, he being the word of his Father, did minister circumcision to the Israelites, *eam dando & præcipiendo*, by giuing, and commaunding it vnto them to bee obserued: this sense *Faius* misliketh not, *lex ipsa per Christum in monte data est*, the law was giuen by Christ in the mount. But it is euident, that the Apostle speaketh here of Christ come in the flesh, to confirme the promises made to the Fathers.

3. Wherefore by circumcision here, the circumcised Iewes are vnderstood, by the figure called a *metonimy*, the adiunct beeing taken for the subiect: as c.4.12. Abraham is called the Father of the circumcision: and Gal. 2.8. Peter is said to haue the Apostleship of the circumcision: and yet withall it sheweth that Christ did submit himselfe to the whole law, and to the ceremonies thereof; as Gal. 4.4. *he is said to be made vnder the law*: thus *Caluin, Mart. Beza, Gualter, Lyran. Tolet, Pareus*, with many other expositors: and this sense best agreeth with the Apostles purpose, who prooueth that distributiuely, and in parts, which before he affirmed, how Christ had receiued all to the glorie of the Father: which first he sheweth to haue been performed in Christs owne person to the Iewes, and afterward to the Gentiles: this then is the meaning of the words.

The Minister. 1. Which sheweth the great humilitie of Christ, that he refused no ministerie nor seruice, to doe good to his nation: as he saith himselfe in the Gospel, *that he came not to be ministred, but to minister:* and in the same sense, S. Paul saith, Phil.1. that he tooke vpon him the forme of a seruant. 2. And this ministerie consisted not onely in his preaching, though therein he watched with all diligence, but in all other ministeries in the flesh, his incarnation, passion, resurrection, because he came to fulfill the promiies made to the Fathers. 3. And hee specially laboured, and ministred in preaching the word: teaching vs wherein the ministerie of the word consisteth, not in a bare naked title, or in ceremonies, solemnities, processions, as the Papall priesthood & ministerie is cheifly busied in such things, but in teaching and, exhorting, wherein our blessed Sauiour laboured most faithfully: and thereunto watched by three meanes especially, prayer vnto God, holinesse of life, and by the power of miracles.

Of the circumcision: that is, of the circumcised Iewes: to whome hee both preached himselfe, saying, he was sent onely to the lost sheepe of Israel: and also gaue a charge to his Apostles, and disciples, onely to preach to the Iewes, not to the Gentiles: and though Christ preached also in the coasts of the Samaritans, yet that was not vsuall, but onely by the way, and somewhat extraordinarily, to make a way for the calling of the Gentiles: for otherwise, his cheifest abode was in Iewrie.

For the truth of God, &c. 1. That is, that God might appeare to bee true in his promises made vnto the Fathers concerning the Messiah, whom he promised to send: so it was not for any merit in the Iewes, that Christ was first sent vnto them, but that the promises of God might be fulfilled. 2. Yet in a diuers manner: he preached to the Iewes in his own person, to the Gentiles by his Apostles: the Iewes had promises made to the Fathers, which were to be performed, *quasi ex debito*, as it were of debt, not in regard of the Iewes, to whome God was not endebted, but of the truth of God, with whom it is iust to performe that which he promised, *Lyran.* but the Gentiles were called of Gods mercie onely without any such promise, which though it were made *de gentibus*, of and concerning the Gentiles and their vocation, yet it was not made *gentibus*, to the Gentiles, as the promises were made to the Fathers, *Pareus.*

Thus our blessed Sauiour is set forth vnto vs, *vt minister humilis*, as an humble minister, *magister vtilis*, a profitable master; because it is added, *for the truth:* and *amicus stabilis*, a stable and faithfull friend, to confirme the promises, *Gorrhan.*

15. Quest. *Of the vocation and calling of the Gentiles, why it is said to be of mercie, and of the Iewes, in truth.*

v. 9. *And let the Gentiles praise God, &c.* The naming and mentioning of the Gentiles sheweth that the other part must be vnderstood of the Iewes, that Christ was first a minister vnto them: *Iunius* in his *parallels* thinketh, that Christ was a Minister of the spirituall circumcision spoken of by S. Paul, Coloss.2.11. both vnto the Iewes and Gentiles, and that S. Paul doth not expressely speake of the Iewes, though first he shew how Christ receiued them, because partly that needed no proofe, as the assumption of the Gentiles did, and partly it may be vnderstood, by the other part of the distribution concerning the Gentiles: but

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it is better, as is ſhewed in the former queſtion, by circumciſion to vnderſtand the circumciſed nation of the Iewes, and ſo both parts of the diſtribution are made more euident.

For his mercie: It was Gods mercie alſo to make thoſe gracious promiſes to the Iewes: but becauſe no promiſe was made to the Gentiles, but concerning them: neither are the promiſes concerning them ſo frequent in the Prophets, as thoſe made to the Iewes: therefore the Apoſtle doth vnto the Iewes aſcribe the veritie of Gods promiſes, and to the Gentiles mercie: ſo *Hierome* well obſerueth this difference vpon theſe words, Pſal. 85. 11. *Mercie and truth are met: Iudæis repromiſſum eſt, quod veniet Saluator, nobis ex Gentibus, non eſt repromiſſum, &c.* It was promiſed to the Iewes, that the Sauiour ſhould come, but to vs of the Gentiles it was not promiſed, therefore it was mercie onely in the people of the Gentiles, and truth in the people of the Iewes, becauſe that came which was promiſed, &c. ſo the Apoſtle excludeth the Gentiles from the promiſes, *they were ſtrangers from the couenant of promiſe:* and this difference *Gualter* well obſerueth in that place, Micah. c. 7. 20. *Thou wilt performe thy truth to Iacob, and thy mercie to Abraham:* it was mercie, in making the firſt gracious truth and graunt to Abraham, and to his ſeede, and then truth, in performing the promiſes to Iacob, made to his father Abraham.

Yet theſe two, truth and mercie, are not ſo to be diſtinguiſhed, as the one ſhould be without the other: for the calling of the Iewes, as it was in truth, ſo was it of mercy: and the vocation of the Gentiles, as it was of mercie, ſo alſo in truth: for the truth of the Propheſies, and predictions made concerning the Gentiles, was to take place: but mercie is aſcribed to the Gentiles, *quia magis apparet in conuerſione Gentium*, becauſe it appeared more in the conuerſion of the Gentiles, to whom no promiſes were made at all: *Gorrhan:* This is vſuall in the Apoſtles diſtributions, onely to diſtinguiſh the partes according to diuerſe degrees of more or leſſe, not that one member altogether excludeth the other, as ſpecially appeareth in theſe two places, c. 4. 25. *Chriſt died for our ſinnes, and roſe againe for our iuſtification:* and c. 10. 10. *With the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth to ſalnation.*

Thus the Iewes and Gentiles are made equall in their calling, and aſſuming to Chriſt, both beeing ſo aſſumed of mercy, that all enuie and diſſention might be taken away, and both of them prouoked to praiſe God for his mercie.

Queſt. 16. *Of the places of Scripture, produced by the Apoſtle to proue the calling of the Gentiles.*

v. 9. 10. 11. 12.

v. 9. *I will confeſſe thee among the Gentiles:* 1. This cannot be vnderſtood of the perſon of Dauid, for he made this ſong a little before his death, as appeareth 2. Sam. 22. when God had deliuered him from all his enemies; he could not then in his owne perſon ſet forth the praiſe of God among the Gentiles in his graue. 2. *Iunius* in his parellels, thinketh that Dauid ſpeaketh this of himſelfe, but vnder the perſon of Chriſt, that he in him, which ſhould come of his ſeed, as one of his faithfull members, ſhould ſet forth the praiſes of God among the Gentiles: as Leui is ſaid Heb. 7. to haue beene tithed in Abraham. 3. *Pet. Mar.* vnderſtandeth the bodie of Chriſt, the Church of God, in whoſe perſon Dauid ſpeaketh: 4. rather Dauid ſpeaketh here in the perſon of Chriſt, who in his members doth continually ſet forth the praiſes of God among the Gentiles: *filius Dei laudat patrem per ora & opera Gentium*, the Sonne praiſeth the Father by the mouthes and workes of the Gentiles: *Haymo:* and becauſe *facit confiteri*, he maketh them confeſſe vnto the praiſe of God. 5. ſo firſt here the *conſequent* is prooued by the *antecedent:* becauſe God cannot be praiſed, *niſi in cœtu fidelium*, but in the congregation of the faithfull, *Caluin:* the Gentiles cannot pleaſe God, vnleſſe they firſt ſhould become the people of God: and then the force of the argument lieth in this prediction and promiſe made by Dauid, which muſt be fulfilled: but Dauid promiſeth that the Gentiles, when they are called, ſhall praiſe God, therefore they ſhall be called.

v. 10. *Reioyce yee Gentiles with his people:* 1. Some thinke this place to be taken out of Pſalme 67. 5. *Let the people praiſe thee, O God, &c. Calvin, Gualter:* but there the other words, *with thy people*, are not found: *Thomas*, as *Eraſmus* obſerueth well, will haue it cited out of the 25. of Iſay: but it is euident to be found Deuter. 32. 43. *Yee nations praiſe his people, or reioyce with his people.* 2. But the Iewes will obiect,

that the Apostle doth not cite that place aright: for the words in the Hebrew are, *praise ye nations his people*, not *with his people*, or, *and his people*. *Answ.* This place must either be read thus, *praise ye Gentiles his people*, or *ye Gentiles his people praise him*, or *ye Gentiles with his people*, &c. the first is not so fit, for Moses in that song doth reproue the people of Israel, and threatneth, that for their disobedience they shall be cast off: v. 21. *I will moue them to iealousie with those, which are no people*: and therefore it is not like, that Moses would bid the Gentiles praise the people, whome he had dispraised himselfe, *Iun.* and yet this reading beeing admitted, the Gentiles could not praise the people of God, but they must praise their God also; and God could they not praise and honour, vnlesse they were first called to the knowledge of his name: the second reading doth manifestly make the Gentiles the people of God, as it were excluding the Iewes: therefore the third is fittest, ioyning both Gentiles and Iewes together in the praising of God: the Apostle addeth the word *μετὰ*, *with*, for better explanation, following the Septuagint. 3. Againe, whereas the Iewes obiect, that the people of God in the Scriptures, are sometime expressed by the name of *goi*, a nation, as Isa, 1. 4. *a sinnefull nation, a people laden with iniquitie*: We answer, that so it can not be here, because the nations are called to reioyce with the people of God, where the nations are manifestly distinguished from the people of God: and though the word *goi*, in the singular, *a nation*, doe sometime signifie the Iewes, yet in the plurall, *goym*, *nations*, it signifieth the Gentiles. 4. And herein lieth the force of this argument. 1. the consequent is prooued by the antecedent; by their ioy, is inferred their partaking of the grace and knowledge of God, for which they ioy, *Par.* 2. and further hereby is signified, that they shall be associate to the people of God, and be ioyned with them in the seruice of God, *Faius.* 3. nay by their zeale of Gods glorie, and earnest reioycing, they shall prouoke the Iewes to emulation, *Martyr.* 4. and beside, hereby is insinuated the mercie, which the Gentiles shall receiue: for the more free the benefit is, the greater cause there is of reioycing: *Tolet.*

v. 11. *Praise the Lord all ye Gentiles, and magnifie him all ye people*, Psal. 127. 1. 1. *Haymo* in the first place vnderstandeth the nations, in the second the people of God, that they should reioyce *de salute fratrum*, for the saluation of their brethren: *quia auxit Dens numerum plebis*, because God hath encreased the number of his people, by adding to the Gentiles: *glosse interlin.* and *Gorrhan* yeeldeth this reason, because a people is defined to be *rationabilis hominum catus iuris consensu, & vtilitatis communione sociatus*, a reasonable companie of men consociate together by the consent of a law, and communitie of profit; and such were the Iewes, &c. but such also were the Gentiles, that had their lawes and common societies: therefore it is not necessarie to make here this distinction. 2. It sufficeth that this note of vniuersalitie *all*, comprehendeth both Iewes and Gentiles, that they should praise God for his mercie and truth, in extending his louing kindnes to the Gentiles, and in performing his promises made vnto the Fathers: *Caluin.* 3. and herein consisteth the force of the argument, the Gentiles are willed by the Prophet to praise God, which they could not doe without the knowledge of God: *at non frustra iubentur*, but they are not willed or commanded to praise God in vaine: therefore they should praise God, and consequently should obtaine mercie, for the which God is to be praised. 4. *Chrysostome* giueth two reasons, why the Apostle here alleadgeth so many testimonies to prooue the vocation of the Gentiles, and to suppresse the insolencie of the Iewes, not to despise the Gentiles, *videns ab omnibus illos Prophetis vocari*, seeing they were called and named by all the Prophets: the other, to teach the Gentiles modestie and humilitie, seeing they were called onely of grace and mercie.

v. 12. *There shall be a roote of Iesse, &c.* This testimonie is cited out of the Prophecie of Isai, c. 11. 10. but somewhat diuersly from the originall, for both as *Origen* obserueth some things are omitted, which the Prophet hath, as in the beginning of the verse, these words, *in that day*, and in the end, *his rest shall be glorious*, which words were not necessarie to the Apostles purpose: and beside in the rest, he followeth the translation of the Septuagint, as he doth vsually, as *Origen* noteth: but when either *minus necessaria videbuntur*, the things interpreted by the Septuagint, seeme to be not greatly necessarie; or when *sensibus Scriptura vti vult magis, quam verbis interpretum*, he followeth the sense of the Scripture, rather then the words of the interpreters: so in these two cases the Apostle leaueth

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the Septuagint, when either they adde any thing ſuperfluouſly, not in the originall, or doe leaue the ſenſe of the Scripture. 2. But in this place S. Paul refuſeth not the interpretation of the Septuagint, becauſe they retaine the ſenſe, though they read not the words: whereas the *originall* readeth, *he ſhall ſtand vp, as a ſigne to the people*, the Septuagint render, *he ſhall riſe vp to raigne ouer the Gentiles:* in the ſame ſenſe, *quia ſub vexillo principis agat populus*, becauſe the people doth gather vnder the enſigne of the Prince, *Beza, Eraſmus:* and whereas in the Hebrew text it is ſaid, *they ſhall ſeeke vnto him*, the Septuagint read, they ſhall truſt in him: *ſperant qui concurrunt ad aliquem*, for they hope, which runne vnto any to aske, *Eraſ.* and no man ſeeketh that, *de cuius inventione deſperet*, of the finding whereof he doubteth. 3. *A roote of Ieſſe.* 1. *Origen* interpreteth this name to ſignifie, *eſt mihi*, he is vnto me, which he maketh to be the name of Chriſt, and to ſignifie his eternitie, as the Lord ſaid to Moſes, *I am* hath ſent thee, Exod. 3. but in the originall the proper name is *Iſhai*, which ſignifieth, *vir meus*, my man or husband, which the Greekes turne into the name *Ieſſe*. 2. *Haymo* giueth this for one ſenſe, that Chriſt is the roote of *Ieſſe*, that he which in reſpect of his humanity came of the ſtocke of *Ieſſe*, he was in reſpect of his diuinity, *creator & radix Ieſſe*, the creator and roote of *Ieſſe* himſelfe: this ſenſe followeth *Gualter*, that this roote of *Ieſſe* was Chriſt himſelfe, the roote, foundation, and cauſe of all the fauours, which God beſtowed vpon that family: but *Ieſſe* rather is the roote and ſtocke himſelfe, and Chriſt as a graffe ſhould grow out of his roote, as the Prophet himſelfe ſheweth, c. 11. 1. or to ſpeake more directly, *Ieſſe* was as the roote, Dauid as the tree out of that roote, Marie as a branch of that tree, and Chriſt as a budde of that branch, *Haymo.* 4. and it is called a roote, becauſe then that family was obſcure, when Chriſt ſprang vp out of it, as the roote of the tree lieth hid in the earth: and *Ieſſe* is named rather then Dauid, becauſe the kingdome of Dauid was then ceaſed, onely the family of *Ieſſe* ſtill remained.

17. Queſt. Of the Apoſtles prayer, v. 13. *The God of hope fill you with all ioy and peace, &c.*

The God of peace. 1. *Origen* noteth that the Apoſtle by occaſion of the next words before, *in him ſhall the Gentiles hope*, ſaith here, *the God of hope:* if it had beene ſaid before, *in whome the Gentiles ſhall beleeue*, he would haue ſaid here, *the God of faith, or beleefe:* thus the Apoſtle doth inferre one thing out of an other, that the whole epiſtle may ſeeme to be linked together with a golden chaine: ſo before v. 4. hauing ſaid, *that by patience and conſolation of the Scriptures we might haue hope*, he addeth in the next verſe, *the God of patience and conſolation giue you, that ye be like minded, &c.* He is called the God of hope, both *obiectiuè*, becauſe he is the onely obiect of our hope, as 1. Tim. 6. 17. rich men are charged not to put their truſt in vncertaine riches, but *in the liuing God*; and *effectiuè*, becauſe God onely is the author and worker of hope in vs: 1. Pet. 1. 4. *which hath begotten vs to a liuely hope, &c.*

Fill you with all ioy, and peace. 1. *Origen* mooueth a queſtion, how the Apoſtle ſhould wiſh vnto them all ioy, ſeeing he himſelfe did know but in part, and prophecie in part: and he maketh this anſwer, that then a man is filled with all peace, *ſi in plenitudine crediderit Trinitatis*, when he beleeueth in the fulneſſe of the Trinitie, beeing by faith in Chriſts blood, reconciled to God the father, and ioyned to the holy Ghoſt, beeing purged from his ſinnes. 2. but by all ioy and peace the Apoſtle meaneth rather, ſolid and perfect ioy, which alwaies remaineth: it can neuer be taken from them, it endureth all times: as the Apoſtle ſaith, Philip. 4. 4. *Reioyce alwaies in the Lord, and againe I ſay reioyce.* 3. and here the Apoſtle alludeth to that former ſaying, c. 14. 17. *The kingdome of God is not meate and drinke, but righteouſnes, ioy, and peace:* and ſo here he wiſheth the ſame things, *true ioy*, which ariſeth of a conſcience iuſtified by faith, and peace both in their own conſcience, and with their brethren, that there be no longer any variance or diſſenſion among them: and then he addeth, *in beleeuing:* 1. whereby he ſignifieth the righteouſnes of faith, which is the cauſe of the other two, ioy and peace. 2. ſome vnderſtand it otherwiſe, *gaudium de ſuſcepta fide*, ioy for the faith receiued, *Tolet.* 3. *Haymo* thus, *vt credentes, &c. ſitis pacifici*, that beleeuing in Chriſt, who hath reconciled vs, ye may be at peace among your ſelues: but the firſt ſenſe is the beſt: to ſhew that faith is *vinculum concordiæ*, the bond of peace, *Calvin.* 4. ſo here hee wiſheth theſe three graces, ioy in our ſelues, peace toward our brethren, and faith toward God: with theſe three the minde is filled; *gau-*

die concupiſcibilis, pace iraſcibilis, fide rationalis, the concupiſcible of deſiring faculty of the minde with ioy, the *iraſcible, angrie*, or incenſing facultie with peace, the *reaſonable* with faith. *Gorrhan.*

That ye may abound in hope. 1. He ſimply doth not wiſh vnto them hope, but to abound in hope: that like as if one abound in treaſure, he may draw out thence for all occaſions; ſo this abounding hope ſerueth for all neceſſitie. 2. ſome by this abounding in hope, vnderſtand the hoping for of all things needefull both for the bodie and ſoule, as if a Chriſtian doe want money wherewith to maintaine himſelfe, *iubetur ſperare*, he is bid to truſt in God; and though he ſee nothing in himſelfe but ſinne, yet he is bid alſo to hope for ſaluation, *Pellican.* but it rather ſignifieth the certentie of hope, *de vita æterna habenda*, of hauing, and enioying eternall life, *gloſſ. ordin.* 3. and this is put after ioy and peace in faith, becauſe where the peace of conſcience iuſtified by faith is not, there is no hope, but plaine deſperation: for faith is the ground of things hoped for, Hebr. 11. 1. and hope is put in the laſt place, becauſe it is *tanquam ſignaculum*, as the ſeale of all other Chriſtian vertues, which maketh ſure our ſaluation, *Par.*

Through the power of the holy Ghoſt, &c. 1. *Chryſoſtomes* gloſſe is here to be taken heed of, that the Apoſtle ſaith not ſimply, *by the holy Ghoſt, ſed ſi ſimul, & quæ noſtra ſunt attulerimus*, but if we bring ſomewhat of our owne; as if we beleeue, and abound in good works, that we ſhall draw vnto vs the ſpirit: if we haue good workes, we ſhall alſo haue the ſpirit, and if we haue the ſpirit, we ſhall alſo haue good works, that is, encreaſe and goe forward in them: to this purpoſe *Chryſoſtome:* as though we could doe any good works at all without the ſpirit: as the Apoſtle ſaith, *Euery good giuing, &c. commeth downe from the father of lights*, Iam. 1. 17. 2. The vulgar Latine readeth, *in the vertue of the holy Ghoſt:* which the *ordinarie gloſſe* interpreteth, *in fortitudine bonæ operationis*, that ye abound in the ſtrength of good works, which are wrought by the ſpirit. *Lyranus* vnderſtandeth by abounding, *cumulum meritorum*, the heape of merits, which are principally the worke of the ſpirit. *Tolet* interpreteth this abounding in the vertue of the ſpirit, of encreaſing in the graces and gifts of the ſpirit: but in the originall, though the words are ἐν δυνάμει, *in the vertue*, yet there is no coniunction, as the Latin readeth, *in the hope, and in the vertue:* but thus, *that ye abound in hope, in the vertue, &c.* which is better interpreted by the vertue, or power of the holy Ghoſt, as the *Syrian* interpreter readeth it; ſo alſo *Vatablus*, giuing this annotation vpon it; which hope *concipitur in nobis per potentiam, &c.* is conceiued in vs by the power of the holy Ghoſt: ſo alſo *Origen*, if he which beleeueth, *virtute ſpiritus ſancti munitur*, be armed by the ſtrength of the ſpirit, he is ſure to haue the fulneſſe of ioy and peace: likewiſe *Haymo*, though he read, *in virtute*, in vertue, as *Origen* doth, yet he interpreteth it *per virtutem*, by the vertue and power: the ſame ſenſe followeth *Chryſoſtome, erit hæc ex ſpiritu ſancto*, this is of the ſpirit: and *Theophylact, ſpes iſta à ſpiritu ſancto ſtabilitur*, this hope is eſtabliſhed by the ſpirit: thus alſo *Beza, Martyr, Pareus, Oſiander:* ſome by this vertue of the ſpirit, vnderſtand charity, which is ſhedde abroad in our hearts by the ſpirit: but faith not charitie, is the meanes to worke this peace and ioy in vs. 3. So euery way here is fulnes; in the *giuer*, the God of hope fill you; in *the gift*, with all ioy; in *the ende*, that you may abound; in the *manner*, by the power of the holy Ghoſt. *Gorrh.*

18. Queſt. *Why the Apoſtle doth thus inſinuate himſelfe, that he was perſwaded of the Romanes, that they had ſuch excellent gifts.*

v. 14. *I am perſwaded.* 1. Two reaſons may be yeelded, why the Apoſtle giueth this ſingular commendation of the Romanes; one is, as *Chryſoſtome* ſaith, *quia ſermonem multis locis aſperiorem ſererat, &c.* becauſe he had in diuers places ſpoken ſharply vnto them, he now vſeth this inſinuation, to qualifie his former aſperity, leaſt they might thinke, that he thought them all to be very rude and ſimple: an other is, as the *ordinarie gloſſe* ſupplieth out of *Ambroſe, per hanc laudem prouocat ad meliora*, by this praiſing of them, he prouoketh and ſtirreth them vp more vnto goodnes. 2. he is perſwaded himſelfe, he ſaith not, *audini*, I haue heard it of others, but he himſelfe knew theſe things to be in them, by their fruits: there are two kinds of perſwaſion, one is an *infallible* perſwaſion, which the faithfull haue of themſelues, the other is a *probable* perſwaſion, which they haue of others. 3. and he ſaith, *I my ſelfe*, as it were making them equall vnto himſelfe: that he had not all know-

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ledge, but that they alſo therein abounded. 4. and thus the Apoſtle wiſely as he beganne with their commendation, that their faith was publiſhed throughout the world, c. 1. 8. ſo he endeth with the ſame: and ſo like a wiſe Orator, as he firſt inſinuated himſelfe into their affection, ſo he leaueth with their good will and liking.

2. The things, which he commendeth them for, are 1. goodnes, ἀγαθωσύνη, which the Latine tranſlation readeth, *dilection*, loue, as though he had read ἀγαπησύνη, as *Eraſmus* obſerueth: but as *Beza* acknowledgeth, no ſuch Greeke word is to be found: ſo they which follow the Latine interpreter, as *Lyran. Gorrhan, Tolet*, vnderſtand it of goodnes, gentlenes, a good charitable opinion, which one hath of an other: but it rather ſignifieth as *Chryſoſtome* noteth, *vniuerſalem virtutem*, an vniuerſall vertue, a generall goodnes, including the other alſo. 2. The next gift wherein they abounded, was all knowledge: which muſt be reſtrained to matters of faith, as *Lyranus* noteth: for other curious and vnneceſſary knowledge the Apoſtle would not commend them: this the Apoſtle addeth, becauſe their good inclination in themſelues was not ſufficient, if they had not knowledge to vſe it. 3. then followeth the third, that they were able one to admoniſh an other: he acknowledgeth them to be *tosidem Magiſtros*, ſo many Maſters, that had not need to be taught, but were able to inſtruct and admoniſh one an other: ſo theſe two things are required in him, that ſhould admoniſh an other, *knowledge*, that he be not ignorant, what and whereof to admoniſh them; and *goodnes*, that he be not culpable in himſelfe, in that, wherein he would admoniſh an other: for he that is the inſtructor of an other, muſt edifie him, *verbo & exemplo*, by the word of knowledge, and example of life.

Queſt. 19. *Whether Saint Paul doe truely giue this commendation vnto the Romanes.*

This doubt is mooued, both becauſe the Apoſtle in the former chapter had found fault with the Romanes, that ſome of them were weake in faith, and iudged the reſt in the eating of meates, and they which were ſtronger in iudgement deſpiſed them, which were weake: as alſo becauſe none in this life can attaine vnto ſuch perfection, to be filled with all knowledge and goodnes, as he ſaith alſo of the Corinthians, *that they were made rich in him in all kind of ſpeach, and all kind of knowledge*, 1. Cor. 1. 5. ſeeing the Apoſtle confeſſeth of himſelfe, 1. Cor. 13. 9. *We know in part, and prophecie in part.*

Anſ. 1. To the firſt part of this obiection, the anſwer is, that although there were ſome weake and ignorant among the Romanes, and not ſufficiently inſtructed concerning the vſe of Chriſtian liberty: yet there were others which indeed were well grounded in knowledge, and excelled in goodneſſe; and of theſe the Apoſtle giueth this teſtimony: as the *ordinarie gloſſe* well obſerueth, in that the Apoſtle ſaith, *that yee are able to admoniſh an other*: where, *admonet perfectiores de correctione minorum*, he admoniſheth thoſe that are perfect, of the correcting and inſtructing of the weaker ſort. 2. To the ſecond part *Origen* maketh this anſwer: that Saint Paul and others like vnto him, *ad comparationem cæterorum perfecti dicuntur*, are ſaid to be perfect in compariſon of others: *ad illam vero perfectionem, quæ in cœleſtibus eſt ordinibus, &c.* but in reſpect of that perfection, which is among the heauenly orders, no man can be ſaid here to be perfect: So where Saint Paul ſaith, Phil. 3. 12. *Not as though I were attained vnto it, or were already perfect: ad illam apicem cœleſtis perfectionis, &c.* he writeth thus looking vnto that high point of celeſtiall perfection: but where afterward in the ſame place, verſ. 15. he ſaith, *let vs therefore, as many as are perfect, be thus minded, ad humanæ tantum perfectionis reſpicit gradum*, he hath reſpect onely to the degree of humane perfection.

Origen further doth illuſtrate this thing in this manner: *ſicut in puerilibus ſtudijs, &c.* like as in the learning of children, in reſpect of thoſe which are newly entred, *Magiſter ipſe literarius appellatur perfectus*, the Maſter that teacheth the letters, and to read, is called perfect; yet he is not ſo perfect, as he which teacheth grammar, nor the Grammarian ſo perfect as the Rhetorician, nor he as the Philoſopher: ſo there are degrees of perfection in humane knowledge, yet there is no compariſon to the celeſtiall.

And that the Apoſtle ſpeaketh of ſuch perfection of knowledge, as may be attained vnto among men, not of an abſolute perfection, is euident by his owne words, ſpeaking of admoniſhing one an other: he meaneth then ſuch a perfection, as yet hath need of mutuall admonition, *Par. dub.* 4.

20. Quest. Why the Apostle saith, *I haue written boldly after a sort.* v. 15.

I haue written somewhat boldly. 1. *Chrysostome* here obserueth the wisedome of the Apostle, that doth thus qualifie and temper his speach, by this humane and courteous concession: both in regard of the condition of the Romanes, who were more famous, by reason of the Imperiall seate at Rome, then other Christians, and therefore he doth thus pacifie them: and beside, it is the Apostles vse in other of his Epistles, to allay his sharpe reprehensions with mild, and hopefull words: as to the Hebrews, 6. 9. *We are perswaded better things of you (beloued,) though we thus speake:* so to the Galatians, after he had sharpely rebuked them, c. 3. *O yee foolish Galatians, who hath bewitched you? &c.* he saith, c. 5. 10. *I haue trust in you through the Lord, that ye will be none otherwise minded.* 2. This liberty and boldnes, which the Apostle vseth, the Greeke Scholiast referreth to the calling of the Apostle, that he made bold with his office, in sparing and forbearing them: as if he should haue said, *maiora & plura, vt cui doctrina concredita sit, scribere debeo*, I ought to write more things and greater, as vnto whome the doctrine is committed, but I spare you: but *Chrysostome* better referreth it to the Apostles former admonition, that therein he made bold with the Romanes, rather then with his office. 3. This boldnes *Erasmus* vnderstandeth of the Apostles round admonitions, discouering the idolatrie of the Romanes, and other abominations, c. 1. *Martyr* rather of the former speaches vttered in the former chapter, touching the question about the vse of things indifferent: but *Parens* better ioyneth both together: for speaking against chambring and wantonnes, c. 13. he seemeth to haue relation to the inordinate life of *Nero* then beeing Emperor, and of others among the Romanes: and he spake beside somewhat roundly to the brethren before: as c. 11. *Be not high minded, but feare:* c. 12. *be not wise in your selues:* c. 14. *destroy not the worke of God for meats sake:* and such like.

In part: ἀπὸ μέρους. 1. which *Origen* vnderstandeth of the things, which Paul wrote of, that he knew much more, then he thought meete to write. 2. the *interlineare glosse* thus expoundeth, *ex parte perfectorum*, on the behalfe of those which are perfect. 3. *Lyranus, ex parte. i. breuiter, succinctè*, in part, that is, briefly, succinctly. 4. *Gorrhan, ex parte ecclesiæ*, on the behalfe of the Church, not of mine owne. 5. *ex parte, i. minus perfectè*, in part, that is, not perfectly, and yet I was bold in respect of mine Apostleship, *Hugo*: this sense is worst of all: for the Apostles writings proceeding from the spirit of God, are in no respect imperfect: this *glosse* the Romanists embrace, who make the Scripture imperfect: which error see further confuted among the controuersies, *Contr.* 9. 6. Wherefore this, *in part*, must be ioyned with the former word, *boldly*, not with ἔγραψα, *I haue written*: and it signifieth no more, but *paulo audacius*, as *Chrysostome*, and the Syrian interpreter, or *aliquantulum*, *Erasmus*, *Vatablus*; *aliquatenus*, *Beza*, somewhat boldly.

As one, that putteth you in remembrance] 1. The Apostle hauing by a voluntary confession confessed he had boldly and freely written; yet iustifieth this his liberty of speach, both by the manner thereof, he did it onely by way of putting them in minde of that which they knew, not as one, which tooke vpon him to teach the ignorant: as also by the warrant of his calling, that to this ende he had receiued grace. 2. This commonefaction or putting in minde, *Haymo* referreth to some things, which he had written in some other epistles: *P. Martyr* (misliking *Ambrose* sense, *monere dixit, non docere*, he said to put them in minde, not to teach them: for those things one may be put in minde of, which otherwise he knoweth, but for the present remembrerh not) he thinketh, that S. Paul here sheweth that it was his office, both to admonish them, touching their manners, and conuersation, as also as a Pastor to instruct them: but I thinke rather with *Chrysostome*, that S. Paul doth by this tearme qualifie his office; as if he should haue said, *modicum quid admonens*, putting you in minde a little: he speaketh vnto them *tanquam amicis & aqualibus*, as to his friends and equalls: as before c. 1. 12. he thus in humility condescendeth vnto them, *I long to see you, that I might bestow vpon you some spirituall gift:* and then he qualifieth this speach, adding, *that I might be comforted together with you, through our mutuall faith, &c.* thus also *M. Caluin.* he denieth, that he vsurpeth the part of a teacher, but of an admonisher, which is to put them in minde of things, which otherwise are not vnknowne: so *Osiand. Gualter, Parens*, with others: and before them, *Lyranus, non vos aliquid ignotum docens*, not teaching you any thing vnknowne, but putting you in minde of that which you knew already in habite.

Thorough the grace. 1. This is the other argument, whereby he qualifieth his boldnes of writing

writing, from the authoritie of his calling: and thus euery where the Apostles speach sauoureth of humilitie: he saith first, *I haue boldly written*; then, *in part*, and, *as putting you in remembrance onely: neq; his contentus*, and not content with this, he addeth further, *thorough the grace, &c.* as if he should haue said, *non ego in vos exurgo*, it is not I that doe thus rise against you, God hath commanded me. 2. By *grace* here some vnderstand *gratiam Apostolatus*, the grace of his Apostleship, *Lyranus*: his calling and office, *Tolet*, *Gorrhan*: *Chrysostome* referreth it to the manner of his calling, which was *ex gratia*, of grace, *non meis meritis*, not by my merits: *Haymo* vnderstandeth the excellencie of his gifts, which he receiued more then any of the Apostles: but rather, whereas elswhere, the Apostle nameth both grace and Apostleship, c. 1. 4. the grace both of his conuersion, and to bee called an Apostle; here by *grace* he expresseth both, that he was receiued to mercie and grace in his conuersion, and then put into Christs seruice, beeing called to be an Apostle, 1. Tim. 1. 12. 13. *Gualter* thinketh that it is called a grace, in respect of others, to whome it was a grace of God to haue such an Apostle sent vnto them: but I take the former sense, with *Pareus*.

Quest. 21. *Of S. Pauls description of the Ministrie of the Gospel.*

1. v. 16. *That I should be the Minister.* The Apostle here sheweth both the authoritie of his Apostleship, and the execution thereof: in the authoritie hee expresseth fowre things, the *author*, God, that had giuen him that grace; the *Minister*, Paul; the *ende*, to bee the Minister of Christ; and for *whom*, toward the Gentiles: then for the execution, there is set forth the thing it selfe, the divulgation of the Gospell; the profit thereof, the oblation of the Gentiles; and the author and efficient thereof, the holy Ghost.

2. *The Minister.* λειτουργὸς, which signifieth a publike Minister, and is before giuen vnto the Magistrate, c. 13. 6. but here the Apostle sheweth what manner of Minister he is, ministring in the Gospell, as it followeth in the next words: and *Chrysostome* well noteth, that the Apostleship was not conferred vpon the Apostle as a place of honour, but of labour and seruice, to haue care of others, to bring them vnto God.

3. *Ministring the Gospell.* 1. The vulgar Latine readeth, *sanctifying the Gospel*, which they interpret, *sanctum esse ostendens*, shewing it to be holy, and that the Gentiles must be sanctified by it; *Lyran. gloss. interlin. Tolet.* 2. but the word is ἱερουργέω, which signifieth *operari sacris*, to minister and giue attendance of holy things: which *Chrysostomes* interpreter rendreth *sancte administrans*, ministring in the holy seruice of the Gospell: *Augustine* readeth as *Erasmus* noteth, *consecrans*, consecrating the Gospell: as if he should haue said, *ipsum mihi sacerdotum est prædicare Euangelium*, this is my Priesthood to preach the Gospell. *Chrysost.* because the Iewes and Gentiles both boasted of their externall Priesthood and sacrifices, the Apostle sheweth, that his ministrie was farre more excellent, beeing not occupied in sacrificing of beasts, but in offering vp liuing men to be an holy sacrifice vnto God by their obedience. 3. and this is fitly alleadged, for the Apostles purpose, that as no man *vitio vertit sacerdoti, &c.* doth seeme to blame the Priest, in seeking to offer an vndefiled sacrifice vnto God; so they should not thinke much, if by his admonitions he sought to offer them an holy sacrifice to God, *machæra mea euangelium*, for the Gospell was as his knife, whereby hee slayed and prepared this spirituall sacrifice to offer it vnto God.

4. *That the oblation or offering vp of the Gentiles.* 1. Not, *oblatio quam offerunt Gentes*, the oblation, which the Gentiles offer vp by faith, should bee accepted, as *Lyranus*. 2. but *vt ipsa Gentes offerantur*, that the Gentiles themselues be offered vp by me, *tanquam manipuli messis meæ*, as an handfull of my harueft, *Hugo*: *ipsa Gentilitas*, that Gentilisme it selfe may be sanctified by my ministerie, *Gorrhan*: *Calv. Pareus.* 3. *Chrysostome* and *Theophylact* do obserue, that the Apostle doth vse this as an argument, *ne eum dedignentur habere sacerdotem*, not to disdaine to acknowledge him for their spirituall Priest, to whom all the Gentiles were committed, and consequently the Romanes.

5. *Sanctified by the holy Ghost.* 1. Not by the obseruation of the law, but by the power of the holy Ghost, *Origen*, *qui sanctificationis fons est*, who is the fountaine of our sanctification. 2. as the sacrifices of the law, had their legall and externall purifyings, so this oblation hath a spirituall sanctification by the spirit, which consisteth of the inward operation wrought of the spirit, *Calv. & fide etiam donantur*, they are endued with faith, without the which nothing is acceptable vnto God, *Pellic.* 3. this is not added by the Apostle, as though we were acceptable vnto God, because of our sanctitie; but this our sanctification,

is an oblation acceptable to God through Christ.

Quest. 22. *Of the Apostles boasting or reioycing, and the manner thereof.*

v. 17. *I haue therefore wherein to reioyce.* 1. The Apostle hauing before much abased, and as it were cast downe himselfe, now *erigit sermonem, ne contemptibilis videatur*, he doth now erect and aduance his style, least he might seeme contemptible. *Chrysost.* and least he might haue seemed to vsurpe and intrude vpon the Romanes, in writing vnto them, hee sheweth how he had to reioyce in respect of his labours and trauailes among other of the Gentiles also, *Martyr:* and because there wanted not some euery where that depraued the Apostle, and disgraced his ministerie, he now by certaine glorious effects beginneth to extoll his office, and to confirme his authoritie.

To reioyce, or I haue matter of glorie, or reioycing. 1. *Haymo* vnderstandeth it of euerlasting glorie, *habeo gloriam præparatam*, I haue glorie prepared with God. 2. *Lyranus* interpreteth this *glorie*, to be *authoritatem officij*, the authoritie of his office which hee had from Christ. 3. The *interlin. gloss. meritum dignum gloria*, his merit worthie of glorie: and whereas that place may be obiected, c. 8. 18. *the afflictions or sufferings of this life, are not (condigna) condigne or worthy of the glorie which shall be shewed: Gorrhan* thus distinguisheth, that they are not, *condigne, secundum equiparantiam*, according to an equalitie; yet they are *digna*, worthy, *quoad sufficientiam meriti*, in respect of the sufficiencie of the merit: But this is an idle distinction, for the Greeke word there vsed is ἀξια, *worthie*, there is no such difference in that word betweene dignitie and condignitie: and there can bee no merit, where there is not an equalitie, and like value and proportion betweene the merit and the thing merited: and further this glosse here is contrarie to the Apostle, who ascribeth all vnto Christ, as *Chrysostome* well expoundeth, *glorior non in meipso, sed in gratia Dei*, I doe not boast in my selfe, but in the grace of Christ. 4. The Apostle then sheweth wherein hee might reioyce and commend his ministerie, in respect of the glorious effects, and notable successe thereof: but this his reioycing, least he might seeme to commend himselfe, is two wayes qualified: first for the manner, he reioyceth thorough Christ, acknowledging all this to proceed from his grace, *in solo Christo est vera gloriatio apud Deum*, in Christ onely is true glorying, and reioycing with God: and without Christ, to reioyce in God, is as if a man should thinke, *se habere gloriam apud Deum sine iustitia, sine sapientia, &c.* that he could haue glory with God without iustice, wisedome, truth: all which Christ is vnto vs: secondly, for the *matter*, he saith, *in those things which pertaine to God*, that is, not in riches, honour, the wisedome of the world, as *Origen* expoundeth; but in matters concerning religion and worship of God, wherein his ministrie and office consisted: as the Apostle describeth the office of a Priest, *He is appointed for men in things pertaining vnto God, Hebr.* 5. 1.

Quest. 23. Of the meaning of these words, *I dare not speake of any thing, &c.* v. 18.

I dare not speake. 1. *Ambrose* giueth this sense, as though the Apostle should say, hee could not rehearse any thing belonging vnto the preaching of the Gospel which Christ had not wrought in him: *indigere non habet aliquid diuinæ virtutis, quod sibi non sit præstitum à Deo*, he stood not in need of the diuine helpe in any thing which was not aboundantly supplyed by God: this sense followeth *Beza*, and interpreteth *non sustinuerim, &c.* I cannot endure to speake of any thing, which Christ hath not wrought, &c. that is, Christ hath wrought so abundantly euery way by me, that I can speake nothing els: and he giueth this reason, because, if it be translated, *I dare not*; it should signifie, that he had a will to speake of other things, but not power. But 1. the Apostles intendment is not to shewe, that hee had no lacke in any thing of the diuine assistance, which notwithstanding was true, but only to proue that which he said before, that he had wherein to reioyce in Christ: so that the *emphasis* or force of his speach lyeth not in these words, *I dare not speake*; but in these, *which Christ hath not wrought by me.* 2. and the Greeke text is, τι ὧν, *any of those things which, &c.* not τι ὁ, *any thing which*, as *M. Beza* would haue it: and so as *Erasmus* obserueth, the originall text will not beare *Ambrose* exposition. 3. and this word, *I dare not*, is vsed by the Apostle in the same sense elsewhere, as 2. Cor. 10. 12. *We dare not make our selues of those which praise themselues*: which sheweth not a will in him wanting power: but *se religione prohiberi*, hee made a religion and conscience of it, *Gualter.*: he neither would nor could speake otherwise.

2. *Ly-*

2. *Lyranus* thinketh that here is an oppoſition againſt the falſe Apoſtles, that S. *Pauls* preaching was not as theirs, in word onely, and not in power: but the Apoſtles purpoſe is to prooue that which he had propounded, that he would glorie onely in Chriſt.

3. Some thinke that S. *Paul* preuenteth an obiection, *ne quis exiſtimaret*, leaſt any ſhould thinke, that he did glory, *plus quam veritas facti exigebat*, more then the truth of the thing required: the Apoſtle ſheweth that what he gloried in, was truely effected, *Tolet:* but the force lieth not in the word *wrought*, as ſhall be ſhewed afterward.

4. *Origen* placeth the force in this word *by me*, as it hath relation vnto others, *qua loquor, non ſunt alieni operis verba*, what I ſpeake are not the reports of other mens labours: and this ſenſe *Eraſmus* approoueth as beſt agreeable to that which followeth, v. 20. that he did not build vpon an others foundation: but ſtill this fitteth not the Apoſtles purpoſe here, who intendeth onely to ſhew, how he had wherein to glorie in Chriſt, not comparing himſelfe to others.

5. *Chryſoſtome* in an other ſenſe interpreteth theſe words *by me*, of his owne workes, *omnia Dei eſſe oſtendit, nihil ſuipſius*, he ſheweth that all was of God, and nothing of himſelfe: ſo *Pet. Martyr, nolle de ſuis rebus gloriari*, he will not boaſt of his owne doings: *nequid de ſeipſo dicere auſit*, that he dare not ſpeake any thing of himſelfe, whereof Chriſt was not author.

6. *Theophylact* putteth both theſe laſt ſenſes together, *non inſolens prædico quod ipſe non geſſerim, quin potius nil ipſe confeci*, I doe not inſolently publiſh, that which I haue not done my ſelfe; or rather, it is not I that haue done it, but God vſing me as the inſtrument.

7. As this laſt ſenſe is not much to be miſliked, yet the greateſt *emphaſis* lieth in *Chriſt*, what *Chriſt hath not wrought by me:* for the Apoſtles purpoſe is not ſo much to ſhew by what inſtrument Chriſt wrought, as by him, not by others, by him aſſiſted by grace, not working of himſelfe, as who it was that wrought all things in him, namely Chriſt.

So then as in the former verſe he ſhewed in whom he gloried, namely in Chriſt, and in what, or for what, things belonging to God: ſo now he proceedeth to prooue both theſe: firſt who it was that wrought in him, Chriſt; and then what things he wrought by him, as it followeth in the next verſe, *Pareus.*

Queſt. 24. *Of the things which Chriſt wrought by S. Paul, as ſignes, wonders, how they differ, v. 19.*

In word and deede, &c. Theſe words muſt not be ioyned, with the *obedience of the Gentiles*, but with the former words, *which Chriſt hath not wrought by mee, &c. in word, and deede.* 1. The latter *Chryſoſtome* vnderſtandeth of S. Pauls conuerſation, that both by his doctrine and liſe hee conuerted the Gentiles. 2. the moſt by deeds, vnderſtand his miracles, as *Origen, opere ſignorum*, by the worke of ſignes: *Haymo, factis miraculorum*, by the deeds of miracles: ſo alſo *Lyranus, Tolet*; and of our writers, *Martyr, Oſiander, Hyperius*, with others: but the Apoſtle ſpeaketh of ſignes and wonders afterward. 3. *Gualter* vnderſtandeth, by *deede, indefeſſam induſtriam, aſſiduos labores*, his neuer wearied induſtrie, his continuall labours, his trauailes, impriſonment, and other afflictions, for the preaching of the Goſpel. 4. *Pareus* better comprehendeth both: as by *word*, are vnderſtood, not onely his publike preachings, but his priuate exhortations alſo, and his Epiſtles and writings; ſo by the *deede* or *fact*, both are ſignified, his great labours and trauells, as alſo his example of godly life: *Pet. Martyr* refuſeth this ſenſe, becauſe theſe labours were common to the Apoſtle with others: ſo was alſo his preaching: but theſe notwithſtanding were more excellent in the Apoſtles then in others, and therefore are fitly alleadged by him, as arguments of his Apoſtleſhip.

v. 19. *With the power of ſignes and wonders, &c.* 1. Some take *ſignes* to bee the generall word, for all theſe things here rehearſed by the Apoſtle: as the firſt ſigne they make to be his excellent gift of teaching: the ſecond, the holy actions of his life: the third, his miracles: the fourth, the power of the holy Ghoſt, *Hyperius:* but the Apoſtle ioyning ſignes and wonders together, doth euidently diſtinguiſh them from *word and deed*, before mentioned. 2. *Origen* thus diſtinguiſheth ſignes and wonders: the ſignes are, wherein, beſide ſome wondrous thing done, *aliquid futurum oſtenditur*, ſomewhat to come is ſignified; but *prodigia*, wonders, wherein *mirabile tantum aliquid*, onely ſome wondrous thing is ſhewed: but hee confeſſeth that alwaies this diſtinction holdeth not, and that in Scripture ſometime one is taken for an other. 3. *Haymo* ſomewhat differeth here from *Origen*, a ſigne he thinketh to con-

containe both *quiddam mirabile, & quiddam futuri*, some strange thing, and it sheweth also somewhat to come: but a wonder he taketh to be that, wherein onely something is shewed, that is to come: and therefore he thinketh they are called *prodigia*, as if one should say, *porrodigia*, or *porrodicentia*, telling things a farre off: *Hugo Cardinal* giueth an other notation of the word, as if it should be said, *procul à digito*, farre off from the finger, such a thing as was neuer seene. 4. *Lyranus, gloss. interlin. Gorrhan* vnderstand *signes*, to bee *minima miracula*, the lesse miracles, and wonders to be *maiora*, the greater, and so to differ onely in degree. 5. *Tolet* taketh those to be signes, which though they are supernaturally done, yet may be done also in some sort by naturall meanes, as the healing of sicknesses and infirmities: but wonders doe altogether exceed the power and worke of nature, as is the raising of the dead, the healing of them that are borne blind: so also *Faius*. 6. But howsoeuer there may be some difference in other places betweene signes and wonders, yet here they are taken for one and the same, namely the great works, which were done by the Apostles: as *Haymo* confesseth: for all the miracles which the Apostles wrought, were signes, *quibus veritas pradicationis probabitur*, whereby the truth of their preaching was confirmed, *Martyr:* they were also wonders, for the strangenes of the worke, which drewe men into admiration.

By the power of the spirit of God, &c. 1. which is added, to shewe a difference betweene true and false miracles, which as they differ in the end, the one beeing to confirme the truth, the other to deceiue; so they haue diuerse beginnings: for the true miracles are wrought by the spirit of God, the false by the working of Sathan, 2. Thess. 2.9. 2. *Origen* also obserueth an excellencie betweene the miracles of S. Paul, and the other Apostles, who converted many nations vnto God, and the miracles of Moses and Aaron, who did conuert thereby very few of the Egyptians. 3. and whereas these things are said here to be done by the power of the spirit, which elsewhere are ascribed vnto God, Heb. 2.4. *God bearing witnes by signes:* and Mark. 16.17. *In my name* (saith Christ) *they shall cast out deuills*, therein manifestly is prooued the diuinitie of Christ, and the holy Ghost, and the vnitie of essence of the Blessed Trinitie. 4. the word δύναμις, *power, vertue*, is taken here two wayes, in the first place, *with the power of signes*, it signifieth the efficacie of the signes, which they wrought in the heart of those which were conuerted: in the latter, *by the power of the spirit*, is signified, the efficient cause of this efficacie, namely the power of the spirit, *Beza*.

Quest. 25. *Of S. Pauls labours in preaching the gospel from Ierusalem vnto Illyricum.*

1. v. 19. *So that from Ierusalem.* 1. S. *Paul* setteth forth the effects of his ministerie, and Apostleshippe, first *extensiue*, shewing the extent thereof, from *Ierusalem* to *Illyricum*, then *intensiue*, intensiuely, he preached, where none other had preached before, vers. 20. *Lyranus.*

2. *Bucer* whom *Tolet* traceth steppe by step, (though he conceale his name) doth here diligently set forth the places of S. Pauls peregrination, and trauell in preaching the Gospel: Paul beeing conuerted going from Ierusalem to Damascus, from thence went to Arabia, and after three yeares, returned to Damascus, and from thence to Ierusalem, Gal. 1.17. 18. from Ierusalem he went to Cesarea, and so to Tarsus, Act. 9.30. from Tarsus, Barnabas brought Paul to Antioch, Act. 11. and from thence to Ierusalem, to carie releefe to the Iewes, Act. 11.30. from Ierusalem they returned to Antioch, Act. 12.25. c. 13.1. from Antioch he and Barnabas were sent forth by the Church by the direction of the spirit, and went to Seleucia, then to Cyrus, and to some cities of Pamphylia, and so to an other Antioch in Pisidia, Act. 13. and through certaine parts of Lycaonia, and then returned to Antioch, from whence they had beene commended by the Church, Act. 14.26. from Antioch they were sent to Ierusalem about the question of circumcision, and returned to Antioch with the Apostles decree, Act. 15.30. thence he returned and went thorough Syria, and Cilicia, visiting the Churches: then he went thorough Phrygia, Galatia, and Mysia, then to Troas, wherein he was by a vision, leauing Asia, called into Macedonia, and so came into the parts of Europe: first to Philippi in Macedonia, Act. 16. then to Thessalonica, and from thence to Athens, Act. 17. and then to Corinth: thence to Ephesus, and going to visit the Church in Galatia and Phrygia, Act. 18.23. he returned to *Ephesus*, Act. 14. from Ephesus he returned into Macedonia and Grecia, Act. 20. 1, 2. and from Philippi in Macedonia to Troas, and Miletum, Act. 20. and thence by Tyrus and Cesarea, and other cities,

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he came to Ierusalem, where he was taken and put in bonds, Act. 21. And thus S. Paul preached as he saith, from Ierusalem, in all the regions round about Attica, Beotia, Achaia, Epirus, euen vnto Illyricum.

2. *And round about, καὶ κύκλῳ, and in a circuite.* 1. Which *Chrysostome* vnderstandeth backward and forward, not onely the cities on this side Ierusalem, *sed quæ retro sunt colliges*, but thou shalt gather also the cities behind, as the Saracens, Persians, Armenians, and other Barbarians. 2. Some doe vnderstand it, that the Apostle went not on preaching, *recta linea*, by a right and straight line, which beeing extended from Ierusalem, to *Stridon*, a towne in Illyricum, where *Hierome* was borne, would containe 350. Germane miles, (which make thrice so many English miles, more then a thousand,) but he visited the coasts of the regions in *Asia minor* as he went, and so fetcht a compasse by Cilicia, Cappadocia, Pysidia, Bithinia, Pontus, Mysia, Macedonia, *Pareus*. 3. And this circuite also may signifie, that hee went in and out, going and returning vnto the same cities, as he visited Ierusalem, Antioch, Philippi, Ephesus, diuerse times, as is shewed before in the particular description.

3. *Vnto Illyricum.* 1. Which countrey *Haymo* saith, is *finis Asiæ, principium Europæ*, the ende of Asia, and beginning of Europe: *Lyranus* saith, it is *in fine Græciæ*, in the end and vtmost part of Greece, bordering vpon the Sea; whereupon it is called *Illyricum mare*, the Illyrian Sea: the Greeke scholiast, and *Theophylact*, say it was the same countrey that is called *Bulgaria: Oſiander* taketh it for the lower *Pannonia*, where is the riuer *Danubius: Pareus* thinketh it is the countrey now called *Sclauonia*, bordering vpon *Hungaria: Pellican.* 2. But we must not suppose that S. Pauls labours here ended: for he returned backe againe from those parts neare vnto Illyricum, and tooke infinite paines and trauell beside in preaching the Gospel. 3. And whereas he maketh these two, Ierusalem and Illyricum, the bounds and limits of his trauell, we must not thinke that he preached no further, then as it were from the riuer Iordan to Danubius: for he preached also beyond Ierusalem in the parts of Syria and Arabia: some thinke that he beginneth at Ierusalem, because he went from thence first to Damascus, *Fains:* but at such time as he went first from Ierusalem, hee was not then conuerted: but he nameth Ierusalem, whether he returned from those remote parts, and because from thence beganne after his returne, and so went forward preaching in the regions of Asia the lesse, and Europe.

4. *I haue repleniſhed the Gospel.* 1. That is, *plene prædicauerim*, I haue perfectly and fully preached the Gospel, *gloss. interlin. Gorrhan: non perfunctorie prædicauit*, he preached not slightly, *Martyr: perfectè tradidit omnia*, hee perfectly deliuered all points of doctrine, *Gualter:* but he sheweth here onely the largenes and extent of his preaching, not the perfection of his doctrine. 2. *Beza* doth vnderstand it of fulfilling his office in preaching the Gospel; but to make vp this sense many words must be supplyed. 3. There are in this speach three figures vsed; the first a *Synecdoche*, he taketh Ierusalem and Illyricum the country for the people, the subiect for the adiunct, by a *synecdoche, Pareus:* then, in that he saith he hath repleniſhed the Gospell, there is a figure called *hypallage*, which is the putting of one word in an others case, as to say, *I haue filled the Gospell with them*, for, I haue filled them with the Gospel, *Iun. annotat.* as when it is said, *trade rati ventos*, *giue the winds to the shippe*, for, *giue the ship to the windes:* the third figure is a metaphor, taken from the nets and fishing: that as when the nets are filled with fish, so the Apostle had filled the preaching of the Gospel, which was as the net with the abundance of beleeuing Gentiles, *Tolet. annot. 11.*

5. So thus the Apostle abridgeth his infinite labours and trauailes in the Gospell: as in the former part of this verse, *aceruos miraculorum percurrit*, hee ranne ouer an heape of miracles, saying, *in the power of signes and wonders*; so here he comprehendeth *infinitas vrbes*, an infinite companie of cities, and people where he had preached: and this *propter ipsos loquitur*, he speaketh for their cause, to commend his Apostleship vnto the Romanes, that hee might haue some fruit among them, as among other of the Gentiles; as he saith, chap. 1. 13. *Chrysost.*

Quest. 26. *Why the Apostle would not build vpon an others foundation, v. 20. that is, preach where Christ had been preached alreadie.*

1. *Origen* maketh this the cause, *ne alieni operis gloriam surripere conaretur*, least hee should go about to steale away the glorie of an others worke: But this is not all the reason: for then he should neuer haue preached in any place, where an other had preached before,

and

and so neither in Iudea. 2. *Chrysostome* giueth this reason, least that he might seeme to haue challenged the reward of other mens labours, *merces laborum, qui ab aliis desudati sunt aliena erat à Paulo*, the reward of the labours, wherein others had sweat, not belong vnto Paul: But there was no feare, that S. Paul entring into other mens labours should take away their reward: for God knoweth how to recompence both vnto the first and second labourer, vnto each man his due reward. 3. *Ambrose*, whom the *ordinar. glosse* followeth, thinketh the Apostle did preach, where Christ had not beene heard of, to preuent the false Apostles, and so he would not build vpon their foundation, which was not rightly laid: but it is euident, that S. Paul speaketh of the true preaching, where Christ was named. 4. Some thinke the Apostle did it, *ne videretur laborem fugere*, least he should seeme to shunne labour, and seeke his owne ease, if he had preached onely where Christ had beene preached before, *Oslander*: but this is not all. 5. Neither doth the Apostle commend his Apostleship onely by the difficultie of the worke: because it was an harder enterprise, first to plant the Gospel, where nothing reigned but idolatrie, as at Athens, and Ephesus: Thus *Parens, Tolet.* 6. And others doe thinke, the Apostle thus speaketh, to shewe his zeale and holy ambition, in seeking to propagate the Gospel of Christ, where he was not yet knowne, *Bucer.* 7. But the Apostle herein doth proove his Apostleshippe, to whom this was peculiar, not to succeede in other mens labours: that the Romanes might hereby vnderstand, *illustrem esse proprio nota Apostolatus*, that he was commended by the proper and peculiar note of the Apostleship, *Martyr*: and so in effect S. Paul vseth this argument: It is peculiar and proper to the Apostles, to preach vnto them where Christ is not knowne: but that haue I done: therefore you are not to make any doubt of mine Apostleshippe, *Gualter*: so then, the Apostle alleadgeth three reasons in all, why he preached vnto those which had not yet heard of Christ. 1. because therein consisted the office of an Apostle properly. 2. and least he might seeme to arrogate vnto himselfe, that should belong vnto an other, to put his sickle as it were into an others haruest. 3. and to fulfill the prophesie of Isay, which he citeth in the next verse, that they should see Christ, to whom hee had not been spoken of: which place is taken out of the 52. of Isay, v. 14. where the Prophet euidently speaketh of the calling of the Gentiles, *Kings shall shut their mouthes at him*, that is, shall not gainesay the preaching of the Gospel, but willingly receiue it: then follow these words here rehearsed by the Apostle, *That which had not beene told them, shall they see; and that which they had not heard, shall they vnderstand.*

Quest. 27. *Whether this place of the Prophet be fitly alleadged by the Apostle.*

There can be no doubt made hereof. 1. The argument there handled by the Prophet concerning the preaching of Christ vnto the Gentiles, how that Christ *should sprinkle many nations*, agreeth with the Apostles purpose here: onely that which is generally propounded by the Prophet, the Apostle in particular applyeth to himselfe, not as the *sole*, but as a principall instrument of this preaching of the Gospel to the Gentiles.

2. The Apostle addeth (*of him,*) *to whom it was not spoken of him*, which words the Prophet hath not, both because he sheweth this Prophecy to be accomplished in the preaching of Christ: and hee abridgeth compendiously that prophesie, which foretelleth two things, who should be preached, namely Christ, and to whom, to the Gentiles, who had not heard of him before, both which the Apostle here ioyneth together: and this is the cause of this small alteration, that whereas the Prophet speaketh of the thing, *that which had not been told them, shall they see*, the Apostle turneth to the person, *to whom it was told concerning him*: Iunius in his parallels.

3. Further it must be obserued, that the Apostle for breuitie sake leaueth the contrarie part to bee supplyed, he preached, *not where Christ was named, but where hee was not named*: which must be vnderstood, as may be gathered by the allegation of this prophesie: the like see before, v. 3.

4. They are said to see him, who was not spoken of, that is, to see Christ in the preaching of the Gospel, whom they had not seene in the flesh, as the Iewes had: for in the liuely preaching of the Gospel Christ is described, as though with their eyes they had seene him crucified: as S. Paul speaketh, Galat. 4. 1. *and they which heard not, shall vnderstand*, that is, which had not the law nor the Prophets, they shal now heare the preaching of the Apostles, and vnderstand, that is, beleeue.

Quest. 28.

Quest. 28. *How Saint Paul is not contrarie to Christ, which saith of his Apostles, that they entred into others labours*, Ioh. 4. 38.

1. The Apostle denying, that he had built vpon anothers foundation, is not therein contrarie to Christ, Ioh. 4. 38. *I haue sent you to reape that, wherein you bestowed no labour; other men laboured, and you are entred into their labours:* for the Apostle denieth not, that he builded vpon the foundation of the Prophets, but acknowledgeth and confesseth it, Eph. 2. 20. of whom our Sauiour speaketh in this place: that the Prophets laid the first foundation, and sowed the first seed of that doctrine, which afterward was more fully preached by the Apostles: but he compareth himselfe with the rest of the Apostles, that they had not preached first in those places, where he planted the Gospel.

2. And whereas it will be obiected, that Saint Paul did write vnto the Hebrewes, that were conuerted before, and here to the Romans, that were alreadie instructed in the waies of Christ: the answer is; 1. That there is difference betweene the writing of Epistles and preaching: S. Paul might by his holy Epistles water that which an other had planted, and yet preach onely, and thereby lay the first foundations, where Christ had not beene heard of. 2. Neither must the Apostle be vnderstood to speake so generally, as though he had preached in no other places, but where Christ had not beene preached before, but chiefely and for the most part.

Quest. 29. *Of the Apostles let, and of his purpose to visite the Romans.*

As hitherto Saint Paul in his peroration beginning in the 14. v. excuseth his boldnes in writing, so here he excuseth his not comming, shewing his great desire thereunto.

v. 22. *I haue beene oft letted.* 1. The Apostle had diuerse lettes and impediments to hinder him from preaching, where he intended: sometimes he was forbidden by the Spirit, as Act. 16. 17. sometime he was letted by Sathan and his ministers, as by the aduersaries the Iewes, 2. Thess. 2. 16. 17. *Ambrose* addeth a third reason, he staied sometime, *vt excluderet falsa commenta pseudapostolorum*, to exclude and remoone the vaine fictions of the false Apostles: but here the Apostle sheweth an other cause beside all these, *fundandi ecclesias occupatione detentus*, he was deteined by the imploiment in founding of Churches, *Origen:* and so as *Chrysostome* noteth, he expresseth the cause of his stay, which he concealed before, in the beginning of the epistle, Rom. 1. 13. 2. The word πολλάκις, some vnderstand as well of the many impediments, as of the many times, wherein he was hindred, *Faius:* but the latter is more agreeable, as *Chrysostome* expoundeth: and so he said c. 1. 13. that πολλάκις, oftentimes he had beene purposed to come, *but was letted hitherto.*

v. 23. *But now seeing I haue no more place:* he by these two reasons putteth them in mind of his speedie comming: 1. because he had now no occasion to stay in those partes, to plant new Churches: for though all were not conuerted, yet he had ordained Pastors in euery Citie to build further vpon his foundation: *Lyran.* 2. where he saith in those quarters, κλίμασι, climates, it is not taken strictly, according to the Astronomical account, which maketh a climate, to be a space of the earth betweene two parellels extended from the *aequator* to the pole, in which space the day is lengthened by halfe an houre, which climats *Ptolome* numbreth to be 15. the new Astronomers make 24. for in this sense the Apostle had gone ouer onely two climates preaching the Gospel: but it is here taken in a larger sense, for these regions: *Origen* restraineth it to *Achaia*, where *Corinthus* was, from whence he thinketh this epistle was dated. 3. The other reason is his auncient and long desire many yeares of comming vnto them: which desire, it seemeth the Apostle had at the least 10. yeares before: for he wrote this epistle about the 20. yeare of his conuersion, and the 55. of Christ: and long before that the Romanes had receiued the faith, about the 3. yeare of Claudius, when the second persecution was begunne by Herod, at such time, as Iames was killed, and Peter imprisoned, which was in the 10. yeare of the Apostles conuersion, and the 45. of Christ: *Parens:* But long before this the Romanes had receiued the faith, for *Andronicus* and *Iunia*, whom S. Paul saluteth Rom. 16. 7. were in Christ before Paul was conuerted, which was in the 2. yeare after the passion of Christ, and the 10. of *Tiberius* raigne, about tenne yeares before the 3. of Claudius: so that if Paul had this desire, to go to Rome so soone, as he heard of their faith, he had it aboue tenne yeares, nearer twentie: see qu. 29. vpon the 1. Chapter.

Queſt. 30. *Whether Saint Paul in perſon preached in Spaine, as here he intendeth, v. 24.*

There are here two famous opinions, the one varying from the other. 1. Many of the auncient Fathers doe thinke, that as Saint Paul at this time purpoſed, ſo he went and preached in Spaine: as *Dorotheus in ſynopſ. patriarch. & Apoſtolor.* Paul beginning his preaching at Ieruſalem, &c. *vſq; ad Italiam & Hiſpaniam prædicando progreſſus eſt*, went forward in preaching, euen into Italie and Spaine: *Cyrill. catechef. 17. in Hiſpaniam vſq; promptitudinem prædicationis extendit*, he extended the readines of his preaching euen vnto Spaine: *Chryſoſt. homil. 76. in Matth. videas eam ab Hieroſolymis vſq; ad Hiſpanias currentem*, thou maiſt ſee him comming forth from Ieruſalem euen vnto Spaine: ſo alſo in ſome places *Hierome*, as in 11. c. of *Iſay*: *ad Italiam & Hiſpanias alienigenorum portatus eſt nauibus*, he was carried into Italie and Spaine, in ſtraungers ſhippes: ſo alſo *Theodoret* in c. 4. 2. epiſt. *ad Timoth.* Paul vpon his appeale, beeing ſent by Feſtus to Rome, his defenſe beeing heard he was ſet free, *& in Hiſpaniam profectus eſt*, and went into Spaine. *Grego. lib.* 32. c. 22. affirmeth the ſame, that Paul went into Spaine, *Paulus cum nunc Iudæam, nunc Corinthum, nunc Hiſpanias peteret, quid ſe aliud, quàm aquilam eſſe demonſtrabat*, Paul ſometime going to Iudea, and to Corinthus, ſometime to Spaine, what did he elſe ſhew himſelfe to be, then an eagle? ſo alſo *Anſelme* vpon the 16. chapter of this epiſtle, *nec falſum loquitur Paulus, qui ſe in Hiſpaniam profecturum pollicetur*, neither did Saint Paul ſpeake falſe, when he promiſed to goe into Spaine, &c. *imitans ſolis curſum ab Oriente ad Occidentem*, imitating the courſe of the Sunne from the Eaſt to the Weſt.

Tolet, beſide the teſtimonie of theſe Fathers, vſeth two reaſons, to ſhew that it was very probable, that Paul according to his purpoſe here viſited Spaine. 1. Firſt becauſe beeing deliuered from his impriſonment in Rome, where he continued two yeares in cuſtodie, he beeing ſet at libertie, in the 6. yeare of Nero, in thoſe eight yeares ſpace, before his martyrdome at Rome, which was in the 14. yeare of Nero, might performe his promiſe here made, of going into Spaine. 2. the Apoſtle *veluti ſpiritu prophetico, &c.* as with a propheticall ſpirit foreteileth his iourneying into Spaine, it was then vndoubtedly fulfilled: *Tolet ann.* 15.

Contra. 1. It is very probable, that S. Paul was deliuered after the firſt impriſonment, as hath beene ſhewed before, 12. *generall queſt.* vpon this whole epiſtle: but then he returned to viſite the Eaſt Churches, as he oftentimes promiſed in his Epiſtles ſent vnto them from Rome; as to the Philip. 2. 24. *I truſt in the Lord, that I my ſelfe alſo ſhall come ſhortly:* to *Philemon*, v. 23. *prepare mee lodging, for I truſt through your prayers to be giuen vnto you, &c.* 2. Neither doth S. Paul. here make an abſolute promiſe, or ſpeake propheticall: but ſaith onely, *when I ſhall take my iourney into Spaine, I will come to you*: and *Eraſmus* thinketh, that the words here vſed ὅτε ἐὰν, may be tranſlated, *vt ſi, that if*, or, as the Eccleſiaſticall expoſitor, *ſi quando*, if at any time I goe into Spaine, &c. And that this was no propheticall ſpeach, appeareth further, becauſe he ſaith, *I truſt to ſee you, and to be brought on my way thitherward by you*: but this was not done, when Saint Paul came to Rome, for there beeing deteined in hold for two yeares together, he could not be ſo accompanied by them, hauing not his libertie, for he purpoſed then not to ſtay at Rome, but onely to ſee them in his paſſage, *after that I haue beene ſomewhat filled with your companie:* This his purpoſe then fayling in ſome part, was not propheticall, for then it ſhould haue been performed in euery point: and fayling in one part, might alſo in the reſt, ſo that Saint Paul thus ſpake, *humana tantum ratione & coniectura, non impulſu ſpiritus*, by humane coniecture and reaſon, not by the impulſion and mooueing of the ſpirit: *Martyr.*

2. The other opinion is, which I hold more probable, that Saint Paul was hindred of his purpoſe, and did not viſite Spaine at all.

1. *Hierome* ſpeaketh hereof vncertainely, as writing againſt *Heluidius* he ſaith, that it cannot be concluded that Paul went into Spaine, becauſe he ſo purpoſed, *cum variis de cauſis impediri potuerit*, ſeeing he might by diuerſe cauſes and meanes be hindered: and vpon the 4. to the *Epheſians* he ſaith, *Paulus vel ad Hiſpanias perrexit, vel ire diſpoſuit*, Paul either went into Spaine, or diſpoſed to goe.

2. But *Gelaſius*, as he is cited by *Gratian*, *Cauſ.* 22. *qu.* 2. *c.* 5. affirmeth directly that Paul performed not, what he promiſed concerning his going into Spaine; *Cum ad Hiſpaniam ſe promiſiſſet iturum, diſpoſitione diuina maioribus occupatus: ex cauſis implere non potuit*,

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tuit, quod promiſit: when he had promiſed to goe into Spaine, beeing occupied in greater affaires, God ſo diſpoſing, he would not fulfill, what he promiſed: *Pererius diſput. 2. num. 5.* would thus ſhift off *Gelaſius* authority: 1. that he ſaith not, that Paul neuer went into Spaine, but not at that time, when he purpoſed. 2. and this was no decree belonging to the faith, but onely the ſentence of the Pope, *tanquam particularis Doctoris*, as of ſome particular Doctor.

Contra. 1. He ſaith ſimply that Paul did not performe what he had promiſed, he ſpeaketh not of any time: neither did Saint Paul ſet any time, when he would come. 2. the ſentence of one of their Popes, though but as a priuate and particular Doctor (howſoeuer we doe eſteeme it) in their valuation ſhould counterpoyſe the priuate opinion of any Doctor beſide: but this was not the Popes priuate ſentence, it is inſerted into the decrees, and ſo a rule of their Canon law. 3. And not onely *Gelaſius*, but *Innocentius ad Decentium*, an other of their Popes is in the ſame mind, *neminem excepto Petro Hiſpanos, &c.* that no man except Peter onely did teach Spaine, or other Prouinces of the Weſt.

Pererius anſweareth, that Paul did not teach in Spaine in ſuch ſort, as that by him the nation was conuerted, Churches planted, Paſtors and Biſhops conſtituted: for in thoſe things they receiued direction from Peter at Rome: neither did S. Paul continue there ſo long a time, to doe theſe things, beeing either called thence by other waighty affaires of the Church, or not finding that ſucceſſe of his labours, which he expected, he would not ſpend his labour in vaine: yet this followeth not, but that Paul was in Spaine, though he continued not there ſo long, for the foreſaid purpoſes.

Contra. 1. Although we produce not this teſtimonie, as approouing euery part thereof: for it is more vnlike, that Peter preached in Spaine beeing the Apoſtle of the circumciſion, then Paul, to whome the Apoſtleſhip ouer the vncircumciſion was committed: yet it may ſerue to prooue that which is intended, that Paul is denied to haue beene in Spaine. 2. *Innocentius* words are generall; that none beſide Peter, taught in Spaine: if Paul taught not there, he was not there: for he went, if at all, to teach. 3. And how is it like, that S. Paul ſhould preach there, and none conuerted, no Church planted, no Paſtors elected: would S. Paul take ſo long a iourney, to the vtmoſt coaſts of the Weſt, to doe nothing? and is it like, that he going thither by the direction of the Spirit, went to no purpoſe? And how commeth it to paſſe, that their beſt Catholikes beeing now in Spaine, he will lay ſuch an imputation vpon it, that it was then worſe, then all other countries, and more hardly ſubdued to the faith: theſe are but weake and ſimple coniectures. Other anſwers *Pererius* hath beſide, but not worth the while to anſwer, ſpecially in a matter of no great moment. 4. Beſide theſe teſtimonies, *Thomas Aquine* in his commentarie here is of the ſame minde, that Paul was not in Spaine: and *Dominicus Sotus* himſelfe a Spaniard, yet thinketh, that Paul preached not there: though it had beene a great honour to that nation, to haue ſo noble a founder, yet he is not partiall in ſeeking the credit of his countrey by a thing vnlikely and improbable: *Sotus* reaſons, I confeſſe are but weake: that S. Paul was two years in cuſtodie at Rome, and then he could not be permitted to viſit Spaine, and in the ende of thoſe two yeares, he was put to death vnder Nero: and becauſe no mention is made of S. Pauls iourney into Spaine in the Acts of the Apoſtles: for after thoſe two yeares of impriſonment at Rome, Paul was ſet at liberty, and ſuffered not till 8. yeares after in the 14. yeare of Nero. Neither doth S. Luke ſet downe all the acts of S. Paul, but onely ſuch, as he did before he was brought to Rome vpon his appeale. 5. Now other probable coniectures ſhall be alleadged of this opinion, that S. Paul neuer was in Spaine.

1. I omit *Pet. Martyrs* reaſon, that S. Paul hoped alſo, *ſe vinculis liberandum, &c.* that he ſhould be deliuered from his bonds at Rome, but it did not ſo fall out: and beeing there in captiuitie ſtill, he could not viſit Spaine: for it is more probable, that S. Paul was deliuered out of his firſt captiuitie at Rome, as hath beene ſhewed before, qu. 12. generall.

2. *Gualters* coniecture alſo hath no great certentie, *toties præpeditus præter animi voluntatem, &c.* that Paul beeing ſo often hindred beſide his will and purpoſe, might be hindred now alſo.

3. I rather thus reaſon with M. *Caluin*, the beſt euidence for S. Pauls beeing in Spaine is out of this place: for els where I find no ſuch purpoſe of the Apoſtle: but this text prooueth it not: *de ſpe enim tantum loquitur*, for he ſpeaketh onely of his hope, wherein he might be deceiued, as other faithfull men often are in their hopes.

But the best reason, against S. *Pauls* going into Spaine is this: if euer he were there, then either at his first comming to Rome, or at his second: but in neither: if in his first, then either at his arriuall there, after he had seene and visited the brethren: but that was not, for he was kept two years in bonds vnder the custodie of a souldier, Act. 28. or after the two years expired, when he was set at libertie: but then he returned to visit the East Churches, as he signified he would in diuers of his Epistles written from Rome: and it is not like, that he went first into Spaine, and then backe againe into Grecia and Asia, for these are East from Rome, Spaine lieth toward the West. Neither at his second comming to Rome is it like he went into Spaine, for then he was againe apprehended by Nero, and there suffred his glorious martyrdome: it is very probable, that in his second comming to Rome he intended to fulfill this his promise, and to be accompanied by the brethren of Rome thitherward, but that he was intercepted at Rome, and so the Lord thought good to crowne him with the glorie of martyrdome. But about this matter, beeing no point of faith, it is needlesse to contend much.

31. Quest. *Of the meaning of the 24. verse.*

v. 24. *When I shall take my iourney.* The Greeke words ὡς ἂν, some translate *quandocunq;*, *whensoeuer*, as *Origens* and *Chrysostomes* translator, and the Greeke Scholiast: the Ecclesiasticall expositor, *si quando*, if at any time: *Pareus*, *quod si*, but if: *Erasmus*, *vt si*, that if: in all these readings, S. Paul should speake vncertenly, and doubtfully of his comming into Spaine: the Latin interpreter readeth, *cum*, when, so *Beza*, *quando*, when, and so ὡς ἄν, is taken 1. Cor. 11. 34. *Other things will I set in order, when I come.*

Into Spaine. 1. *Erasmus* thinketh, that the Grecians following S. Paul, *fraudant Hispaniam prima syllaba*, doe curtall the first syllable, calling it σπανίαν, for *Hispania:* but other nations beside so vse to call it, as the Germanes, *Spanien*, the Italians *Spagnia*, and so in English we call it Spaine. 2. The reason, why he purposeth to goe into Spaine, 1. *Gorhan* thinketh to be this, because it was tributarie to the Romans, 1. Machab. 8. 3. and therefore it would be acceptable to them, *Tolet.* 2. *Ambrose*, *quia pseudapostolos præoccupare festinat*, he would make haste, to forestall the false-apostles, that euery where attempted to creepe in. 3. But *Lyranus* better toucheth the cause, that as S. Paul had preached in the East, *ita desiderabat hoc facere in occidente*, so he desireth to doe the like in the West where Spaine was: *& nihil adhuc in Hispanos collatum est*, and it should seeme, that nothing yet had bin bestowed vpon the Spanyards, *Mart.* the Gospel had not yet beene preached vnto them.

I will come to you, &c. 1. *Lyranus* thinketh, that S. Paul had such an earnest desire to see Rome, *quia erat ciuitas capitanea*, because it was the captaine or cheife citie of the whole world. 2. but the reason was, because of the report of their great faith, published ouer the world, that he might be mutually comforted with them, Rom. 1. 12. 3. and he tooke this to be a fit occasion to visit them, when he went into Spaine, for that his iourney could not be conueniently vndertaken by land, for then he was to goe a great circuit about thorough Dalmatia, Hungaria, Germanie, France: but the speediest and neerest passage was by sea, and so he might visit Rome by the way.

I trust: he is not sure, but hopeth well: thus he writeth for two reasons. 1. in respect of the diuine prouidence, which ordereth and directeth all things; because all times are in Gods hand: *ex me nihil possum*, I can doe nothing of my selfe. 2. and the other reason was in respect of the second causes; because he knew not how his nauigation should fall out, whether he might be carried by a streight cut, by the Ionian and African Sea directly vnto Gades in Spaine, or to strike vp, fetching a bought or compasse by the Sicilian and Tyrrhene Sea to Rome.

To see you in my iourney, &c. 1. He saith he will see them in the way, *ne istud eos inflaret*, least this might puffe them vp, that he had expressed his great desire to see them, *obserua quomodo illos constringat*, obserue how he doth hold them in, saying, *when I goe into Spaine:* so he both is willing to shew his loue and desire vnto them, as also to stay them, *ne nimium glorientur*, that they glorie not therein too much, *Chrysost.* 2. *Origen* further noteth, least that the Romanes might thinke, that he would see them onely *in transitu*, as he passed by, intending his iourney to an other place, and visiting them onely by the way, he addeth; *after I haue beene somewhat filled with you:* that vntill such time, as they were mutually filled and satisfied one with an other, he intended not to leaue them. 3. *Lyranus* thinketh that Paul intended not to stay long in Rome, but to visit them in the way; because Peter with his disciples

disciples was at this time in Rome, *& sic non erat eius predicatio ibi tam necessaria, &c.* and so his preaching should not be there so necessarie, as in Spaine. But *Peter* was not at this time in Rome, for then it is not like that S. Paul would haue left him out in his salutation, c. 16. 4. *Haymo* obserueth, following *Origen*, that S. Paul *moderatius presentiam suam pollicitus*, doth more sparingly promise his presence: because we doe with greater desire receiue those things, *quæ cito metuimus auferenda*, which we are afraid will be soone taken from vs, and we vse to neglect such things, *quæ nos diutius retenturos credimus*, which we hope to hold longer.

And to be brought in my way thitherward by you, &c. 1. *Chrysostome* noteth, that hereby the Apostle excuseth his former speach, that he intended onely to see them in his passage: for they should be his witnesses, that not by any contempt or neglect of them, *sed ipse necessitate tractus transcurram*, but that beeing so drawne by necessitie I passe thorough. 2. S. Paul requesteth this of them, as the fittest guides for him in his iourney, for the Romanes were well knowne in those cities and places, by the which he should passe into Spaine, (*as beeing Lords of that countrey, Lyran.*) *& sic aditus facilior pateret*, and so a better way should be made for his preaching, *Martyr.* 3. And hereby the Apostle signifieth, *quantum sibi de illis promittat*, how much he doth promise himselfe of them, to insinuate himselfe the better into their loue: for the more trust one seeth to be reposed in him, the more he taketh himselfe to be bound, *Caluin.* 4. He desireth not to be lead by them in any pompous manner, but that they by the way might receiue some profit by S. Pauls company, and thereby the better edifie themselues, and others at their returne, *Par.* 5. Neither doth the Apostle herein seeme to arrogate any thing to himselfe, in requiring this dutie; seeing he brought vnto them, *omnium spiritualium bonorum fructum*, the fruit of all spirituall good things: and this might be easily performed by them, and that to their singular profit.

After I haue beene in part filled with you. 1. *Parentis hoc potius est, quàm præceptoris*, this indulgent affection is of a father, rather then a teacher, *Oecumen.* 2. To be filled *in part*, some vnderstand, *ex parte vestri*, in that part of you, which was at variance, but is now reconciled, *Hugo:* some referre it to the time, *ex parte temporis*, a little time, *glosse interlin. Chrysostome* thinketh it is so said, because he could neuer be fully satisfied with their companie: but it signifieth no more, then *aliquantulum*, to be somewhat filled, according to the shortnes of the time of his aboad, as it is taken before, v. 15. *Par.* 3. And thus *morationem suam in ipsorum arbitrio collocat*, the time of his stay he permitteth to their iudgement: not to depart till they be mutually satisfied, *Origen.*

33. Quest. *Of Pauls iourney to Ierusalem, wherefore he taketh it in hand*, v. 25.

1. Because the Apostle had before signified his great desire, which he had to see the Romanes, and now there was no let in those parts, because he had preached the Gospel to all those countries, *ne putaretur veluti irridere vos, &c.* least he might seeme to mocke them, because he came not yet vnto them: he sheweth the cause of his stay, which was to carrie to the Saints at Ierusalem certaine collections from the Gentiles, *Chrysost.* and the Apostle vseth a participle of the present tense, *διακονῶν, ministring*, to shew that his busines should not stay him long, it was euen now in hand: *Erasmus.*

2. But it will be obiected, that the Apostle should not haue preferred the ministration of almes before the preaching of the Gospel, which he intended in Spaine: as the Apostles themselues resolued, that it was not meete, that they should leaue the word, and minister vnto tables, Act. 6. To this obiection it is diuersely answeared. 1. Generally it is not fit to leaue the preaching of the word to distribute almes, but *in casu, & ad tempus*, in some case, and for a time, *Gorrhan.* 2. *duo commoda sunt anteferenda, &c.* two commodities together are to be preferred before one: now the Apostle went to Ierusalem to distribute almes, yet withall he purposed to preach vnto the brethren, and to confirme their faith. 3. And beside the Churches of the Grecians who were mooued by S. Paul vnto this contribution, committed the same to his fidelity, so that this office was as it were imposed vpon him by them, *Par.* 4. Adde hereunto, that it was a part of his Apostolike office: for when the Apostles appointed him to preach to the vncircumcision, they charged him to remember the poore, Gal. 2. 10. S. Paul therefore was carefull to execute this charge committed vnto him, *Mart.*

3. *To minister.* 1. The word *διακονῶν, ministring*, though generally it signifie any office of the ministrie, yet here it is taken more specially, for that function, which was peculiar to

the Deacons in distributing of almes, *Beza*. 2. *Origen* inferreth hereupon, that this epistle to the Romanes was written after the first and second to the Corinthians, because the almes and collection, whereunto he mooueth the Corinthians, 2. Cor. 9. 4. by the example of the Macedonians, was now readie.

4. *To the Saints.* 1. *Ambrose* thinketh, that these were they, which had renounced all worldly things, *& totos se dederunt obsequijs diuinis*, and gaue themselues wholly to the seruice of God, to giue an example of perfection vnto other beleeuers: so also *Lyranus*. 2. *Haymo* thinketh, they were such as impouerished themselues, by laying their goods at the Apostles feete, and bringing all in common: as we read Act. 4. 3. but these Saints rather at Ierusalem, were in great necessitie for these two causes especially; both in regard of the great famine, which was ouer all the world vnder Claudius *Cæsar*, but cheifely in Iudea, which was a drie countrie, specially that part which was toward *Arabia Petræa*, and beside they were in the time of persecution spoiled and stripped of their goods: as the Apostle saith, Heb. 10. 34. *Yee suffered with ioy the spoiling of your goods:* according as Isay prophesied 59. 15. *he that refraineth from euill, maketh himselfe a pray.* 4. those Saints haue a double commendation, as *Chrysostome* noteth, *à virtute & paupertate*, from their vertue, *they are Saints*, and from their pouertie, they are called in the next verse, *the poore Saints.* 5. *Origen* obserueth well, that they are called Saints, not because they were at Ierusalem, but *quos non locus, sed conuersatio sancta, & fides perfecta*, such whom not the place, but the perfection of faith and their holy conuersation made spirituall. 6. *Haymo* saith, that some Doctors deliuered this, that Saint Paul gat such liberall contributions from the Gentiles, for the poore Saints at Ierusalem, that sometime he sent them, *tres, aut quinq; modios argenti*, three or fiue bushels of siluer: but whence he hath that report, he sheweth not.

Quest. 34. *Of the collection gathered among the Gentiles for the Iewes, and the reasons thereof.*

1. *It hath pleased them of Macedonia, &c. Origen* here obserueth, *subtiliter & verecundè dum Corinthios laudat, hortatur Romanos*, modestly and cunningly, while he praiseth the Corinthians, he exhorteth the Romans, that they should contribute likewise: and *Chrysostome* addeth, that the Apostle doth not directly stirre them vp by the example of the Macedonians and Corinthians, *putassent id contumeliosè fieri*, the Romanes would haue scorned it, beeing the Lords of the world: as he prouoketh the Corinthians by the forwardnes of the Macedonians, 2. Cor. 8. yet he wisely insinuateth as much.

2. In that it is said, *it pleased them*, their alacritie and cheerefulnes is expressed: he extorted it not from them, but they willingly conferred it: as he writeth to the 2. Corinth. 9. *that God loueth a cheerefull giuer:* the vulgar latine readeth, *probauerunt*, they allowed or approoued this collection, *tanquam rem honestum*, as an honest thing: not onely their will was vnto it, but their iudgement and approbation: the word is εὐδόκησαν, *they pleased*, or, it seemed good vnto them.

3. *To make some distribution:* the word is κοινωνίαν, *communication.* 1. *Origen* noteth this difference, that *in spiritualibus communionem posuit, in carnalibus ministerium*, he placeth communication in spirituall things, and ministerie in carnall: for spirituall things, *non tam debentur, quàm commodantur*, are not so much owing, as lent, but carnall *ex debito exiguntur*, are exacted of due debt: but this difference is not perpetuall: for here a *communication* is said to be in carnall things. 2. *Theophylact* giueth this reason, why it is called a *communication: quia in communem vtilitatem cedit tam præbentis, quàm accipientis*, it is to the common benefit both of the giuer, and receiuer. 3. Mr. *Calvin* thinketh it containeth a reason of this collection, *quia propter corporis vnitatem, &c.* because there ought to be one common and mutuall regard, in respect of the vnitie of the bodie, which is all one in Christ. 4. some thinke that it is the same, with συλλογὴ, a collection, which word Saint Paul vseth, 1. Cor. 16. when euery one did *viritim in commune conferre*, did contribute something in common: *Parens, Gorrhan, Fains.* 5. but I preferre the reason rendred by the Greeke scholiast, why it is called a communication, because of the mutuall exchange and entercourse betweene them, *ipsi pecunias, sancti intercessionem apud Deum contribuerunt*, they contributed mony, and the Saints their prayers and intercession vnto God: so it is called a communication, because it was mutuall, the one gaue carnall, the other spirituall things, as is shewed in the verse following: so the Apostle calleth it, *a communicating concerning the matter of giuing and receiuing*, Phil. 4. 15. 6. *Chrysostome* further noteth that the Apostle saith not,

almes,

almes, but *communication*, somewhat to extenuate it, in respect of the Saints, to whome it was a kind of debt: and he saith, *a certaine, or some communication*, in respect of the Romans, *ne videatur Romanis auaritiam exprobrare*, least he should seem to vpbraide the Romans with couetousnes: *Theophylact.*

Quest. 35. *How the Gentiles are said to be debters to the Iewes.*

1. *Their debters are they, &c.* 1. not the poore are debters to the rich, *quia tenentur pro ijs orare*, because they are bound to pray for them: *Hugo.* 2. not debters only in respect of God, *à quo misericordiam expectant*, of whom they looke for mercie, *gloss. interl.* 3. nor yet onely in generall, because the rich *debent vsum necessariorum*, do owe the vse of necessarie things vnto the poore: as the wise man saith, Prou. 3. 27. *withhold not good from the owners thereof.* 4. but the Gentiles are said to be debters, because they had receiued spirituall things from the Iewes, as the Apostle expoundeth afterward.

2. There are two kind of debts, one is *ex debito necessitatis*, by a debt of necessitie, and so the people are bound to giue of their temporalls vnto their Pastors and Ministers; and there is *debitum honestatis*, a debt of honesty, and so the rich are bound to giue vnto the poore, *Hugo Card.* but this distinction is rather to be receiued; there is *debitum ciuile*, a ciuill debt, and so the people pay carnall things for spirituall; and *debitum naturale*, a naturall debt or equitie, and so for a benefit receiued euery one is bound to shewe the like againe, *Gorrhan, Par.*

3. *If the Gentiles be made partakers of their spirituall things, &c.* 1. The spirituall things of the Iewes are these, as *Chrysostome* obserueth, *ex ipsis est Christus, ex ipsis sunt Apostoli, Prophetæ, &c.* of them was Christ, of them came the Apostles, and Prophets: from them came the Gospel. 2. *Origen* hath here an excursion, running out to a mysticall and allegoricall sense: by the Saints at Ierusalem, he vnderstandeth those which are spirituall; by the Gentiles, those which are yet imperfect: in whom, the flesh must *spiritualibus ministrare præceptis*, minister and be obedient vnto the spirituall precepts: and not *lasciuire in carnalibus*, waxe wanton still in carnall things: but this is farre from the Apostles meaning.

4. *Chrysostome* obserueth an *emphasis* in euery word, as he saith the *Gentiles ought to minister*, as they, *qui regibus tributa persoluunt*, which vse to pay tribute vnto Kings; the word λειτουργῆσαι, signifieth properly to execute some publike ministerie: and it is sometimes referred to spirituall offices: it is here vsed to signifie, that this office of the Gentiles in communicating to the necessities of the Saints, was both *publicum & sacrum*, publike and sacred, it was as a sacrifice vnto God, *Calv. Beza*: And whereas the Apostle saith, *their spirituall things, but not their carnall: Chrysostome* sheweth the reason of this difference, because *carnalia sunt omnium communia*, things carnall are common to all.

Quest. 36. *In what manner almes ought to be giuen.*

Diuers necessarie considerations touching the distribution of almes, may be obserued out of the 28. and 27. verses. 1. Whereas they of Macedonia and Achaia, did minister vnto the necessitie of the Saints of Ierusalem, which was farre distant and remote from those countreys of Grecia: therein we haue an example, not onely to stretch forth our hand to the needy that are among our selues, but to extend our liberalitie to other Churches abroad, that are in want and necessitie. 2. Whereas it seemed good vnto them, therein appeareth their cheerefulnesse and willingnes, that they gaue of a willing and readie minde, as S. Paul exhorteth the Corinthians, 2. Epist. c. 9. 3. 3. They did communicate vnto the Saints: for though we must doe good to all, yet specially we are bound to doe it to the houshold of faith. 4. And in that the Apostle saith, *yet are debters*, he sheweth that they were bound hereunto, by the common bond of charitie, and Christianitie: that although in respect of any ciuill bond, they were free, and their almes was an offering of their free will and franke mind; yet in charitie before God, they were bound thereunto.

Quest. 37. *What the Apostle meaneth, by sealing of the fruite, v. 28.*

When I haue sealed vnto them. 1. The vulgar Latine readeth, *hanc assignauero*, so *Lyran. Haymo:* but the Greeke word σφραγισάμενος, signifieth rather, *consignans, vel obsignans*, sealing, confirming, then assigning, and setting ouer. 2. *Origen* vnderstandeth it of that seale, *quo imago Dei exprimitur*, whereby the image of God is expressed, that he which giueth, giue in simplicitie of heart, seeking no praise of men: for then, *opus suum signaculo diuinæ imaginis*

signat, he doth seale his worke with the signe of the diuine image. 3. Some take it literally, *cum sub sigillo cuiusq; ecclesiæ ostendero, &c.* when I haue shewed vnder the seale of euery Church, how much euery one hath sent, *gloss. interlin. Hugo.* 4. *Erasmus* referreth it to the Macedonians, it should be vnto them, *tanquam thesaurus in tuto reconditus*, as a treasure surely laid vp: so also before him *Chrysostome* and *Theophylact*, *in ærarium regium condam*, I will lay it vp as in the Kings treasurie. 5. The Greek Scholiast thus, *in cœlis repositurus*, hee will lay it vp as it were in heauen. 6. But the Apostle vseth onely a metaphoricall speech, taken from those which vse to seale the treasure, or letters committed vnto them: the Apostle saith no more but this, after I haue faithfully deliuered vnto them, this collection committed vnto me: so *Calvin*, *Mart. Pareus*, with others.

This fruit. Almes and other workes of mercie, are called a fruit in three respects. 1. In regard of the efficient cause, which is first the spirit, as good workes are called the fruits of the spirit, Galat. 5. 22. then of faith and charitie, they are the fruits. 2. In respect of the obiect, vpon whom such workes of mercie are shewed and exercised, they are *fructus pietatis*, a fruit of their pietie, when God stirreth vp the hearts of others to supply their necessities, which depend vpon God. 3. In respect of the giuer and worker, they are fruits, as *Chrysostome* obserueth, *lucrum acquirere contributores*, that the giuers of almes doe purchase gaine vnto themselues: for God will reward them, and recompence their benignitie.

Quest. 38. *What the Apostle meaneth by the abundance of the blessing of the Gospel of Christ*, v. 29.

1. Some by this *benediction* or blessing vnderstand, the plentifull almes and contribution which the Apostle should find among the Romanes: for so he calleth their beneficence, εὐλογίαν, blessing, 2. Cor. 9. 5. *Erasmus.* 2. *Chrysostome* and *Theophylact* mislike not this sense, *poteris pro benedictione eleemosynam intelligere*, you may vnderstand for blessing, almes, &c. but they adde further, this abundance of blessing to be, *vniuersa bona*, all good things, *digna benedictione*, *i. laude*, worthy of blessing, that is, praise: so they vnderstand *blessing*, of the praise and commendation, which their vertues were worthy of, not *actiuely*, of the blessing which the Apostle should conferre vpon them: so also the Greeke Scholiast: I shall finde you *omnibus bonis ornatos*, furnished with all good things. *M. Caluin* also followeth this sense, that the Apostle at his comming should reioyce, *quod spiritualibus Euangelij diuitijs affluerent*, that they abounded in all spirituall riches of the Gospel: But it is euident by the text it selfe, that the Apostle, saying, *I shall come in the abundance of blessing*, that it sheweth rather what the Apostle shall bring with him, then what he should there finde.

3. Some referring it to S. Paul, doe vnderstand this abundance of blessing, of the gift and power of miracles, whereby the Apostle should come furnished, to confirme the Gospel among them: *Ambrose:* so also *Hugo*, *miracula multa mihi dabit facere inter vos*, God shall giue me power to worke many miracles among you: but in this sense, this *blessing* should be too much restrained.

4. *Theodoret* applyeth it to the many troubles and afflictions, out of which the Lord had deliuered Paul, and so abundantly blessed them: but he speaketh of such blessing as hee should receiue to bestow vpon them: as *Origen* well saith, *& venientis gratia, & suscipientium merita pariter designantur*, both the great grace of the commer, and the worthinesse of the receiuer is expressed.

5. So then, the Apostles meaning is, that he should so come, *vt benedictione Euangelij impleam*, that I shall fill you with the blessing of the Gospel, *Oecum.* that he should come *in abundantia bonorum spiritualium*, in the abundance of spirituall grace, *Lyran.* he should *afferre copiam spiritualium bonorum*, bring them abundance of spirituall things, *Martyr:* he hopeth *aduentum suum fore frugiferum*, that his comming vnto them shall be fruitfull: *Beza* and *Haymo* well expound it by that place, c. 1. 11. *I long to see you, that I might bestow vpon you some spirituall gift.*

6. *Origen* here further obserueth, that the Apostle spake thus by the spirit, and by the gift of prophecie, *supra hominem namq; est hæc scire de futuris*, for it is aboue mans reach to knowe concerning things to come, that he should not onely come vnto them, but come in the abundance of blessing: And indeede, the Apostles going to Rome, was reuealed by the spirit; as S. Luke testifieth, Act. 19. 20. that he purposed by the spirit, after he had been at Ierusalem, to see Rome also: but his other purpose of going into Spaine was not by diuine reuelation, but humane disposition: and therefore it is probable he failed in the one, as hath

beene

beene ſhewed before, though not in the other.

Queſt. 39. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*

v. 30. *I beſeech you by our Lord Ieſus, &c.* 1. It appeareth how much the Apoſtle was troubled in ſpirit, vſing this vehement obteſtation, as to entreat them by the Lord Ieſus, and by the holy ſpirit: not that the Apoſtle was ſo carefull for his life, but becauſe *Eccleſiæ periculum in eo agi ſciebat*, he knew nothing could happen vnto him, without great danger of the Church. 2. The force of this obteſtation lieth herein, that if they did not pray for him, it would redound much to the diſhonour of Chriſt, and of the holy Ghoſt: for to entreat one by a thing, is to inſinuate, that the thing which is moſt deare vnto them, will thereby receiue hurt, or be wronged, if he preuaile not in his requeſt, *Pareus:* or he entreateth them by the ende, which he propounded, it was the cauſe of Chriſt, which they ought to further by their praiers, and by the *efficacie* of charitie, whereby they were bound to performe this dutie toward him, *Tolet:* and in effect, he chargeth them by the loue of Chriſt, wrought in them by the holy Ghoſt, to ioyne in prayer with him: as if he ſhould haue ſaid, *ſi in eum creditis, if ye beleeue in him*, if there be in you any charitie, *gloſſ. interlin.* as the Apoſtle, Philip. 2. 1. more at large vſeth the like obteſtation, *If there bee any conſolation in Chriſt, if any comfort of loue, if any fellowſhippe of the ſpirit, if any compaſſion and mercie, fulfill my ioy:* ſo that hee preſſeth and vrgeth them three wayes by this vehement obteſtation: both in reſpect of their loue vnto Chriſt, whom they ſhould ſeeme to neglect; in reſpect of the Apoſtle, to whome they were bound in charitie; and in regard of themſelues, who ſhould be found, not to haue thoſe graces of the ſpirit, in truth, not bringing forth the fruit of them.

2. *For the loue of the ſpirit.* 1. *Chryſoſtome* obſerueth, that the Apoſtle naming Chriſt, and the Spirit, and not the Father, doth inſinuate, that we ſhould not be troubled when in like manner, he nameth the Father and the Son without the Spirit, or the Father alone: becauſe *non ſemper eodem modo ponit ſanctam Trinitatem*, he doth not alwaies in one and the ſame manner ſet downe the Trinitie. 2. *Chryſoſtome* further taketh the loue of the ſpirit *actiuely*, for the loue whereby the ſpirit hath loued vs: for as the Father and the Sonne loued the world, ſo likewiſe the holy Ghoſt: but rather that loue and coniunction is here ſignified, which is wrought by the holy Ghoſt in the members of Chriſt: *Martyr* will haue the *loue of the ſpirit*, to be taken, for the *ſpirit of loue*, as c. 9. 31. *the law of righteouſneſſe*, is put for the *righteouſneſſe of the law*: but this inuerſion of the words is not here neceſſarie.

3. *To ſtriue with me by praiers.* 1. *Certamen vocat feruentem orationem*, he calleth a feruent prayer a ſtriſe, he would haue them pray for him earneſtly. 2. And they muſt pray with feeling and compaſſion: for they which pray, *eorum in ſe recipiunt perſonam, &c.* doe as it were take their perſon vpon them, for whom they pray, *Calvin:* and make their caſe their owne. 3. And hereby is ſignified, that *maximum præſidium fidelis oratio*, that a faithfull prayer is the chiefeſt defence againſt the ſpirituall aduerſaries, *Bucer.* 4. *Origen* obſerueth further, that the Apoſtle vſeth this word of *ſtriuing together in prayer*, becauſe of the reſiſtance of the ſpirituall aduerſarie, *obſiſtunt enim dæmones in oratione, &c.* for the euill ſpirits doe reſiſt in prayer, firſt that one be not found, ſuch as the Apoſtle ſpeaketh, *to lift vp pure hands without wrath:* and if one doe obtaine ſo much as to pray without wrath, *vix eſt vt effugiat eſſe ſine diſceptatione, i. ſine ſuperfluis cogitationibus*, yet that will hardly ſcape him, to pray without doubting, that is, without vaine and idle cogitations: for you ſhall hardly finde one, *cui oranti aliquid inanis cogitationis non occurrat, &c.* who in his prayer thinketh not of ſome vaine thing.

Queſt. 40. *Of the things which S. Paul would haue them pray for.*

He willeth them to pray for theſe two reaſons, firſt that he may be deliuered from the vnbeleeuers in Iudea. 1. S. Paul did knowe by the reuelation of the ſpirit, that many troubles ſhould be raiſed againſt him in Iudea, by the aduerſaries of the Goſpel, as he ſaith, Act. 20. 23. *The holy Ghoſt witneſſeth that in euery citie bonds and afflictions abide me:* and although they perſecuted all the Apoſtles, yet they had a ſpeciall ſpite at Paul, as being the moſt earneſt impugner of the ceremonies of the law: and like as they ſerued Chriſt his maſter, who after he had done all good to the Iewes, was put to death at Ieruſalem, ſo he looked to bee ſerued: hereby he ſheweth how neceſſarie it was, that they ſhould make requeſt for his deliue-

liuerance, seeing he was to goe among so many wolues, *magis feras rabidas quàm homines*, rather so many sauage beasts then men. 2. He saith not, pray *vt hos impugnem, & superem*, that I may vanquish and ouercome them, but onely be deliuered from them, not bee hindered by them in his course, *Theophyl.* 3. And this he prayeth, *non quod pati metuat*, not that he was afraid to suffer, but that his course might not be hindered, in performing that seruice to the Saints, and in accomplishing his desire to see the Romanes, *Origen:* for otherwise S. Paul was readie in himselfe, *not onely to bee bound, but to die at Ierusalem*, Act. 21. 13. 3. Neither was S. Paul heard altogether in this desire: for though hee escaped death at Ierusalem, which was conspired by the Iewes, yet hee was not deliuered out of bonds: so God heareth the requests of his Saints in temporall things, so farre foorth, as it shall be for his glorie, *Parens.*

And that my seruice may be accepted of the Saints: this is the second thing that hee would haue them pray for. 1. As S. Paul feared the practises of the incredulous Iewes, so he doubted the sinister suspitions which might be conceiued of him euen among the brethren, which were zealous of the lawe, least his seruice herein should not bee acceptable vnto them. 2. Some vnderstand it otherwise, that it may be acceptable, that is, *sufficiens*, sufficient to releeue their necessities, *Gorrhan:* some, that my seruice *acceptabile fiat apud Deum*, may be acceptable vnto God, *Greeke scholiast. Lyran.* but the first sense is the fittest, that his seruice bee not preiudiced by the sinister opinions which might be conceiued of him: as Iames saith vnto him, Act. 21. 21. *Thou seest brother, how many Iewes there are which beleeue, and they are all zealous of the lawe, and they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles to forsake Moses:* vnto such the Apostle prayeth, that his seruice might bee welcome and accepted.

Quest. 41. *Of the fruits of the prayer of the Romanes for S. Paul.*

Here followe two effects of their prayer: The first in respect of themselues, *that I may come vnto you with ioy.* 1. *Chrysostome* here noteth, that as the Apostle begunne his Epistle, wishing that he might haue a prosperous iourney to come vnto them, c. 1. 11. so he concludeth. 2. It was for their profit, that he should come vnto them, an effect of the first part of their prayer, that he might be deliuered, and that he might come vnto them with ioy, a fruit of the other part, that his seruice might be accepted of the Saints, for otherwise hee should come with heauy cheare. 3. He addeth, *by the will of God*, which condition he inserteth, c. 1. 11. both to free himselfe from the suspition of inconstancie, if it should fall out otherwise, and to this ende, that if Gods will were otherwise, that he should not come with such ioy, as indeede hee did not, (in respect of his outward bonds) they might more patiently beare it.

The other effect and fruit is common to the Apostle with them, *that I may bee refreshed with you.* 1. Where *Chrysostome* noteth the modestie of S. Paul, he saith not, to teach and instruct you, but to be comforted. 2. *Haymo* obserueth in the word *to bee refreshed*, that hee desireth *refrigerium*, refreshing, *qui calore solis vritur*, who is burnt with the heate of the Sunne, as they which striue or fight: so the Apostle had laboured in fighting against the prophane Philosophers, vnbeleeuing Iewes, gainsaying heretickes, and now he desireth ease and refreshing: some referre it to the griefe and vexation, which the Apostle had by reason of the mutuall conflicts and contentions among the Romanes, as he saith elsewhere, *Who is offended, and I burne not:* from the which he should finde ease and refreshing in their mutuall concord, *Gorrhan:* but *Theophylact* better vnderstandeth it, of the generall comfort, which they should haue one by an other: you in me *ob doctrinam*, for the spirituall doctrine which you shall receiue, and I in you, *ob auctam fidem*, for your faith encreased: *Origen* addeth, *non corporalem requiem quærit Paulus*, Paul seeketh not corporall rest, but the spirituall comfort and rest in God.

Quest. 42. *Of the Apostles salutation, The God of peace, &c.*

1. As the Apostle beganne his Epistle with the salutation of peace, so he endeth the same, as his manner is, *consueuit auditoribus bene precari*, hs is accustomed to wish well vnto his auditors after he hath instructed them.

2. He saith, *the God of peace*, giuing such titles vnto God as best fit the present argument: as he said before, ver. 5. the God of patience and consolation: and ver. 13. *the God of hope:*

so

so now, the *God of peace:* hee meaneth Christ Iesus, whom he calleth the *Lord of peace*, 2. Thess. 3. 16. who hath left the inheritance of peace vnto his Church.

3. And he is called *the God of peace*, both *passiuely*, that they may finde peace with God, and haue God at peace with them; and *actiuely*, that God would preserue them in peace and vnitie among themselues.

4. He simply wisheth not vnto them peace, but true peace, euen the peace of God, *qui pax est vera*, who is the true peace: that till he come, or whether he come or not, the God of peace may be with them.

5. And he wisheth vnto them peace, both in generall, that they may be replenished with all spirituall benediction, and in particular, in respect of those diuisions and dissentions which were among them.

4. Places of Doctrine.

Doct. 1. *That Christs holy example must bee imitated of Christians.*

v. 3. *For Christ also would not please himselfe, &c.* As here the Apostle propoundeth the most holy example of our Blessed Sauiour herein to be followed, that we should one seeke the good of an other: so euery where the Apostles doe presse the example of their and our Master to be imitated in all other holy duties: as thereby we are exhorted to *beneficence*, 2. Cor. 8. 9. to mutuall *forgiuing* one an other, Ephes. 4. 32. to *loue*, Ephes. 5. 23. to *humilitie and modestie*, Philip. 2. 5. to *constancie in our profession*, 1. Tim. 6. 13. 2. Tim. 2. 8. *to faithfulnes in our calling*, Heb. 3. 7. to *patience vnder the crosse*, Heb. 12. 2. to *meekenes*, 1. Pet. 2. 21. & 3. 18. so that we find that saying to be most true, *omnis Christi actio, nostra institutio*, euery action of Christ is our instruction.

Doct. 2. *Of the manifold vse and profit of the Scriptures.*

ver. 4. *That wee through patience and consolation of the Scriptures might haue hope, &c.* Like vnto this place is that, 2. Tim. 3. 16. where the Apostle maketh a fowrefold vse of the Scriptures, *it is profitable to teach, to improoue, to correct, and instruct in righteousnesse:* the first two concerne doctrine, the teaching of the truth, and the conuincing of error; the other two belong vnto manners, the correcting of vice, and the instruction and edifying vnto holines; so here the Apostle expresseth fowre benefits that come by the Scriptures, doctrine, patience, consolation, hope: so *Tertullian* speaking of the manifold vse of the Scriptures, *coimus ad literarum diuinarum commemorationem, &c.* we runne together to the rehearsing of the diuine Scriptures, as the condition of the present times doth giue vs occasion to remember them, *certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam praeceptorum inculcationibus densamus*, truely wee doe nourish our faith with holy sayings, erect our hope, fasten our trust, strengthen discipline by inculcating the precepts.

Doct. 3. *The promises made vnto the Fathers in the old Testament were spirituall.*

v. 8. *Christ was the Minister of circumcision, &c. to confirme the promises made to the Fathers:* Then were not these promises onely or cheifely of temporall things, but vnder them were shadowed spirituall: for Christ did not by his comming restore vnto the Iewes any outward temporall blessings: for at his comming they had other Lords to rule them, the Romanes were their gouernours: and immediately after our Blessed Sauiours death, their country, commonwealth, and citie were destroyed: The promises then made to the Fathers as to Abraham, concerning his seed, and to Dauid, for the continuance of the kingdome in his line, and the rest, were spirituall, and by the Messiah spiritually to be performed: and so, *All the promises of God in him, were yea, and Amen:* as S. Paul saith, 2. Cor. 1. 20. This may be obserued against those, which thinke the bookes of the old Testament to be superfluous and vnnecessarie, as containing nothing but terrene and temporall promises.

Doct. 4. *Of the diuine nature and power of Christ.*

v. 12. *Hee shall rise to raigne ouer the Gentiles, and in him shall the Gentiles trust, &c.* The Prophet in these words ascribes diuine power vnto Christ: for he is not visible in the world, and yet he shall raigne among the nations, yea they shall trust in him: then he consequently

must

must be able both to heare and helpe them: God onely must be trusted in, and be beleeued vpon, as our Sauiour himselfe saith, Ioh.14.1. *Ye beleeue in God, beleeue also in me.*

Doct. 5. *That Christians in this life are kept vnder hope, they haue not full fruition of that which they hope for.*

In him shall the Gentiles hope or trust: We then in this world liue onely by hope: as the Apostle saith, Rom. 8. 24. *Wee are saued by hope: hope that is seene, is not hope: non ergo in præsenti seculo felicitas nostra quæri debet*, our happines then is not to be sought in this life, *Gualter*: but wee hope for things which are not seene: which hope of ours is supported by faith, and our faith preserued and vpheld by the spirit, who is the earnest of our saluation.

Doct. 6 *The holy Ghost proued to be God.*

v.13. That yee may abound in hope thorough the power of the holy Ghost: In that God is said to fill them with ioy, thorough the power of the holy Ghost: it followeth euidently that the holy Ghost is God: for the God of hope worketh hope in the power of the spirit: not that the holy Ghost is the organe or instrument of God, but that there is one and the same power of God the Father, and of the holy Spirit: for the *Spirit distributeth to euerie one as he will*, 1.Cor.12.11. but this is a diuine power, to giue vnto euery one as he will: so then in that God is said to worke in and through the power of the Spirit, it sheweth a diuersitie of person, but not a difference of power.

Doct. 7. *Of the dutie of Ministers in preaching the Gospel.*

v. 16. *Ministring the Gospel of God.* The word is ἱερουργοῦντα, which signifieth properly labouring in holy things: whereby is set forth, what the speciall dutie of the Ministers of the word is, to labour in the word and doctrine: it is not to sacrifice in the Masse, as Popish Priests: nor to meddle in worldly affaires, leauing the preaching of the Gospel, as many Pastors of the Church doe: but their calling is to minister in the Gospel: *Gualter* here noteth well, *Nec pro fidis Christi ministris haberi possunt, qui posthabita verbi prædicatione circa alia negotia occupantur, &c.* they are not to be counted for the faithfull ministers of Christ, which leauing the preaching of the word, are occupied about other affaires, which doe not edifie the Church, and do call them from their dutie, &c. Ministers then as Gods souldiers should not entangle themselues with the affaires of this life, 2.Tim.2.4.

Doct. 8. *What the Ministers conuersation ought to be.*

Origen vpon these words, *ministring the Gospel, &c*, obserueth well, that as the Priests in the law did prouide, that the sacrifice which they offered was without blemish, that it might be accepted: so they which preach the word, must haue care, *ne quod in docendo vitium, ne qua in ministerio culpa nascitur, sed sua primum vitia iugulet, vt non solum doctrina, sed & vitæ exemplo discipulorum salutem, oblationem suam acceptam faciat Deo*, that there be no fault committed in teaching, nor any offence in his Ministrie, but that he first doe slay and mortifie his owne sinnes, that not onely by doctrine, but by example of life, he may make his oblation, the saluation of his disciples acceptable vnto God, &c. for Ministers are like a citie set vpon an hill, that cannot be hid, Matth.5.14.

Doct. 9. *That the course of the Gospel cannot bee hindered.*

v. 19. *From Ierusalem round about to Illyricum I haue caused to abound, &c.* Herein appeareth the singular power of God, who by the preaching of S. Paul conuerted so many idolatrous nations to the knowledge of Christ: which worke Satan by all his malice could not hinder: as our Blessed Sauiour said, when he had sent forth his disciples to preach, that he saw Sathan fall from heauen like lightening, Luk. 10. herein appeareth also the mercie of God, in calling the barbarous nations to the knowledge of his truth: and withall his iustice and seuerity is manifested toward these nations, that are for their vnthankfulnes now depriued of the Gospel of Christ: for where the Gospel was sometime preached and professed, now the Turkish Alcaron is taught.

Doct. 10. *Of the difference betweene the calling of the Apostles, and ordinarie Pastors, v.19.*

The Apostles charge was to be witnesses of Christ, vnto the ende of the world, and to the

the vtmost parts of the earth, Act.1.9. which commission was giuen vnto them vpon *necessitie* for the planting of Churches, and conuerting of nations: and in regard of the *excellencie* of their gifts, who were furnished also with the power of miracles to confirme their doctrine, and for getting more *authoritie* vnto the doctrine of the Gospel, it beeing preached first by them which had seene, and heard Christ, and had their calling immediatly from him: But other ordinarie Pastors are tied to their charges, and vnto them belongeth that exhortation of S. Paul to the Pastors of Ephesus, Act. 20.28. *Take heede vnto your selues, and to the flocke, ouer the which the holy Ghost hath made you ouerseers:* Pastors then, which are set ouer their speciall flocks, must not *hinc inde discurrere*, runne vp and downe without the speciall calling of the spirit: as *Chrysostome* well reproued *Epiphanius* the Bishop of *Cyprus*, for busying himselfe out of his owne charge, and entermedling in Church-affaires at *Constantinople.*

11. Doct. *That the Pastors and Ministers of the Gospel ought to be sufficiently maintained.*

v. 27. *Their debters are they, for if the Gentiles be made partakers of their spirituall things, their dutie is also to minister vnto them carnall, &c.* The same reason the Apostle vrgeth for the maintenance of the Ministers of the Gospel, 1.Cor.9.12. so our Sauiour saith, The labourer is worthie of his hire, Matth.10.10. yea and many great promises are made to them, which performe this dutie, that they shall receiue the reward of a Prophet, of a righteous man, of a disciple, Matth.18.42. and contrariwise many iudgements doe fall vpon the people, for the neglect of this dutie; as Hagg.1.9. because they suffered Gods house to be wast, *prohibiti sunt cœli, ne darent rorem, & prohibita est terra, ne daret gramen*, the heauens were restrained from yeelding raine, and the earth was restrained from yeelding grasse. And where there is not sufficient mainteinance for the Ministers, these two mischeifes doe follow, that both for the present, the people want instruction, and the meanes of prouision is cut off for future times also, that learning and religion will decay: *eares minatur interitum vniuersæ religionis*, which thing threatneth the ruine of all religion: to this purpose *Melanchthon* gravely by occasion of these words.

12. Doct. *That the meanes working vnder Gods prouidence are not to be neglected.*

v. 30. *That you would striue with me, by prayer, &c. Origen* well obserueth here, that though the Apostle were assured he should come to the Romanes with abundance of blessing, *nihilominus tamen in his, quæ manifeste futura cognouerat, sciebat orationem esse necessariam*, yet he knew prayer to be necessarie, euen in those things, which he knew would certenly come to passe, &c. the meanes then must be vsed: for as it is a carnall confidence to relie vpon the meanes altogether, leauing Gods prouidence, so it is presumption and a tempting of God, to rest immediatly vpon his prouidence without the meanes: S. Paul knew when he suffred shipwracke, that all should be saued, yet he saith, *Vnlesse these stay in the shippe, ye cannot be saued*, Act.27.30. so the fruits of the earth are Gods blessing, yet the husbandman must labour: God is the author of all good gifts, yet are they obtained by prayer.

13. Doct. *The faithfull haue their infirmities.*

v. 31. *That my seruice may be accepted of the Saints.* S. Paul calleth them Saints, and yet he feareth, least his seruice in bringing them almes from the Gentiles, by reason of some suspitions conceiued, and sinister rumors raised of him, should not be accepted: for euen the godly are many times deceiued in humane matters, by reason either of want of iudgement in themselues, or that they are seduced by others: euen the most holy men in Scripture, are set forth with infirmities; as we read of Moses doubtfulnes at the waters of strife, of Elias impatience, when he wished to die; of Paul and Barnabas falling out: We should not then condemne Christians, and censure them as carnall men, and hypocrites, for some small infirmities.

14. Doct. *The faithfull haue their passions and affections.*

v. 32. *That I may come vnto you with ioy.* S. Paul beeing an holy and sanctified man, yet had his passions sometime of greife, sometime of ioy: for these affections are naturall, and are not euill in themselues: nay often, they are the instruments of vertuous actions: the holy Prophets and Patriarks had their affections: nay, our blessed Sauiour had his

affections of anger, greife, ioy. The opinion then of the Stoiks is wide, who would haue a wise man like a stone, without any passions at all: for *Cato Vticensis* a professed Stoike in his life, that seemed to be moued with nothing, yet was so faint hearted at his death, that attempting to kill himselfe, least he should fall into the hands of Cesar, he could not enter his sword deepe to make a deadly wound: and then struggling and wrastling, his bodie falling from his bedde ouerthrew a great presse or cupboard standing in the way.

5. *Places of controuersie.*

1. Controv. *Whether Saint Peter were iustly reprehended of Saint Paul for refusing to eate with the Gentiles,* Gal. 2.14.

This question ariseth, because S. Peter there might seeme to haue respect to the infirmity of the Iewes, according to the rule here giuen by S. Paul, v. 1. *We which are strong, ought to beare the infirmities of the weake:* and if it were so, S. Paul should seeme to haue reproued Peter causles, for doing that, which S. Paul himselfe here aduiseth to be done.

This question was long since controuerted, and notably handled betweene *Hierome* and *Augustine*: *Hierome* was of opinion, that either S. Pauls reprehension was onely in shew, and as it were by agreement betweene them, or els not iust: *Augustine* maintaineth the contrary, that it was in truth, and most iust. *Hieromes* arguments for his opinion are these.

1. It is said in the text, that Paul reprehended Peter κατὰ πρόσωπον, not *to the face*, but *in speciem*, in shew: for so also the word signifieth: it was as agreed betweene them, that S. Paul should rebuke Peter for withdrawing himselfe from eating with the Gentiles, and that Peter should seeme to beare it patiently, to content both the Gentiles and the Iewes, that neither of them should thinke any meates to be vncleane.

Ans. But this phrase κατὰ πρόσωπον, is not taken in that sense in Scripture, but it signifieth *to the face*; as Luk. 2.31. *Mine eyes haue seene thy saluation, which thou hast prepared* [*before the face*] *of all people:* so also Act. 3.13. Act. 25.16. and in diuers other places.

2. *Argum.* Peter offended not against Pauls rule, for before the Iewes came, he did eate with the Gentiles of all meate, according to the libertie of the Gospell: but after the Iewes came, he withdrew himselfe, therein condescending to their infirmity.

Ans. S. Peter did auoid the scandall of the Iewes, *sed maiore scandalo Gentium*, with a greater scandall of the Gentiles: for he by his example, did constraine them to doe like the Iewes, as S. Paul saith, Gal. 2.14. and therein was his error.

3. *Arg.* Peter beeing an Apostle inspired with the spirit, could not erre in a point of doctrine, concerning the difference of meates, especially seeing he had beene specially admonished and instructed herein by an oracle from heauen, Act. 10. and therefore it is not like that he erred herein.

Ans. The *antecedent* is true, that S. Peter erred not in a point of doctrine, hauing therein the sufficient direction of the spirit: but it followeth not, that therefore he erred not in the practise of that doctrine: Peter did not here deliuer any point of doctrine for the which he was reproued, but he erred in his example and practise: as S. Paul likewise, that euery where exhorteth vnto charitie, and to take heed of strife and contention, yet fayled in his practise, when he fell out with Barnabas, Act. 15.39. neither were the infirmites of the Apostles any disparagement to their doctrine, as wicked *Porphyrie* obiected: as it derogateth not to the heauenly treasure, to be carried in earthly vessels, 2. Cor. 4.7.

4. *Argum.* If Paul had verily and in deede reprehended Peter, he had beene the author of a great scandall, in reprooving so great an Apostle, for therein he should not haue condescended to the infirmitie of the Iewes, and the Gentiles by this meanes might haue suspected Peters doctrine.

Ans. 1. It is no scandall to reproue a great doctor of the Church, it beeing done by authoritie, as Paul was an Apostle as well as Peter, and vpon necessarie cause, as here there was daunger least by Peters example, other should haue beene brought into the same dissimulation to be like the Iewes. 2. S. Paul condescended so farre and so long to the infirmitie of the Iewes, that they were not thereby confirmed in their error, which was feared here. 3. Neither doth Paul reproue Peter for his doctrine, but for his practise: therefore that was a needelesse feare of suspecting his doctrine by this occasion.

5. *Arg.* Peter here doth none other thing then Paul did, to condescend to the infirmitie of

of the Iewes, as when he caused Timothie to be circumcised.

Ans. Paul did neuer constraine the Gentiles to Iudaize, as though the obseruation of the ceremonies, were necessarie to saluation: for as he circumcised Timothie least he should offend the Iewes, so he refused at an other time to circumcise Titus, least he should confirme them in their error: but Peter by his example, did constraine the Gentiles to Iudaize: thus *Augustine*, *Paulus non ideo Petrum emendauit*, Paul did not amend or correct Peter, because he obserued the ceremonies of the Fathers, *sed quoniam Gentes cogebat Iudaizare, tanquam ea saluti necessaria forent*: but because he constrained the Gentiles to Iudaize, as though those things were necessarie to saluation: *itaq; & Petrus vere correctus, &c.* therefore both Peter was truely reproued, and Paul *vera narrauit*, reporteth a truth.

6. *Hierome* obiecteth the authoritie of *Dydimus*, *Origen*, *Eusebius*, and others which were of his opinion.

Answ. *Augustine* setteth against these, *Cyprian* and *Ambrose*, to whome may bee added *Tertullian*, who likewise held, that Peter was in truth, and iustly reprehended of Paul: *imo supra hos omnes Paulus ipse occurrit*, but aboue all these I esteeme S. Paul, that affirmeth it to be so.

Contra. Now on the contrarie *Augustine* produceth these reasons, to shew that S. Paul did in earnest and iustly reproue S. Peter.

1. The text is euident, v. 11. Saint Paul saith, *I resisted him to his face, for hee was to be blamed:* hee that Paul saith was too blame, and worthie to be reproued, was so indeede.

2. Dissimulation in matters concerning the iudgement of the necessitie and lawfulnes of a thing, is an error worthie of reproofe: but so did Peter dissemble, making as though were necessarie to hold a difference of meats, as the Iewes did.

3. Beside, he by his example constrained the Gentiles to doe like the Iewes, as though the obseruation of the ceremonies were necessarie.

4. And further he did confirme the Iewes in their error, of the necessarie obseruing and keeping the ceremonies, in so much that Barnabas, and other Iewes were brought into the same dissimulation.

5. S. Paul saith further of Peter and the rest, *that they went not the right way to the truth of the Gospell:* and so *Augustine* concludeth, *si hoc fecit Petrus quod facere debuit, mentitus est Paulus, &c.* if Peter did that which he ought to doe, then Paul lyed, in saying, *that hee sawe they went not with a right foote to the truth of the Gospel: Augustin. epist. 8. 9. 12. 15. 19.*

Controv. 2. *That Christ is not set forth onely as an example for vs to imitate, but as our Sauiour to redeeme vs.*

v. 3. *For Christ also would not please himselfe:* impious *Socinus* that most blasphemous heretike against the efficacie of Christs most holy passion, whereby he wrought our redemption, will haue our blessed Sauiour onely an exemplarie instructor by his doctrine and life, not a sauing Redeemer by his death: whose wicked heresie, see confuted before c. 5. Con. 6.

Now least this wicked dogmatist and his sectaries might take occasion, here to confirme this error, it must be considered, that Christ is not here onely set forth vnto vs an example to follow both for his patience in bearing the rebukes of the wicked, and of his zeale, in taking the reproches and blasphemies against God his Father, as vttered against himselfe: but he is to be looked vpon, as our Redeemer, who hath taken vpon him our infirmities, and satisfied for our sins committed against God: which is the true meaning of these words, *v. 3. the rebukes of them, which rebuke thee, fell on mee:* as hath beene shewed before at large, qu. 8.

And this to be so, that Christ is not onely an example vnto vs of godlines, but our Redeemer and iustifier from our sinnes, by dying, and in his death satisfying for them, to omit other places of Scripture, which are infinite, the Prophet Isay is a plentifull witnesse: who in one short chapter the 53. propliecying of this our redemption by Christ, in ten seuerall places, by most effectuall words, doth describe the same in this manner: v. 4. *he hath borne our infirmities:* and againe, *he hath carried our sorrowes:* v. 5. *hee was wounded for our transgressions:* and it followeth, *he was broken for our iniquities:* and againe, *the chastisement of our peace was vpon him, and with his stripes are wee healed:* verse 6. *the Lord hath laid vpon him the iniquites of vs all:* verse 8. *for the transgression of my people was he*

plagued. v.10. *he shall make his soule an offering for sinne.* v.11. *he shall beare their iniquities.* v.12. *he bare the sinnes of many, and praied for the transgressors:* what could be more euidently expressed, or how in more full and effectually tearmes could the force and efficacy of Christs death redeeming and iustifying vs from our sinnes, be described?

3. Controv. *Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, with others.*

v.4. *Whatsoeuer is written, &c.* Those heretikes which impugne the Scriptures, doe either condemne them as vnnecessarie, or of no vse, or reiect them as superfluous for such as are perfect, or hold them as defectiue and imperfect, and such as haue neede of other helps, and supplies: the first are the Manichees and Marcionites, which condemne the bookes of Moses and the old Testament: the second the Libertines, which doe cleaue vnto their fantasticall dreames, which they call reuelations, and say the Scriptures are only for such as are weake: the third are the Romanists, which doebesides the Scriptures receiue many traditions, which they call *verbum Dei non scriptum*, the word of God not written, which they make of equall authoritie with the Scriptures.

1. Against the first, *Origen* in his commentarie here sheweth, how the things written aforetime in the old Testament, were written for our learning: and giueth instance of these places, *Thou shalt not muzzle the mouth of the oxe, &c.* which S. Paul applieth to the Ministers of the Gospel, 1.Cor.9. and that allegorie of Abrahams two sonnes, the one by a free woman, the other by a bond, which S. Paul expoundeth of the two testaments, Gal.4. and that of *Manna*, and the *rocke*, which signified Christ, 1.Cor.10. by this induction *Origen* confuteth those heretikes which refused the old Testament.

2. The Libertines also and Anabaptists are confuted, which thinke the Scriptures serue onely for the weake, seeing the Apostle, who counteth himselfe among the strong, v.1. here saith, *whatsoeuer is written, is written for* [*our*] *learning:* the Apostle confesseth, that he among the rest receiued instruction and learning from the Scriptures. Those then are impudent, and shameles creatures, which doe take themselues to be more perfect then S. Paul, as needing not the helpe of the creatures.

3. Our aduersaries the Papists are here in an other extreame: for as the Libertines allow the Scriptures onely for the vse of the simple; so they contrariwise denie them to the simple and vnlearned, and challenge a propertie in them onely to themselues, that are professed among them of the Clergie, and to such other, to whome they shall permit the reading of the Scriptures. But S. Paul here writing to the whole church of the beleeuing Romans, both learned, and vnlearned, both Pastors and people, saith generally, *they are written for our learning:* and so our blessed Sauiour, speaking vnto the people of the Iewes, saith, *Search the Scriptures.* Ioh.5.29.

And as for that other part of Pharisaical leauen, in adding vnwritten traditions beside the Scriptures, it is also reiected by warrant of the Apostles words here: *whatsoeuer things are written, are written for our learning:* things then not written, are not for our learning, as hauing no certentie, nor foundation. And S. Paul els where setting forth the manifold vse and profit of the Scriptures, addeth, *That the man of God may be absolute, and made perfect, &c.* 1.Tim.3.17. if perfection of knowledge, and to euery good worke may be attained vnto out of the Scriptures, all other additions are superfluous. See further hereof, *Synopf.Centur.* 1. *err.*12.

4. Controv. *Of the authoritie of the Scriptures, that it dependeth not vpon the approbation or allowance of the Church.*

Whatsoeuer is written, &c. From hence also may be confuted an other point of Popish doctrine: that the Scriptures receiue their authority and allowance from the Church: for the word of God in the Scriptures is sufficient of it selfe: and we doe beleeue the Scriptures because we are perswaded by the Spirit of God speaking in the Scriptures, that they are the word of God.

1. For if the Scriptures should receiue their authoritie from the Church, then it would follow, that God must submit himselfe to the iudgement and approbation of men: and the Prophet Dauid saith, Euery man is a lyer: can they then which are *natura mendaces*, lyers by nature, giue approbation and authoritie to the truth? and further, seeing faith commeth by hearing of the word of God, Rom. 10.17. and the faithfull are begotten by the immortall seede of Gods word, as the holy Apostle Saint Peter saith, how can they

that

that are begotten, beget credite and authoritie vnto that, which firſt begat them?

2. We graunt that there are certaine motiues and externall inducements to prepare vs to this perſwaſion of the Scriptures, that they are the word of God: as 1. That they were written by Prophets which were ſtirred vp of God, and inſpired with his ſpirit: for how otherwiſe could plaine and ſimple men, as Amos, that was a keeper of cattell, the Apoſtles that were fiſher men, be made able to ſuch great workes. 2. They were confirmed by miracles. 3. The predictions of the Prophets, as of Daniel and the reſt, were fulfilled in their time and place: but God onely can foretell and foreſhew things to come. 4. Beſide, the Scriptures haue beene miraculouſly preſerued, as the bookes of the Law in the time of the captiuitie, and vnder the tyrannie of *Antiochus*, they committed them to the fire; ſo ſince both the old and new Teſtament, haue beene by impious Tyrants, as Iulian, the Gothes, and Vandales, ſought for, to be vtterly extinguiſhed; but yet God hath preſerued them: wheras many humane writings of Philoſophers, Hiſtoriographers, and others, haue periſhed by fire, as when Ptolomes librarie was burned at Alexandria; and by other caſualties. 5. Adde hereunto the conſent of all nations, that haue receiued the Chriſtian faith, who with one conſent, haue acknowledged the Scriptures for the word of God. All theſe and ſuch other motiues, may be inducements vnto vs at the firſt to receiue the Scriptures: but the full perſwaſion is wrought in vs by the ſpirit of God, in the reading and learning of the Scriptures themſelues: that we may ſay, touching theſe motiues, as the Samaritanes did vnto the woman, that called them to ſee Chriſt, that they beleeued him, not ſo much vpon her report, as for that they had heard themſelues, Ioh. 4.

3. But that ſaying of *Auguſtine* will be obiected, *Euangelio non crederem, niſi Eccleſiæ Catholicæ me commouerit authoritas*, I had not beleeued the Goſpel, if the authoritie of the Catholike Church had not mooued mee: I anſwer, that *Auguſtine* was then a Manichee: as we denie not but by this, and the like meanes, one may be at the firſt mooued and induced, but the firme beleefe of this point, is a worke of the ſpirit: See further *Synopſ. Centur.* 1. *err.* 5.

Controv. 5. *Againſt the innocation of Saints.*

v. 13. *Now the God of hope fill you, &c.* The Apoſtle teacheth vs onely to put our truſt in God, in calling him, *the God of hope:* and ſo the Prophet Ieremie ſaith, c. 17. 5. *Curſed is the man, that truſteth in man, and maketh fleſh his arme:* and in that he wiſheth, *God to fill them with ioy*, we alſo learne onely to direct our prayers to God, who is the author of all grace. Hence then is refelled the Popiſh inuocation of Saints: which both doth derogate from the honour of God, who bideth vs to call vpon him in the daie of trouble, Pſal. 50. 15. and it deceiueth them with vaine hope, that place any confidence in ſuch prayers: for Saints cannot helpe vs, nor furniſh vs with graces neceſſarie: as here, ioy, peace, faith, hope, are aſcribed vnto God, as his peculiar gifts: it is then in vaine to pray, O Saint Paul, or Saint Peter help mee, and haue mercie vpon me, as Papiſts vſe to pray. See further of this point, *Synopſ. Centur.* 2. *err.* 30.

Controv. 6. *Of the certaintie of ſaluation, againſt the Popiſh diffidence and doubtfulneſſe.*

v. 13. *That yee may abound in hope, &c.* This word περισσεύειν, to abound, ſheweth a fulnes and certaintie of hope: which is nothing elſe but beeing armed with a conſtant and aſſured hope, to continue vnto the end: and out of this place we haue three ſpeciall arguments for this certaintie of hope, and aſſurance of ſaluation. 1. The Apoſtle ſaith, *the God of hope fill you with all ioy*: but where is doubtfulneſſe of mind, and perplexitie of conſcience, there is no aſſured hope, but ſuch vncertaintie rather bringeth anxietie, feare, and greife: ſo *Origen* ſaith, he which beleeueth, and is armed by the vertue of the ſpirit, *certum eſt, quod plenitudinem gaudij ſemper habet*, it is certaine, that he hath alwaies fulnes of ioy: where then there is fulnes of ioy, there is abounding alſo in hope: but by faith we haue fulnes of ioy, therefore alſo fulnes of hope. 2. The word here vſed, *to abound in hope*, ſheweth a certaintie of hope: as *Haymo* well interpreteth, *that by the vertue of the holy Ghoſt, plenam habeat is ſpem æternæ remunerationis*, yee may haue full hope of the eternall reward: ſo alſo the ordinarie *gloſſe*, which *Gorrhan* followeth, *vt per iſta habita certiores ſitis de æterna beatitudine*, that by theſe things beeing once had, yee may be certaine of eternall

happines. 3. the prayers of the faithfull cannot be in vaine, but are effectuall to obtaine things appertaining to saluation: but the Apostle here prayeth for abundance of hope, and perseuerance to the end, therefore the faithfull are sure so to abound, and to perseuere: see further also hereof *Synops. Pap. Centur. 4. err. 25.*

Controv. 7. *Against the power of free will, in spirituall things.*

v. 13. *The God of peace, &c.* In that the Apostle prayeth vnto God, to fill them with ioy and peace in beleeuing, an argument may be framed against that old Pelagian heresie, touching the power of mans free-will in things belonging to eternall life: which argument is much vrged by *Augustine* against the Pelagians: for if it were in mans power to attaine vnto these graces, as faith, hope, then it were superfluous, *assiduis precibus à Deo emendicare*, to begge them of God by continuall prayer: *Martyr:* See further hereof *Synops. Cen. 4. err. 43.*

Controv. 8. *Whether the Apostles excusing of himselfe doe derogate from the authoritie of this epistle.*

v. 16. *I haue somewhat boldly after a sort written:* this may seeme to extenuate the authoritie of this Epistle, for he which excuseth himselfe, confesseth a fault; but in the Canonicall writings no fault or error at all is to be admitted: And yet if this excuse made by the Apostle doe not extenuate the authoritie of this Epistle, no more can that excuse of the author of the booke of Macchabees preiudice the authoritie thereof: 2. Maccha. 15. 39. where the Author saith thus: *If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could:* what doth this our Author say more then Saint Paul, 2. Cor. 11. 6. *If I be rude in speach, yet am I not rude in knowledge:* to this purpose *Bellarm. lib. 1. de verb. c. 15.*

Contra. 1. Euery one which vseth excuse, doth not acknowledge a fault, but he that so excuseth, as that he craueth pardon for his fault: But so doth not Paul here: he maketh an excuse, to preuent an obiection: as if he should haue said, It may seeme vnto you, that I haue written somewhat boldly: but indeed I haue not, I haue onely vsed that boldnes, which became mine office, according to the grace giuen vnto mee: he therefore doth not craue pardon of a fault, but defendeth and iustifieth that, which might seeme to haue beene a fault.

2. But the author of the bookes of the Macchabes doth excuse himselfe farre otherwise: for he doubteth, whether he haue well written or not, as he ought, and he craueth pardon if he faile, saying, *it is that I could:* as if he should say, he were worthie to be pardoned, because he did it as well as he could: this sheweth, that he writ not by a diuine spirit: for the spirit of God vseth not to craue pardon of any thing done amisse.

3. And beside other arguments there are, which doe make against the authoritie of this booke, as 1. because all the Canonicall Scriptures, were written by Prophets, but in the Macchabees time there was no Prophet. 2. *Eusebius*, and *Hierome* thinke, that Iosephus was the writer of those bookes, but his writings are not canonicall. 3. the author saith, that he did epitomise the worke of *Iason* the Cyrenian: but the spirit of God vseth not the help of other writings. 4. This booke was not receiued into the Canon, of the Iewes, to whom all the oracles of God were committed. 5. And it containeth diuerse things contrarie to the Canonicall Scriptures: as is shewed else where: *Synops. Centur. 1. p. 15.*

4. S. Paul in that place to the Corinthians, excuseth not the slendernes of his writing, as though he had written otherwise then he should: but he iustifieth the simplicitie of his stile, as his aduersaries did take it, because he would not by humane eloquence obscure the vertue of the crosse of Christ, which consisted not in the vaine shew of words, but in the power and euidence of the spirit: 1. Cor. 2. 4.

Controv. 9. *That the Scriptures are perfect and absolute, conteining whatsoeuer is necessarie to saluation, both touching doctrine and manners.*

v. 15. *I haue written to you after a sort to put you in remembrance:* Hence the Romanists inferre. 1. That the Scriptures are not perfect, as not conteining all necessarie points of doctrine, but onely certaine partes, not all: as the Apostle saith, *he hath written in part*, *Stapleton: antid. p.* 804. 2. Whereas the Apostle saith, to put you in remembrance, *Bellarmine* concludeth, that the Scriptures were not appointed to bee a rule of faith and doctrine;

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ctrine, but onely *commentarium quoddam*, a certaine remembrance to preſerue the doctrine receiued by preaching: his reaſons are theſe. 1. The Apoſtle here ſaith, *hee did write to put them in remembrance.* 2. If the Scriptures were a rule of faith, they ſhould containe onely thoſe things which are neceſſary vnto faith, but now there are many things in the Scripture as the hiſtories of the old Teſtament, which are not ſo neceſſarie, beeing not written to that ende to be beleeued, but therefore to be beleeued, becauſe they are written. 3. If it were a rule of faith, it ſhould be *totalis*, a totall rule, whereas it is onely *partialis*, a rule in part, not containing all neceſſarie points of doctrine.

Contra. 1. Theſe words *in part*, are not to be ioyned with the former word *written*, but with the other *boldly*: ſo the Syrian interpreter, doth well put them together, *paulo audacius ſcripſi*, I haue written ſomewhat boldly: therefore it is a meere cauill to apply it to the imperfection of Scriptures: See before qu. 20. vpon this chapter.

2. And *Bellarmines* collection is as ſophiſticall. 1. It doth not follow, the Scripture ſerueth to admoniſh or put in remembrance, therefore it is not a rule of faith, for it is both; and that it ſerueth more then onely to put vs in remembrance, the Apoſtle ſhewed before, v. 4. that by the Scriptures we attaine vnto doctrine, patience, conſolation, hope: and elſwhere, 2. Tim. 3. 16. the Apoſtle ſaith, the Scripture is profitable *to teach, to improoue, to correct, and inſtruct in righteouſnes*: it is not then profitable onely to put vs in remembrance. 2. Neither doth it follow, that the Scripture ſhould be no rule of faith, if it ſhould containe other things, which are not neceſſarie vnto faith: for although other matter ſhould be there found, not ſimply neceſſarie vnto faith; yet may it containe all things neceſſarie vnto faith: nay the contrarie would follow better, it containeth more then is requiſite to faith, *Ergo*, whatſoeuer is neceſſarie to faith: but we rather deny the antecedent, that nothing is expreſſed in Scripture, which is not in ſome ſort neceſſarie vnto faith, doctrine, or manners, though euery thing is not in the ſame degree and meaſure ſo neceſſarie; for the Apoſtle had ſaid before, v. 4. *that whatſoeuer is written, is written for our learning*: he ſpeaketh of all the Scripture excluding no part thereof, no not thoſe hiſtoricall bookes. 3. And we denie that the Scripture is a *partiall rule*, for if it were not *totall*, it were no rule at all: neither is there any doctrine neceſſarie vnto faith and ſaluation, which is not deliuered in the Scriptures: See more hereof, *Parens, dub. 6.* and *Synopſ. Centur.* 1. *err.* 12.

Controv. 10. *Againſt the Popiſh ſacrifice of the Maſſe, which the Papiſts make the peculiar act of their Prieſthood.*

v. 16. *Miniſtring the Goſpel of God. Pet. Martyr, M. Caluin, Oſiander, Parens*, doe fitly apply this text againſt the Popiſh ſacrificing prieſthood, and their ſacrifice of the Maſſe: Paul maketh himſelfe a ſacrificing Prieſt of the Goſpel, for ſo the word ἱερουργέω, ſignifieth to conſecrate, to ſacrifice: this was Pauls ſacrifice, to offer vp the obedience of the Gentiles a ſpirituall ſacrifice vnto God: as *Chryſoſtome* here ſaith, *ipſum mihi ſacerdotium eſt prædicare & Euangelizari*, this is my prieſthood to preach the Goſpel; *machæra mea Euangelium*, my ſword is the Goſpel: ſo *Origen* alſo, *ſanctificale opus eſſe prædicare Euangelium*, this is the ſanctified and (prieſtly) worke to preach the Goſpel. The Papiſts will haue an externall ſacrifice of the Maſſe beſide, wherein the body of Chriſt is offered vp in ſacrifice: if this had been the principall act of S. Pauls Prieſthood, he had occaſion to ſpeake of it here, when he ſetteth forth the dignitie and excellencie of his miniſterie: and further, the principall act of his prieſthood, was to winne the Gentiles to the obedience of the Goſpel: but this is not performed by the Maſſe, men are not thereby taught, to mortifie their fleſh, by faith in Chriſt, *Oſiand.* and this oblation of S. Paul, and the other of Popiſh Prieſts is farre vnlike; hee offereth vp the Gentiles, but they preſume to offer vp Chriſt in ſacrifice: ſo they are not *miniſtri Chriſti, ſed mactatores*, not the Miniſters of Chriſt, but the manſlayers, not the imitators of Paul, but of Iudas rather, that deliuered vp Chriſt to be ſlaine, *Parens*: See further hereof, *Synopſ. Papiſ. Centur.*

Controv. 11. *Againſt the ſuperſtitious orders of Monkes and Friers.*

v. 18. *For the obedience of the Gentiles*: S. Paul by his preaching laboured to bring the Gentiles to the obedience of faith: his end was not to bring them to the obedience of men, and to make ſects in religion: as ſome among the Papiſts bold of Frauncis, ſome of Dominicke, ſome of Bernard, and other ſuch patrons they haue: this diuiſion of ſects S. Paul di-

rectly condemned among the Corinthians: one saith I am Pauls, an other Apollos, an other of Cephas, *is Christ diuided, was Paul crucified for you, either were you baptized into the name of Paul?* 1. Cor. 1. 13. If Paul would not arrogate this honour to himselfe, to haue any called by his name, *Paulians*, or *Peter*, *Petrians*; how much more vncomely is it, for them to be called *Franciscans*, *Dominicans*, *Bernardines*, and such like? And all these are sworne to the obedience of their orders, vnder which colour and pretence, they maintaine their superstitions: but it was obedience to Christ and his Gospel, whereunto S. Paul perswaded, not to the obseruance of the precepts of men: S. Paul saith, 1. Cor. 7. 23. *Ye are bought with a price, be not the seruants of men.* See further *Synops.*

Controv. 12. *That miracles are not now necessarie in the Church.*

v. 19. *With the power of signes and wonders.* Though it pleased God, that for the better confirmation of his truth, to furnish his Apostles with the gift and power of miracles, yet it is not necessarie now. 1. Miracles were then necessary, when as the Scriptures were beleeued and receiued of fewe, and the doctrine of the Gospel was accused of noueltie: but now he is not worthy the name of a Christian, which beleeueth not the Scriptures, and embraceth the Christian faith: signes are not for them which beleeue, but for them which beleeue not, 1. Cor. 14. 22. 2. It were as a part of infidelitie now to require miracles, so also a part of curiositie: for like as the Iewes required a signe of our blessed Sauiour, when he wrought nothing else but signes and wonders among them, so is it with them, who heare out of the Scriptures of the great signes and wonders wrought by our Sauiour, and his Apostles, and yet require now signes still. 3. *Augustine* giueth these two reasons, why it pleased not God that the power of miracles should continue still, *ne animus semper visibilia quareret*, least the minde should alwaies seeke and looke after visible things; *& eorum consuetudine frigesceret genus humanum, quorum nouitate flagrauit*, and least that those things by continuall custome and vse should growe cold, which by their strangenes at the first enflamed mankind: *de ver. religion. c.* 25. 4. But it will be obiected, that the gift of miracles is yet to be seene in the Popish Church: I answer with *Augustine*, that the miracles which they boast to bee done at the tombes, reliques, and images of their Saints, are either *portenta mendacium spirituum, vel mendacia falacium hominum*, prodigious workes of lying spirits, or the fables and lies of deceitfull men: they are either cousening and deceitfull tricks, or wrought by the operation of Sathan; as the Apostle describeth Antichrist, 2. Thess. 2. 9. *whose comming is by the working of Sathan, with all powers, and signes, and lying wonders:* And such wonders as are wrought for the confirmation of a false worship, as to maintaine idolatrie, we are not to regard, Deut. 13. 2, 3.

Controv. 13. *Against the vaine pompe of the Popish Pontificall ornaments.*

v. 19. *With the power of signes and wonders, &c. Chrysostome* hereupon well obserueth, *Sacerdotij mei symbola ostendere possum, non tunicas talares, mitram, cidarim, &c.* I can shewe the signes of my Priesthood, not long garments, a mytre, a priestly bonet, such as the Priests of the Lawe were adorned with; but signes and wonders, and the power of the spirit in word and deed, both in life and doctrine, &c. Like as then the Priests of the Iewes had no other signes, but their Priestly garments, their mytres, phylacteries, and such like, but knowledge they had none, nor sanctitie of life: so the Popish prelacie, is discerned at this day, by their palles, crozier staues, mytres, rings, and such like: but to preach the word, and to adorne the same with holy, religious, and pious acts, is a rare thing in that Pontificall order.

Controv. 14. *Of the idle boastings, and vaine glorious excursions of the Iesuites.*

v. 20. *I enforced my selfe to preach the Gospel, not where Christ was named, &c.* As Saint Paul beeing called to be an Apostle, preached the Gospel where it had not beene so much as heard of; so the Popish Iesuites (or rather Iudasites) doe boast of their conuersion of the Indians, and preaching vnto people that neuer heard before of Christ: but there is great difference betweene S. Pauls preaching and theirs. 1. He was an Apostle sent to preach the Gospel with the rest to the whole world, they are no Apostles. 2. Hee was sent by Christ, they came from Antichrist. 3. S. Paul preached the truth of the Gospell, they publish their own doctrines and superstitious errors. 4. The Apostles conuerted nations, and made them

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the ſeruants of God: but they make their conuerts, by the ſuperſtitious doctrines, the children of hell more then before, as the Phariſies did their Proſelytes, Matth. 23.

Controv. 15. *Againſt the pompous proceſſions, and Perſian like traine of the Popes Legates and Cardinals.*

v. 24. *And to be brought on my way thitherward by you:* Pet. *Martyr* here by the way, toucheth the vaine pompe and oſtentation of the Cardinals in their voyages, and embaſſages: much vnlike the companie, which S. Paul here required of the Romanes. 1. He deſireth no pompous traine, with haukes, hounds, or ſumpture horſe, and ſuch like, but ſuch companions as he might conferre with in the way touching ſpirituall matters: but the other ride rather like Princes, then ſpirituall Paſtors: and the ende of their embaſſage is not to plant the faith, but rather to ſupplant it, and to ſtirre vp to warre, and ſet one Prince againſt another. 2. S. Paul went to Ieruſalem to carrie almes and releeſe, but the Popes Legates come to pill and poll. 3. S. Paul preached in his embaſſage, but the Popes Legates and Cardinalls preach not. 4. He conuerted many to the knowledge of Chriſt, but they peruert many and draw them from Chriſt.

Controv. 16. *Againſt the Anabaptiſticall communitie.*

v. 27. *Their debters are they.* S. Paul ſheweth what great equitie there was that the Gentiles ſhould communicate vnto the beleeuing Iewes of their carnal things, ſeeing they were made partakers of their ſpirituall: ſo by the ſame reaſon, the poore members of Chriſt which enioy the ſame ſpirituall things with vs, ſhould alſo haue their part with vs in our temporall poſſeſſions: but this maketh not at all for the confuſed communitie, which the Anabaptiſts would bring in: there is great difference betweene the propertie and poſſeſſion, and the fruit and vſe thereof: the propertie may be ſeuerall, and yet the vſe common, as occaſion ſhall ſerue, and need require. The tribes of Iſrael had their proper and peculiar poſſeſſions, yet they were to extend the vſe of their goods vnto their poore brethren: And if the right and intereſt in lands and goods ſhould be common, it would breede an horrible confuſion and diſorder: but God is not the author of confuſion, 1. Cor. 14. 33. and he would haue all things done in order, v. 20.

Controv. 17. *Againſt the inuocation of Saints.*

v. 30. *That you would ſtriue with me by prayer, &c.* The Romaniſts hence would picke out an argument for the inuocation of Saints: If S. Paul doth invocate and call vpon the Romanes to pray for him, much more may we cal vpon, and vnto Saints to pray for vs. But there is great difference betweene S. Pauls requeſt made here to the Romanes, and the ſuperſtitious inuocation of Saints. 1. He doth not with any religious devotion or adoration entreat this, but onely with a charitable affection, as one Chriſtian may moone another. 2. He ſpeaketh not to the dead, but to the liuing. 3. He doth not caſt himſelfe wholly vpon their praiers, but deſireth them onely to ioyne with him in prayer: but the Papiſts will not ſay, that they ioyne with the Saints in prayer, whom they make their mediators. 4. This mutuall prayer of one for an other, is agreeable to the will and commandement of God, but the invocation of the dead is againſt it, as the Prophet Iſay ſaith, 8. 19. *Should not a people enquire of their God, ſhould they for the liuing, conſult with the dead?*

Controv. 18. *Againſt the merit of prayers.*

v. 30. *That you would ſtriue with me by prayers, &c.* *Origen* noteth, that the Apoſtle entreateth the Romanes to pray for him, *qui erant inferiores meritis*, which were farre inferiour in merits: whereupon *Pet. Martyr* inferreth well, *vim precum non conſtare meritis*, that the force of prayers depend not vpon mens merits: for S. Paul was, as *Origen* ſaith, *Apoſtolicis præditus meritis*, endued with Apoſtolike merits: that is, with Apoſtolike graces, and yet he deſireth to be holden by their prayers: *Ambroſe* giueth two reaſons, why S. Paul did this, *ordinem ſeruat, vt ab eccleſia pro rectore ſuo fiat oratio*, he obſerueth order, that by the Church interceſſion may be made for their Rector: and againe, *multi minimi, dum congregantur vnanimes, fiunt magni*, many little ones, while they are gathered together with one accord, are become great, the prayer of the congregation is effectuall: all this beeing admitted, yet this followeth well, that ſeeing Paul craueth the aſſiſtance of the Romanes in their prayers, who were farre inferiour vnto him, that the efficacie of prayer dependeth not vpon the worthines of the perſon.

6. *Morall*

6. Morall obseruations.

Observ. 1. *How we ought to reade the Scriptures.*

v. 4. *Whatsoeuer things are written, are written for our learning, &c.* Thus ought euery one to reade the Scriptures, that he may edifie himselfe thereby: either informe his iudgment, correct some error of life, be stirred vp to some holy duty or other: as Dan. c. 9. by reading the propheſie of Ieremie, receiued some comfort concerning the deliuerance of Gods people out of captiuitie. If euery one that taketh Gods booke into his hand, did make this the ende of his reading and hearing, the Scriptures should not be turned ouer in vaine, as now they are of many. Some will not consult with Gods booke at all: some looke into it but of curiositie to encrease their knowledge: some of a corrupt minde to wrest the Scripture to confirme their errors: but the true reading of Scripture, is thereby to be edified.

Observ. 2. *Praiers to be ioyned with preaching the word and reading of Scripture.*

v. 5. *Now the God of patience and consolation, &c.* S. Paul vnto his exhortation addeth prayer, shewing the right kinde of preaching, to ioyne vnto the interpretation of Scripture prayer: as Ezra 9.4. the Israelites in that their solemne feast, did reade in the booke of the Law fowre times a day, and as often did they pray, and confesse their sinnes: so they which reade the Scriptures should with prayer make a way, that God would open their vnderstanding, and make their reading profitable vnto them.

Observ. 3. *What an excellent thing it is to be of one minde.*

v. 6. *That yee with one minde and one mouth, &c. Origen* here taketh occasion to set foorth what an excellent thing *vnanimitatis gratia*, the grace of vnanimitie is, to be of one minde: as Matth. 18. our blessed Sauiour promiseth, that when two or three are gathered together in his name, he will be present in the middes among them: whereof see a president, Act. 2. 1. where the Apostles beeing with one heart assembled together in prayer, receiued the holy Ghost. *Origen* alleadgeth an other example taken out of the old Testament, how in the diuision of *Corah*, *Dathan*, and *Abiram*, whom the earth for their rebellion swallowed vp quicke, the three sonnes of *Core*, *Assir*, *Elkanah*, and *Ebiasaph*, with one heart and consent did sequester themselues from that conspiracie, and died not with their father: see Numb. 26. 11. and 1. Chron. 6. 23. where these sonnes of *Core* are named as suruiuers to their father. And for this cause he thinketh that S. Paul ioyneth with himselfe in his Epistles sometime *Sosthenes*, sometime Syluanus and Timothie in the salutations, to shew their consent of minde and vnanimitie, vnto the which they exhorted others.

Observ. 4. *How we ought to entertaine one another with louing affection, euen those which hate vs.*

v. 17. *Receiue yee one another, &c. Chrysostome* hath here an excellent morall, that though one be auerse from vs, we should not be auerse in affection from him: say not, if he loue me, I will loue him. 1. This is as if thou shouldst say, *si me dexter oculus non dilexerit, effodiam illum*, if my right eye doe not loue me, I will pull it out: if one of the parts of thy bodie bee in danger to be cut off from the rest, *nihil non molimur quo illud vniamus iterum*, wee vse all meanes to vnite it againe; so must wee seeke by all meanes to winne those vnto vs by our loue, that are alienated in minde from vs. 2. *Maior expectanda tibi merces, &c.* thou art to expect a greater reward, if thou loueſt him that loueth not thee: for hee that loueth thee againe hath recompenced thee, but he that being loued, loueth thee not againe, *Deum tibi pro seipso debitorem constituit*, doth make God thy debter for him. 3. *Eo magis te imitatorem esse Christi declarabis*, thou shalt so much the more make thy selfe an imitator of Christ, who prayed for his enemies. 4. By this meanes, *nullam non animam emollies*, thou shalt mollifie any heart, though neuer so hard: for if one loue him of whom he is loued, much more shall they win loue, that loue where they are hated. 5. Doest thou not see *turpes amatores alapas ferre, &c.* that filthy louers do suffer blowes, checks, taunts, at the hands of their paramours: shall not the loue of God as much preuaile with vs, as that diabolicall loue? 6. *Moses auersari non potuit illos qui illum totiès auersati*, Moses could not be auerse to those which had beene auerse to him, but wisheth rather to be blotted out of Gods booke, then they should not bee spared. 7. *Auersaris hominem fidelem, quem Christus cum adhuc infidelis*

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bis esset, non est aversatus, dost thou turne away from a faithfull man, whom Christ disdained not, beeing yet an infidel, but vouchsafed to die for him?

Observ. 5. *How God is to be praised, not with the mouth onely but the heart.*

v. 6. *That yee with one minde and one mouth may praise God, &c.* *Chrysostome* also well sheweth, how we should sing vnto God. 1. *Cythara Davidica nobis opus est*, we haue need of Dauids harpe: for the deuill goeth about to strangle vs as he did Saul, *strangulat nos malis artibus*, he doth strangle vs with wicked workes: he that singeth with his mouth, and halteth in his life, is like vnto Saul, who was more inflamed at Dauids playing: *psallenti malis operibus repugnat*, he with euill workes resisteth and spurneth against the singer. 2. When we are about to heare or sing Dauids Psalmes, *timet malus esse daemon, &c.* the wicked spirit feareth, least after we haue heard, we should frame our life thereafter: but when he seeth vs to continue the same which we were before, nothing reformed, *isto protinus timore exuitur*, he is ridde of this feare. 3. *Psallamus itaq; operum cautionem, &c.* let vs then sing a song of good life and workes, and so cast out sinne worse then the deuill: for the deuill oftentimes *prodest vigilanti*, profiteth him that is watchfull and vigilant, but sinne is altogether vnprofitable: the deuill doth assault a man against his will, *voluntarius daemon est peccatum, & spontanea insania*, sinne is a voluntarie deuill, and a selfe-willed madnesse: *incantemus igitur animae peccatis obsessae ex Scripturis*, let vs therefore enchaunt the soule possessed with sinne by the Scriptures. 4. Howsoeuer let vs vse to sing Psalmes, for this is a thing of no small moment: for if wee teach our tongue to sing, *psallente illa pudefiet anima, contraria ab eo quod psallitur, volens*, for while the tongue singeth, the mind will be ashamed to will things contrarie to that which is sung.

Observ. 6. *That Pastors and Ministers should temper their reprehensions with due commendations.*

v. 14. *I my selfe am perswaded of you brethren, that yee are full of goodnesse, &c.* S. Pauls commendable vse is, as sometime sharpely to rebuke, so also to commend the good things which he sawe in them, to whom he writeth; as writing to the Corinthians, he calleth them carnall, 1. Epist. 3. 1. yet before he said of them, *that they were made rich in all kind of speach, and in all knowledge:* so the Galatians he calleth foolish, Gal. 3. 1. and yet hee commendeth them for their zeale toward him, that *they would haue plucked out their eyes to haue giuen him*, Gal. 4. 15. By this example of the Apostle, Ministers must learne discreetly and wisely to mixe their commendations and rebukes together: this the Poet could see, *laudataq; virtus crescit, & immensum gloria calcar habet*, vertue praised doth encrease, and glorie is as a spurre to doe well: as the Poet saith of the horse,

Acer & ad palma per se cursurus honores, — though horse be quicke to runne his race,
si tamen horteris fortior ibit equus, — yet runneth he better with thy praise:

for if the Minister shall alwayes be chiding and rebuking, it will discourage the people: whereas their due praise and commendation will encourage them.

Observ. 7. *What things are required in them, that should admonish others.*

v. 14. *That yee are full of all goodnesse and knowledge, and are able one to admonish an other.* He which should instruct another, must both be furnished with knowledge, that hee be not ignorant how, and wherein to instruct an other: he must also haue goodnesse, that he be not culpable in that, whereof he doth admonish an other: for if he want the one he is as an vnwise builder, that knoweth not how to lay a good foundation; & if he want the other, he is as one which pulleth downe that by example of life, which before he seemed to build vp. *Socrates* required three things in a teacher, ἐπιστήμην, knowledge, εὔνοιαν, παῤῥησίαν, good will, and boldnes: both these latter may be referred to ἀγαθωσύνη, goodnesse: that as hee must haue knowledge, so must he be readie and willing to vse it to an others good: and boldnes to reproue, that he himselfe be not touched with that which he reprooueth in an other.

Observ. 8. *How God is delighted in the conuersion of a sinner.*

v. 16. *That the offering vp of the Gentiles might bee acceptable:* hee calleth the calling and conuersion of the Gentiles vnto God, an offring: signifying thereby, that God is so desirous of the saluation of men, *vt sit instar acceptissimae victimae*, that it is as a most acceptable sacrifice: yea the Apostle saith, 2. Cor. 5. 20. *As though God did beseech you through vs, we pray you*

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in Christs stead to be reconciled vnto God, &c. God doth as it were pray and beseech vs to haue care of our owne soules, and to be reconciled vnto him, that we may be saued: Then how sensleſſe is man, that hath no care of his owne saluation, which Christ so thirsteth after, and longeth for.

Observ. 9. *Of the loue which ought to be betweene the Pastor and his people.*

v. 24. *After I haue beene somewhat filled with your companie, &c. Chrysostome* by occasion of these words, sheweth what ardent affection the Apostle did beare toward the Romanes, that he could neuer be fully satisfied with their companie: whereupon hee further declareth, how necessarie a thing it is in a Pastor, to loue his sheepe. 1. He beginneth with the example of Peter, to whom Christ said, *if thou louest me, feede my sheepe:* for he that loueth Christ, loueth his flocke: so God appointed Moses to be the captaine of his people, after hee had shewed his loue to his brethren, Exod. 2. and Dauid first shewed an experiment of his loue to the people of God, in killing Goliah, before he was inaugurated to the kingdome: So Dauid, when the land was smitten with the plague, offered himselfe for his sheep: and therefore he made choice of the plague, rather then famine, or the sword, whereby he hoped other might be safe, *se vero ante reliquos omnes è medio tollendum*, and that he might be taken away first: which when he saw not to be done, then he lamentably cryeth out, *in me sit manus tua*, let thy hand be against me, and if that be not enough, against my fathers house. 2. He propoundeth also the example of Abraham, which had such great respect and care of those, *qui non erant sibi concrediti*, which were not committed to his care and trust, that hee offered himselfe to many dangers for them, as when he pursued after the armie of the Persians, to rescue not onely Lot, but the Sodomites also, for whom he earnestly besought God at the time of their destruction: how much more carefull should the Pastor be for the people committed to his charge. 3. He maketh mention of the shepheards of Cappadocia, which in keeping of their sheep, *vniuersum triduum niue adobruti perdurant*, do endure three dayes couered with snowe: and in *Lybia* the shepheards for loue of their sheepe, *integros menses difficilem illam solitudinem, &c. circument*, whole moneths doe goe vp and downe in that vast desert full of wild beasts: what excuse then shall idle and careleſſe Pastors haue, *cui rationales animæ concreditæ sunt*, to whom reasonable soules are committed to keepe? 4. Doest thou not know the dignitie of this flocke, for the which Christ did so many things, yea *sanguinem suum fudit, & tu requiem quaris*, he shed his blood for it: and art thou careles, and seekest thine ease, *quid poterit peius esse pastoribus istis*, what can bee worse then such shepheards? 5. Consider also the danger of the flocke, that it is beset with many rauenous wolues: seest thou not, how the Gouernours of the people beeing to consult of temporall affaires, beeing not content with the day, doe watch all night, and we which striue for heauen, *ipsa quoq; die dormimus*, doe sleepe in the day: *quis ab eo nos supplicio eripiet, quod istis debetur*, who shall deliuer vs from the punishment which is due vnto such shepheards? Let euerie one consider with what minde then he take vpon him this office: and seeing the danger is such, *numquid ad hoc munus, tanquam ad mundinas currendum erit*, shall men runne vnto this function, as vnto a faire. 6. Then *Chrysostome* turneth himselfe to the people, that they should loue their Pastors also: *hæc audiant oues, vt alacriores faciant Pastores*, let the sheep also heare this to make their Pastors more chearefull: for a good shepheard, such an one as Christ would haue, *innumeris certat martyrijs*, doth put himselfe vpon many martyrdomes: Christ died for him once, *hic millies propter gregem singulis diebus mori potest*, but he a thousand times, yea euery day is in danger to die for his flocke: wherefore knowing our labour, *dilectione vestra nos iuuate, & vos nostra*, helpe vs with your loue, as we doe you with ours: then he concludeth, with this modest insinuation, these things be spoken, *de optimis Pastoribus, non de meipso & mei similibus*, of the best shepheards, not of such as I am, and others like vnto me. 6. Lastly, he saith vnto the people, and they which are vnder their Pastors, euen euery one also must, *pro parte pastorem agere, domus suæ, vxoris, liberorum, domesticorum*, play the part of a Pastor, ouer his house, wife, and children, and household seruants: Thus excellently *Chrysostome*, according to his manner doth followe this morall which I haue abridged.

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CHAP. XVI.

1. The text with the diuerſe readings.

v.1. I commend vnto you Phebe our ſiſter, which is a miniſter (*a ſeruant, B.G.*) of the Church of Cenchris, (*Cenchrea, B.G. but the word is in the plurall.*)

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye aſſiſt her in whatſoeuer buſines ſhee hath neede of you: (*needeth your aide, G.*) for ſhee hath beene helpefull (*ſuccoured, B. giuen hoſpitalitie, G. beene aſſiſtant, προστάτις, Gr.*) to many, and to me alſo.

3 Greete Priſcilla and Aquila my fellow helpers (*helpers, L.B.V. but the word is συνέργους.*) in Chriſt Ieſus.

4 Which haue for my life laid downe their owne necke: vnto whome not onely I giue thankes, but alſo all the Churches of the Gentiles.

5 Likewiſe *greete* the Church that is in their houſe. Salute my beloued Epenetus, which is the firſt fruits of Achaia (*the firſt of Aſia, L.ad.*) in Chriſt.

6 Greete Marie, which beſtowed much labour (*laboured much, Gr.*) on vs. (*on you, L.S.*)

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable (*noble, L. well taken, B. in ſcripture, Gr.*) among the Apoſtles.

8 Greete Amplius my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Chriſt, and Stachys my welbeloued.

10 Salute Apelles approoued in Chriſt. Salute them which are of Ariſtobulus *houſhold. L.V.B.S.* (*friends, B.G. the firſt rather may be ſupplied out of the 5.v.*)

11 Salute Herodian my kinſman. Greete them which are of *the houſhold* (*of the friends, B.G.*) of Narciſſus, which are in the Lord.

12 Salute Tryphena, and Tryphoſa, which *women* labour in the Lord. Salute the beloued Perſis, which *woman* hath laboured much in the Lord.

13 Salute Ruſus choſen in the Lord, and his mother, and mine.

14 Salute Aſyncritus, Plegon, Hermas, Patrobas, Hermes, *L.V.* (*Mercurius, B.G. but if he had beene called Mercurius, it is like the ſame name ſhould haue beene retained in Greeke, as the name Ruſus, v. 13.*) and the brethren which are with them.

15 Salute Phylologus, and Iulia, Nereus, (*Noreas, G.*) and his ſiſter, and Olympa, (*Lympas, S. Olympas, B.G.*) and the Saints which are with them.

16 Salute one an other with an holy kiſſe. The Churches (*all the Churches, L.ad.*) of Chriſt ſalute you.

17 ¶ Now I beſeech you brethren, marke them (*or obſerue*) which cauſe (*make, Gr.*) diuiſion and offences, (*ſcandals, Gr.*) contrarie to the doctrine which ye haue learned, and auoid them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering (*bleſſing, Gr.*) deceiue the hearts of the ſimple. (*innocents, B. men not euill. S. Gr.*)

19 For your obedience is gone abroad among all: I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.

20 The God of peace ſhall tread (*cruſh, tread, B.G.L.S. in the imperatiue*) Satan vnder your feete ſhortly. (*quickly, L.S.*) The grace of our Lord Ieſus Chriſt be with you.

21 Timotheus my workefellow, (*helper, G.*) and Lucius, and Iaſon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, which wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole Church ſaluteth you. Eraſtus the ſteward (*chamberlaine, B. treaſurer, V. cofferor, L. οἰκονόμος, the ſteward, Gr.*) of the citie ſaluteth you, and Quartus a brother.

24 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

25 To him now, that is of power to eſtabliſh you according to my Goſpel and preaching of Ieſus Chriſt, by the reuelation of the myſterie, along time (*ſince the beginning of the*

world, B. G. from euerlasting time, G.) kept secret: (*in silence, Gr.*)

26 (But now is opened, and by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith, published (*made knowne*) among all nations.)

27 To God, *I say*, onely wise, be glory, thorough Iesus Christ, for euer: Amen.

2. *The Argument, methode, and parts.*

IN this chapter the Apostle concludeth the whole Epistle, with familiar salutations, and celebrating the praise of God: there are fiue parts.

1. He commendeth *Phebe*, whome he sent vnto them, v. 1. shewing what he would haue done vnto her, and why.

2. He sendeth greeting to certaine of peciall note amongst the Romanes for their singular vertues, whose catalogue is set downe, v. 3. to v. 18.

3. He exhorteth to take heed of schismatikes, v. 17. which he enforceth by three reasons. 1. One taken from the euill condition and effects of such persons, v. 18. 2. An other from the person of the Romanes, that they should ioyne wisedome, with their simplicitie, v. 19. 3. The third from the hope of victorie on Gods behalfe, v. 20.

4. The Apostle setteth downe the salutations of others, which he sendeth to v. 25.

5. Then the *doxologie* followeth: wherein he setteth forth, 1. The power of God, what he is able to doe toward the Romanes. 2. His goodnes toward all people in reuealing the Gospel, a long time kept secret, v. 25. the causes whereof he sheweth, the author and efficient, the commaundement of God; the instrument, the Scriptures of the Prophets; and the ende, for obedience of faith, v. 26. 3. His wisedome. 4. His glorie, which he desireth to be ascribed vnto God.

3. *The questions and doubts discussed.*

1. Quest. *Of the diuerse salutations sent by the Apostle in generall.*

1. As hitherto from the beginning of the 12. c. the Apostle hath deliuered diuers morall precepts and exhortations, so now he propoundeth diuers examples of worthie and imitable persons among them.

2. Which examples may be thus sorted out. 1. He saluteth such speciall persons as were more familiarly knowne vnto him, to v. 12. 1. Either for some temporall benefit, either generally bestowed vpon him together with other, such an one was *Phebe*, v. 2. or specially shewed toward the Apostle, such were *Priscilla* and *Aquila*, which had laid downe their necks for his life, v. 4. 2. Or for some spirituall benefit, such were *Epenetus* the first fruits of Achaia, v. 5. *Andronicus* and *Iunia*, v. 7. 3. Or by reason of his familiar acquaintance with them, as *Amplias* with the rest, vnto v. 14.

2. Then he saluteth other persons by name, neither so well known vnto him, nor of such speciall note.

3. And lastly, he concludeth with a generall salutation to them all, v. 16.

3. Wherein appeareth the singular memorie, and thankefull remembrance of the Apostle, that being occupied in the affaires of so many Churches, yet tooke such speciall notice of so many singular persons among the Romanes, especially seeing he had not yet seene them in the flesh.

2. Quest. *Of Phebe, commended here by S. Paul, what place shee had in the Church, and wherefore commended.*

1. *I commend:* To commend, signifieth two things; both to praise one, and set forth the good parts which are in them; and to entreat fauour for one, commending and committing the same to the faith and trust of an other, to be helped, or any way pleasured.

2. *Phebe. Tolet annot.* 1. confuteth their opinion, that take this *Phebe* to haue beene S. Pauls wife: which he would confute by this argument, that S. Paul was neuer married: and whereas *Clemens Alex. lib. 3. stromat.* thinketh that S. Paul was married, and prooueth it by that

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that place 1.Cor.9.5. that he had power to lead about a sister a wife, as well as the rest of the Apostles; he confuteth that opinion, shewing, that the place must be thus read rather, *a sister a woman*, then *a sister a wife*. *Contr.* 1. I agree with *Tolet*, that *Phebe* could not be S. Pauls wife, because shee was a minister of the Cenchrean Church: but shee should haue ministred vnto S. Paul, if shee had beene his wife. 2. I also consent, that the place giuen in instance, 1. Cor.9.5. prooueth not directly, that S. Paul was married, but that he had liberty and power to take a wife, as well as the other Apostles: but whether he were married or not, it is vncertaine: it is as like he was, as otherwise: there are of the Fathers, of both opinions: some thinke he was a virgin, as *Hierome*, *Ambrose*, *Epiphanius*; some that he had a wife, as *Ignatius epist.* 9. and *Clemens* before alleadged: but it is not greatly materiall whether he had a wife or no: it is sufficient, that some other of the Apostles were married, as Peter by name; and Saint Paul might haue vsed the same libertie, if it had pleased him: yet *Tolets* exposition of that place is verie fond, though the rest of his side concurre with him, to read *a sister a woman*, rather then *a sister a wife*: for the word *sister*, includeth a woman: and what woman were fitter to follow the Apostles, and to minister vnto them, then their owne wiues. See of this question touching S. Pauls marriage more 7. Conr. generall before the 1. c.

3. *Our sister*: The Apostle commendeth this *Phebe*: 1. By her profession, she was a sister, *fide non cognatione*, in faith, not by kindred. 2. By her office, she was a Minister of the Church. 3. By her beneficence and liberalitie: she had giuen hospitalitie to many, and to S. Paul among the rest: where *Origen* obserueth, that as Abraham beeing giuen to hospitality, receiued Angels among the rest; so *Phebe* while she is obsequious in her hospitality to all, was worthy also to entertaine Paul.

4. *A Minister of the Church of Cenchrea*: 1. *Tolet* thinketh that she was a deaconesse of that Church, whose office he describeth out of *Clement*, to haue consisted in these three things specially: to attend vpon children comming to Baptisme; to make them ready to be baptized: to keepe the doores of certaine women which were for a time sequested & seperated from their husbands for greater deuotion sake; and to take care of the sicke: such were the widowes, whose office S. Paul describeth, 1. Tim. 5. such an one *Theodoret* thinketh this *Phebe* was, writing on that chapter: and so before him *Origen* saith, she was *in ministerio Ecclesiæ constituta*, setled in the office and ministrie of the Church: so also *Caluin*, *Osiander*, *Gualter*, with other of our new writers: But *Pareus* refuseth this opinion, because the widowes were auncient women of 60. yeare old, and of the poorer sort, which were maintained of the Church; but this was a rich woman, and maintained other, and by reason of her farre trauell, and long iourney, not like to be so old: neither could the widowes of the Church, whose charge was to attend the sicke, be long absent from their office. 2. Wherefore the better opinion is, that she was a rich woman, *Lyranus* thinketh, that *ecclesiam ædificauerat*, she had built a Church at *Cenchrea*: but there were no common Churches then: it is more like that *ecclesiam sustentabat*, that shee did releeue the Church, and succoured the poore conuerted to the faith, and specially the Apostles and other ministers, *Gorrhan*, *Hugo*: *subministrauit facultates*, she did minister of her substance, *Vatablus*: and beside it is like, that her house was both a common receptacle of straungers, and a place for their holy meetings and assemblies: *Pareus*: *ministrabat nobilissimi matrona vestimentum & victum*, shee beeing a noble matrone ministred both raiment and foode: *Haymo*: as we read of certaine rich and noble women, as *Ioanna* the wife of *Chuza* Herods steward, and Susanna, which διηκόνουν, ministred vnto our Blessed Sauiour of their substance: there a word is vsed of the same originall and deriuation, with this here.

5. Of *Cenchrea*, or *Cenchus*, because the word in the originall is in the plurall. 1. There was a *Kenchus* in Italie, an other in *Troas*, but this was neere vnto Corinth: it was *statio naualis*, the hauen of Corinth, whereof mention is made Act. 18. 18. as *Pyræum* was the port at Athens. 2. It seemeth that the Christians, who could not so safely exercise their religion in the Citie of Corinth, had their recourse, as it were to the suburbes: as Act. 16. they went out of the Citie, and praied by the riuer side. 3. *Tolet* obserueth further, that the Gospel was so propagated by the preaching of Saint Paul, that the faith shined, *non solum in vrbibus, sed etiam in pagis*, not onely in Cities, but in villages.

Quest. 3. *Of Pauls request in the behalfe of Phebe.*

1. *That yee receiue her in the Lord.* The Apostle entreateth three things for her: 1. that they would receiue her, and giue her entertainment in the Lord, that is, as *Chrysostome* in-

terpreteth, *propter Dominum*, for the Lords cause. 2. that they gaue her honourable entertainement, as becommeth Saints, which *Chrysostome* vnderstandeth *passiuely*, as is fit Saints should be entertained: it may also be taken *actiuely*, as it is fit for them, which professe themselues Saints, to receiue one an other. 3. The third is, to be helpfull vnto her, and to assist her in her busines.

2. *In whatsoeuer busines.* 1. *Haymo* thinketh that Phebe beeing a rich matrone, might haue some busines in the Emperors Court by occasion of her lands & possessions, or by reason of some vniust vexation or oppression: for there were some of Cæsars household, that were Christians, Philip. 4. 22. who might stand her in stead. 2. It is thought that S. Paul sent this epistle by *Phebe*, which might make her better welcome, but thereof there is no certentie: *Hierome* thinketh it was sent by *Timothie*: which two opinions *Lyranus* would thus reconcile, that it might be, that *Timothie* and *Phebe* trauailed together, and so the epistle might be sent by them both: or the Apostle might make two copies of this epistle, because of the danger of the Seas, and send one by Timothie, an other by Phebe: but these are meere coniectures and gesses.

3. *For she hath been helpfull vnto many, &c.* 1. *Beza* interpreteth, she hath giuen hospitalitie; but the Greeke word προστάτις, signifieth more, to be helpfull, or assistant, as the Syrian interpreter, and so the verb, whereof it commeth, is taken before, that *yee assist her.* 2. *Chrysostome* setteth for the singular commendation of this woman herein, that she had been assistant and helpfull, not onely vnto others, but to S. Paul *orbis prædicatori*, the Preacher to the whole world.

Quest. 4. *Of Priscilla and Aquila, whom the Apostle saluteth in the second place.*

v. 3. 1. S. Paul nameth the persons, whom he saluteth, and giueth the reasons of this his salutation, which are these fower. 1. Because they were his fellow-helpers in propagating the Gospel. 2. They had put their owne life in daunger for Paul. 3. All the Churches were therefore for Pauls sake, beholding vnto them. 4. And they had a Christian family, he saluteth the Church in their house.

Prisca and *Aquila.* 1. Shee is also called *Priscilla*, Act. 18. 2. they were both Iewes borne, by profession tent makers, and Paul at Corinth remained with them a while beeing of the same craft. 2. Here the woman is named before the husband, as likewise Act. 18. 18. 2. Tim. 4. 12. some thinke because she was first called, *Gorrhan*: or more famous, *Lyran.* but the Apostle therein obserueth no order, nor is not therein curious; as Act. 18. 16. *Aquila* is named first, but v. 18. *Priscilla* is set before *Aquila.* 3. Hence may appeare, how sillie an argument it is for Peters primacie, vsed and vrged by the Romanists, because he is sometime named first: for by that reason the wife here should be preferred before her husband. 4. And *Chrysostome* noteth, that neither *artificium obscurum, neq; coniugium fuit aliquo damno*, their obscure trade, not their marriage was any impediment vnto them: which may be obserued against the Romanists, which make marriage such an impediment of Orders.

My fellow helpers &c. 1. An example whereof Saint Luke setteth forth Act. 18. 26. how *Aquila* and *Priscilla* take vnto them Apollos, and instructed him in the way of Christ more perfitely. 2. Wherein Saint Pauls modesty appeareth, who disdained not to call them his fellow helpers: euen a woman he acknowledgeth to haue much helped him in the labours of the Gospell: not that *Priscilla* tooke vpon her publikely to preach, but by her priuate exhortations she prepared many. 3. Let this be noted, that S. Paul refused not the helpe euen of lay people, whom the Romanists will not admit so much as to the reading of the Scriptures without their licence. 4. Some as *Theophylact* noteth, did thinke they are called S. Pauls fellow helpers, because they wrought together with him in the same trade; but this is excluded by the words following; they were his fellow labourers in Christ, that is; as *Haymo*, *in prædicatione & alijs operibus*, in preaching and other workes: as *in laboribus & periculis*, in his labours and perills.

Which haue for my life laid downe their neckes. 1. The interlinearie *glosse*, addeth, *gladio*, to the sword, as though they had beene killed: and *Theophylact* seemeth so to thinke, *perfecti hi martyres extitere*, they were perfect martyrs: but then could not S. Paul haue saluted them here. 2. *Chrysostome* thinketh, that these dangers were vnder *Nero*, when the Iewes were commanded to depart from Rome: but neither had S. Paul bin yet at Rome, they could not

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not then there offer themselues to danger for Paul: and the commaundement giuen for the departure of the Iewes from Rome, was vnder Claudius, not Nero: Act. 18. 2. 3. Some vnderstand this hazard and aduenture of their necks for Paul, of their ministring vnto him, beeing in bonds, *cum periculo vitæ*, with danger of their life, *Gorrh.* 4. Some of their dangerous trauell with Paul, for he sailed into Syria with them, Act. 18. 18. *Osiand.* 5. *Pareus* thinketh this was done, in the commotion and stirre before *Gallio* at Corinth, Act. 18. 12. or in the seditious vproare at *Ephesus*, Act. 19. *Pareus.* 6. But I rather allow *Gualters* opinion, that this might happen rather, while Paul soiourned with Aquila and Priscilla in their house, when he had such an hoat combate with the Iewes, that he was constrained to leaue them, and goe into the house of one *Iustus*: it seemeth, that they with hazard of their liues protected Paul, while he was in their house: for otherwhere it was an vnlike and vnmeete thing for *Priscilla* beeing a woman, to aduenture her life for Paul.

Vnto whome, not I onely giue thankes, but also all the Churches, &c. 1. *Origen* giueth this reason, *quia hospitales fuerunt erga omnes fratres*, because they had shewed hospitalitie toward all the brethren: and so *Chrysostome*, *omnem suam substantiam communem proposuerunt*, they had made all their substance common: but it is not like, that this couple liuing by making of tents, were of such abilitie, to giue such entertainment to all the faithfull. 2. All the Gentiles then were beholding, because they had preserued the life of S. Paul their Apostle and teacher: thus *Haymo*, *Lyranus*, *Martyr*: *Par. vita Pauli seruata in omnium Ecclesiarum vtilitatem redundauit*, the life of Paul beeing preserued, redounded to the profit of all Churches.

And the Church in their house, &c. 1. *Chrysostome* vnderstandeth their Christian familie, for they were so godly, *vt domum suam ecclesiam facerent*, to make their whole house the Church. 2. *Origen*, *de gratio & fideli ministerio famulorum*, interpreteth it of the faithfull and ready ministry of the seruants, in entertaining of the Saints. 3. *Theophylact* thinketh it to be called the Church in their house, *quia hospitio credentes admitteret*, because the faithfull were entertained there. 4. But beside this, it seemeth, that their house was a place for the Saints to assemble in: there the congregation vsed to come together, *Martyr*: and so, els where S. Paul in his salutation of Aquila and Priscilla, remembreth the church in their house, 1. Cor. 16. 19. the like salutation he sendeth to Philemon 2.

5. Quest. *How S. Paul could salute Aquila and Priscilla, as beeing at Rome, seeing they were at Corinth with him*, Act. 18. *whence he wrote this Epistle.*

1. *Origen*, whome *Haymo* followeth, giue this solution, that Aquila and Priscilla were twice at Rome, once, when by the edict of Claudius, they were thence expelled, Act. 18. 2. and afterward, *edicti seuitia cessante*, when the cruell edict ceased, they returned to Rome againe, where they were at this time, when S. Paul wrote this epistle. This solution taketh away some part of the doubt, but not all: for Aquila and Priscilla were at Corinth, when S. Paul wrote this epistle.

2. But *Tolet* is much deceiued, who thinketh, that *Aquila* and *Priscilla* might be suffered of fauour to remaine at Rome, when other Iewes by the Emperors generall edict were expelled: for at that time *Aquila* and *Priscilla* departed from Rome with the rest, and by that occasion came to Corinth, Act. 18. 2.

3. Wherefore, as for one part of the doubt, we admit *Origens* solution, that *Aquila* and *Priscilla* were twice at Rome: so it must be supposed, that S. Paul was twice at Corinth: the first time he staied there with Aquila and Priscilla, a yeare and sixe moneths, Act. 18. 11. but at this time he did not write this Epistle to the Romans: for when he sent this Epistle, he was going with the almes of the Gentiles to Ierusalem, c. 15. 25. but when he was first at Corinth, he had not yet written vnto them his first Epistle, wherein he perswadeth them to make collection for the poore Saints at Ierusalem, 1. Cor. 16. 2, 3. and further, from Corinth S. Paul went to Ephesus, and then to Ierusalem, but then onely to visit the Church there, Act. 18. 21, 22. he caried almes to Ierusalem, afterward, when he went thither againe, Act. 24. 17. from Ierusalem S. Paul returneth to Ephesus with Aquila and Priscilla, Act. 18. 24. 26. from whence he writeth his first epistle to the Corinthians, sending commendation from *Aquila* and *Priscilla*, 1. Cor. 16. who had their habitation at Ephesus at that time: at *Ephesus* Paul staied two yeares, Act. 19. 10. during his aboad there, it is like that *Aquila* and *Priscilla* returned to Rome: and from Ephesus, S. Paul went to Macedonia, and

then to Grecia or Achaia, where he staied threemoneths, Act.20.3. during which time it is most like he visited Corinth, and then he wrote this Epistle to the Romanes.

4. So then, 1. Aquila and Priscilla from Rome came to Corinth, from thence with S. Paul remooued to Ephesus, then they returned to Rome againe. 2. S. Paul was twice at Corinth, twice at Ephesus, twice at Ierusalem, after he had beene the first time at Corinth, as is shewed before. 3. And betweene Pauls first and second beeing at Corinth, there may be supposed some fiue yeares, (*Parens* thinketh sixe or seauen) to haue come betweene he might come thither first in the 9. yeare of Claudius raigne, when the Iewes were expelled, as *Orosius* saith, and the second time, in the 14. yeare of Claudius, not in the 7. or 8. yeare of Nero, as *Parens*. See in the end of the 10. quest following.

6. Quest. *Why Epenetus is called the first fruits, &c.*

1. *Origen* readeth, the first fruits of Asia, so readeth *Haymo*, the vulgar Latine, *Lyranus*, *Gorrhan*: but the *Syrian* interpreter readeth *Achaia*, so also *Chrysostome*, *Theophylact*: and it is vnlike, that any man should be first called of so many Prouinces and countries as are in Asia.

2. *Origen* by the first fruits, vnderstandeth not those, *qui tempore primi sunt, sed virtutibus excellunt*, which are the first called in time, but they which are most excellent in vertue: and here he runneth to his vsuall speculations of Angels, how they in their countries, ouer the which they are Presidents, doe offer vnto God the first fruits, that is, the more principall of those, which beleeue: but the Apostle by his preaching, not the Angels by their presidency, did offer vp the Gentiles an oblation to God. c. 15. 16.

3. *Ambrose* seemeth to vnderstand this *Epenetes* to haue beene a cheife man in office or by nobility: but *Chrysostome* refuseth this, *ne mundanam suspicias gloriam, adiecit in Christo*, least you should imagine any worldly glory, he addeth, *in Christ*.

4 *Chrysostome* giueth this sense, *quia reliquos omnes credendo praeuenerit*, he is called the first fruits, because he preuented others in beleeuing: he was the first: so also *Theophylact*, *Lyranus*, *Caluin*, *Gualter*.

5. But because the Apostle nameth the familie of Stephana also to haue beene the first fruits of Achaia, 1. Cor. 16. 15. we must not so take it, that *Epenetus* was himselfe the first that was called, but that he was one of the first: and so was as the first fruits offered vnto God, alluding therein to the ceremonie of the law, where the first ripe fruits were offered to God.

5. And in that he is called the first fruits, therein is noted, 1. His excellent spirit, that made a way, and gaue the first entrance into the faith, despising the opinion of the world. 2. His good example to others. 3. His perseuerance and continuance in his first zeale: for otherwise the Apostle would not haue commended him for his good beginnings.

7. Quest. *Of the salutation and commendation of Marie.*

1. *Origen* vnderstandeth this labouring of priuate instruction of women, in teaching them to be sober, obedient to their husbands, careful to bring vp their children: and so *Haymo* restraineth it onely vnto the instructing of women: and so women may labour for the Church of God, as the Apostle saith, shee hath laboured, *in nos*, toward vs.

2. *Chrysostome* reading, *erga vos*, toward you, vnderstandeth it of the office of teaching, not that women were allowed to teach, *praesidentiam in media ecclesia prohibet Apostolus, non doctrinā verbum*, the Apostle forbiddeth women, presidencie in the middes of the congregation, not all kind of teaching: for it is lawfull for the woman to teach and instruct her husband and children at home: and he doth not vnderstand it onely of spirituall labour, but of her other trauailes, in iourneying, sustaining, and enduring many perills, in ministring almes.

3. Some referre it to her trauell in compounding the dissention among the Romans betweene the Iewes and Gentiles, *à denuntiando Apostolo*, in certifying the Apostle thereof, *Gorrh. Lyran.* but the originall word is, εἰς ὑμᾶς, toward vs, not toward you.

4. Wherefore it is better vnderstood of the labours and seruices which belong vnto hospitalitie, in prouiding food, rayment, and other necessarie things for entertainment: which *Parens* saith, the Apostle acknowledgeth as done vnto himselfe, because of the communion of the Saints, though he had not yet beene at Rome.

5. But I thinke rather with *Osiander*, that this woman had dwelt before at Ieresalem, or Antioch, or in some other place, where shee had ministred vnto Saint Paul himselfe: for

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for the Apostle before made some distinction betweene the labours bestowed vpon others, and done to himselfe, as ver. 2. *She hath giuen hospitalitie to many, and to me also.*

6. So here the things are set forth in Marie, the *act* of her charitie, she laboured; *modus*, the manner, *she laboured much*; *fructus*, the fruit of her labour, *she laboured for vs.*

Quest. 8. *Of the commendation of Andronicus and Iunia.*

1. These two are commended by these fowre arguments. 1. by their stocke and kinred, he calleth them his cousins. 2. by their constancie, his *conceptiues*, and fellow prisoners. 3. by their name and fame among the Apostles. 4. by the antiquitie of their conuersion, they were in Christ before him.

2. *Andronicus and Iunia.* *Origen* taketh both these for men, and *Pareus* thinketh they might be two brethren of the Iewes: *Chrysostome* and *Theophylact* thinketh rather this Iunia to haue been a woman: and *Pet. Martyr* taketh her to be the wife of *Andronicus.*

3. *My Cousines*, συγγενεῖς: some thinke they were his kinsmen, because Iewes, *Tolet:* but there was *propinquitas sanguinis*, a neere propinquitie and affinitie in blood, *Theophyl. cognati fuerunt Paulo*, they were the kinsmen of Paul after the flesh, *Origen: forte ex eadem tribu*, it might be they were of the same tribe, *Lyran.*

4. *My prison fellowes.* 1. *Origen* maketh an allegorie of this, they were *concaptiui in hoc mundo*, they were S. Pauls concaptiues in this world: so also the interlinearie glosse, *as long as we are in the bodie, peregrinamur à Domino*, we are strangers from God, and so captiues in the bodie. 2. *Chrysostome* vnderstandeth this captiuitie of the many dangers which the Apostle was in, whereof these were partakers. 3. Or *sustinuerunt tribulationes sicut ipse*, they had sustained many tribulations, as well as he. 4. But it is better vnderstood litterally of S. Pauls imprisonment indeed: which because it happened but once to S. Paul at Philippi, before hee was in bonds at Ierusalem: *Pareus* thinketh, that these were his fellow prisoners there: for there were other prisoners then deliuered beside *Paul* and *Silas*, Act. 16. 25. 26. or it might be at some other time and place, because all S. Pauls troubles for the Gospell are not expressed.

5. *Notable among the Apostles.* 1. *Origen* and *Haymo*, so also *Lyranus* thinke they were of the 72. disciples of Christ, who also were called Apostles: but the one beeing a woman could not be of that number. 2. *Chrysostome* taketh here the name of an Apostle generally, that this woman, *digna est habita apostolica appellatione*, was counted worthy of the Apostolike name: and so also *Caluin* thinketh that they were called Apostles in generall, *qui promulgando Euangelio operas impendunt*, which did labour in the promulgation of the Gospel: so *Osiand.* and so they thinke the meaning to be this, that they were famous Apostles and teachers: but the name of an Apostle, I thinke cannot be readily shewed in the newe Testament to be giuen vnto a woman. 3. *Pareus* thinketh they were principall messengers and Legats from the Romanes to S. Paul: for they were also called Apostles, as Philip. 2. 25. *Epaphroditus* is called there an Apostle, that is, a messenger; but that had not beene such a singular note of commendation; neither was a woman so fit to be a messenger of a whole Church. 4. Therefore the literall sense and meaning is best, they were famous and well accepted among the Apostles of Christ. *Origen* misliketh not this sense; and *Martyr* followeth it, *probe sunt noti*, they were well knowne to the Apostles, and well esteemed of them; and the rather, because of that which followeth, they were in Christ before Paul, and so knowne to the Apostles.

6. In that he saith, *they were in Christ before him.* 1. It is probable that they were conuerted before the passion of Christ, whereas S. Paul was conuerted not long after his ascension, *Gorrhan.* 2. *Chrysostome* noteth the modestie of Paul, who seeketh not his owne glorie, but preferreth these before himselfe, and beside, *priorem vitam manifestare non detrectat*, he spareth not to lay open his former life, to call to mind what he was, before he was yet called. 3. But the rule of the ciuill law here hath no place, *tempore prior, iure potior*, that he which is first in time, is cheife in right: for S. Paul though called after many, yet in labour exceeded them all. 4. Further, let the phrase be considered, they are said to be *in Christ*, that is, planted into him by faith: faith doth incorporate vs into Christ, as the branches into the vine.

Quest. 9. *Of S. Pauls salutation of certaine of his familiar acquaintance*, v. 8, 9.

1. He saluteth *Amplias* his beloued. 1. *Origen* obserueth, that although the Apostle

giue no other commendation of this *Amplias*, yet he was worthy of salutation, because he was beloued of Paul. 2. *Chrysostome* giueth two reasons thereof: both in respect of S. Pauls person, so great and worthy an Apostle, *si magnum est à rege diligi, &c.* if it be a great thing to be beloued of a King, much more of S. Paul: as also because they knewe that S. Paul would not haue loued him, *nisi multam virtutem possedisset*, vnles he had beene endued with many vertues. 3. And least they might thinke that he loued him either for his riches, or for any such thing, he added *in the Lord*, that is, for his faith and pietie sake. 4. So three things are obserued in the Apostles loue, that he was beloued, *tantum*, so much, *à tali*, of such an one, and *taliter*, in such manner, *in the Lord.*

2. *Vrbanus* is in the next place saluted. 1. It seemeth by his name that he was an *Italian* or Romane, and most like to be one of their Pastors: for S. Paul calleth him, συνεργὸν, his fellow-helper, that is, as *Origen* saith, *particeps Apostolici operis*, a partaker of the Apostolike work and busines, in seeking to propagate the Gospel among the Romanes. 2. *Chrysostome* obserueth, that though he call him not beloued, yet he giueth him a greater commendation: for this *præcedens complectitur*, doth comprehend the other, beeing his fellow labourer, he was likewise beloued.

3. *Stachis:* by the annotation of his name, which signifieth *spica*, an eare of corne, it seemeth he was a Grecian, and one of S. Pauls familiar acquaintance in time past: though hee were not his fellow-helper, yet he was also beloued of the Apostle for his vertue: where we see, that the Apostle doth not flatter them, but giueth vnto euery one that commendation which was due.

Quest. 10. *Of S. Pauls saluting of some, commended for their faith, though not of such speciall acquaintance*, v. 10. 11.

1. Salute *Apelles*. 1. *Origen* thinketh this might bee Apollo, mentioned Act. 18. who was instructed by Aquila and Priscilla, but that is vncertaine. 2. He is called approoued in Christ: *Haymo* maketh mention of some, that should take the word *probus*, or *probatus*, approoued, for a proper name; so also *Hugo:* but in the originall it is δόκιμον, approoued. 3. *Chrysostome* taketh this to be an absolute commendation: for in so saying, *omnem virtutem recenset*, he reckoneth a number of vertues: he was *probatus per tribulationes*, approoued by many tentations and tribulations, *Lyran.* and beside, *iudicio non errabat*, he erred not in iudgement, he was in all points orthodoxall. 4. And hereby the Apostle doth incourage him to proceede in his constancie, and he propoundeth also his example to the Romanes.

2. *Salute them of Aristobulus his houshold.* 1. *Lyranus* thinketh that this *Aristobulus* had made an house, *ad fideles congregandum*, to gather the faithfull together, and is principally vnderstood in this salutation, *tanquam principalis in domo*, as the principall in the house: *Hugo* thinketh he was not then at Rome, and therefore is not saluted: *Gualter* coniectureth he might be dead: but it is more like he was *à fide Christi alienus*, a stranger from the faith of Christ, and yet no great enemie, because there were some faithfull in his house, *Parens, Osiander.* 2. And whereas these are not saluted by name, *Chrysostome* thinketh, *non tales fuisse, quales priores*, that they were not such as the former: and because hee giueth them no such commendation as the other, that they were beloued, his helpers, or approoued: *Origen* thinketh, *nihil habebant tale in meritis*, they were not of such worthinesse as the other. 3. These the Apostle encourageth that they should go on in their Christian profession, though they serued an vnbeleeuing Master.

3. Salute *Herodian* my kinsman. 1. *Natione & religione*, both in nation and religion, *Lyran.* and it seemeth, that he was of neerer alliance vnto S. Paul, then by nation only, as *Andronicus* and *Iunia*, before mentioned, v. 7. 2. *Origen* obserueth, that whereas he gaue other titles vnto those cousens, that they were his concaptiues, and famous among the Apostles, that there was great difference in those, whom S. Paul calleth his kinsman.

4. *Greete them which are of the house of Narcissus.* 1. *Ambrose* thinketh that this *Narcissus* was a presbiter of Rome; so also *Haymo: Lyranus* addeth, *discurrens per ciuitates*, that hee went vp and downe from citie to citie to confirme the faithfull; and that he was not at this time at Rome, but imployed abroad: But if this *Narcissus* had beene of the Church, S. Paul would not haue omitted him: for of his absence from Rome, the Apostle being so far off, was ignorant. 2. *Beza* interpreting of the familiars or friends of Narcissus, seemeth to thinke, that this Narcissus was conuerted to the faith: otherwise his familiars and acquaintance were not like to be Christians. 3. But I thinke rather with *Martyr, Caluin, Gualter, Parens,*

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that this Narcissus was the same, whom *Suetonius* reporteth to haue beene in great fauour with *Claudius* the Emperour: he was exceeding rich, worth tenne millions, that is, an 100. hundred thousand pounds; in so much, that when Cæsar complained of the smalnes of his treasure, the saying was, that if two of his seruants, *Narcissus* and *Pallas* would make him their associate, he should haue mony enough: he was a craftie and wicked fellow, and beeing mightie in the Emperours fauour, he practised the death of some of the nobilitie, as of *Appius Syllanus*, vpon suspition of treason: at length he had a miserable ende, beeing murthered by the meanes of *Agrippina*, who first caused *Claudius* the Emperour to bee poisoned, while *Narcissus* was at the bath: it seemeth that euen in this wicked mans house, there were some Christians: and as *M. Calvin* saith, *domum quasi inferis similem Christi gratia visitari*, that an house like vnto hell was visited by the grace of God. 4. But if this were that *Narcissus*, as *Pareus* thinketh, then was it not long before S. Paul came the second time to Corinth, when hee should write this Epistle to the Romanes, about the seuenth or eight yeare of Nero, as he thinketh: for that *Narcissus* was slaine not long after Claudius the Emperours death: and after he was taken away, it is like his household was dissolued. See before in the ende of the 5. question. 5. *Origen* obserueth, that whereas it is added, *which are in the Lord*, *non omnes in Domino fuisse*, that all of *Narcissus* familie were not in the Lord, they were not all Christians. 6. *Hugo* noteth, that here the Apostle saluteth them, as they were diuided into sundry congregations, as our Sauiour did feede the people causing them to sit downe by rankes.

Quest. 11. *Of other salutations of the Apostle of some of speciall note, v.12, 13.*

1. *Tryphena* and *Tryphosa* are first commended for their labour. 1. Some thinke this labour was of three sorts, *in exhortatione, ministerio sanctorum, in pressuris*, in exhortation, ministring to the Saints, in afflictions for the Gospel, *gloss. ordinar.* but rather the seruices of these women are to bee vnderstood, which they bestowed in the entertainement of the Saints, such as before Marie was commended for, *Pareus: Pet. Martyr* thinketh they might haue such a ministerie in the Church, as *Phebe* had, one of the widowes: *Gualter* taketh it for the domesticall care in household affaires, and in the education of children: but they are commended rather, for their publike and profitable seruice to the Church. 2. *Chrysostome* thinketh this setteth forth their commendation, because they are said, *non solum operari, sed laborare*, not onely to worke, but to labour. 3. And *Origen* addeth further, that they are said to labour in the Lord: many doe labour, but not for the Lord. 4. *Chrysostome* noteth this as a part of commendation, that whereas Marie is said to haue laboured, they continue labouring still, *in laudem cedit continenter aliquid facitare*, it is to ones praise, to continue in doing a thing, *Theophyl.*

2. *Persis* is commended beyond the other. 1. Because he calleth her beloued, *ostendens maiorem esse*, shewing her therein to be greater, *Chrysost.* 2. And *de multo labore testimonium fert*, he giueth testimonie of her much labour, *Chrysost. Origen.* 3. And somewhat there is in it, that of the other he saith, *they labour*, of this, she hath laboured; noting some speciall labour and trouble, which she had sustained for the Gospel.

3. *Rufus elected in the Lord.* 1. *Origen* thinketh he is called ἐκλεκτὸν, elected, in respect of his election, he knewe him to be of the number of the elect: but there were other beside here named, which belonged to Gods election. 2. *Haymo* and *Lyranus*, because he was *promotus ad sacerdotium*, promoted to the ministerie or Priesthood. 3. But he is rather so called, because he was an excellent and cheife man in pietie, as *Beza* calleth him selected: so also *Tolet:* and *Theophylact* hath no other meaning; here is a double good, *filius & mater irreprehensibilis*, the sonne and mother are irreprehensible: an elect and choice mother, had an elect and choice sonne. 4. Paul calleth this matrone his mother, and of Rufus, his in affection, the others in nature: as he willeth that the elder women should be reuerenced as mothers, 1. Tim. 5. 2. as he called Phebe his sister, v. 1. 5. *Origen* obserueth that Paul and Rufus had one mother in affection, as Iesus and Iohn had, to whom our Blessed Sauiour commended his mother.

Quest. 12. *Of S. Pauls generall salutations, without any speciall note of commendation, v.14, 15.*

1. *Lyranus* thus distinguisheth the persons here saluted by S. Paul, that as ver. 10. 11. he commended some for their faith in Christ, as Apelles with others, and v. 12. 13. others for their

their labour and ministerie in the Church, as *Thryphena*, and *Tryphosa*, so now hee propoundeth, *exempla concordiæ*, certaine examples of concord, ioyning many together of one societie and companie.

2. *Tolet* obserueth well, that these two companies, the one named, v. 14. the other, v. 15. might belong vnto two families, and so *Origen* thinketh they dwelled together: *Philologus* and *Iulia* are thought to be the husband and wife.

3. Touching some particulars. 1. *Origen* thinketh that *Hermas* was the author of the booke called *Pastor*, which Scripture or writing, he holdeth to haue been *diuinitus inspirata*, written by inspiration: but it was held of others to be an Apochryphall booke: See *Euseb. l. 3. c. 2. 5.* 2. There is one *Hermas*, and an other called *Hermes*, whom *Beza* translateth *Mercurius*, but the same name would haue beene retained in the Greeke, as *Urbanus* and *Rufus*, which are Latine names. 3. *Philologus* is thought by S. Andrew to haue beene made the first Bishop of *Synope*. 4. *Olympas*, not *Olympius*, as the vulgar Latine readeth, is the name here of a man, not of a woman, as *Erasmus* and *Beza* obserue.

4. *Origen* thinketh this was the reason, why S. Paul giueth no speciall commendation to these, and namely to *Hermas*, *quia post multa peccata ad pœnitentiam conuersus, &c.* because he was conuerted vnto repentance, after many sinnes: But I rather allow here of *Chrysostomes* iudgement, that although they are not set forth by their seuerall commendations, as the rest, yet this is to be considered, that these beeing inferiour to the rest, the Apostle *salutatione sua non dedignatur*, doth vouchsafe to salute them, and hee also calleth them brethren and Saints.

5. And least any might haue beene grieued, that they were not by name saluted, *illos commiscet, &c.* he mingleth them together, *salute one another, &c. Chrysostome:* so the *Greek Scholiast*, *omnes promiscue ponit*, he putteth all together, least any should haue been offended, *cuius nomen expressum non fuerit*, whose name was not expressed.

Quest. 13. *Of the custome then vsed to kisse one an other, v. 16.*

1. *Chrysostome* and *Theophylact* here obserue, because the Apostle had giuen diuerse commendations vnto them, to whome hee sendeth greeting, that the lesse commended should not enuie the greater, nor the greater despise and contemne the lesse; *osculo sancto permiscet, & pares facit*, he putteth them together, with an holy kisse, and so maketh them all alike.

2. This vse was then taken vp in the Church, for one to kisse an other in their holy meetings and assemblies, in token of mutuall loue and good wil, as is euident, both in this place, and 1. Cor. 16. 20. 2. Cor. 13. 12. 1. Thess. 5. 26. in all these places it is called an holy kisse, and 1. Pet. 5. 14. the kisse of loue: this vse was frequented in their assemblies, as in their generall prayers, as *Tertullian* testifieth, *lib. de orat.* and specially in receiuing of the Sacrament: as *Chrysost. hom. 77. in Ioan. 16. bene in mysteriis osculamur, vt vnum efficiamur*, wee doe well to kisse in the mysteries, that we may become one: for as *Gellius* noteth out of *Plato*, *lib. 19. cap. 11. Anima animæ coniungitur vsq; ad labia progressa per osculum*, one soule is ioyned to another by a kisse, meeting as it were at the lippes: And not onely then, but vpon other occasions, as when they receiued any Epistle from the Apostle, they vsed to salute one an other with a kisse, *Hugo:* whereof *Haymo* giueth this reason, because I am not present to kisse you all, salute yee one an other with a kisse, *mei amoris causa*, for my loue sake.

3. Concerning the originall of this custome. 1. Neither did it take beginning from this and the like places of the Apostle, as *Haymo* saith, *ex hoc loco, aliisq; similibus mos traditus est Ecclesiæ*, out of this place and the like was deliuered this custome to the Church: for the Apostle did not first bring in this custome, it was in vse before. 2. Neither yet was it *mos Romanæ gentis*, the fashion of the Romanes so to doe, *Osiander:* but as *Calvin* saith, it seemeth among them to haue beene *minus vsitatum*, lesse in vse, for it was not lawfull for women to kisse any but of their owne kinred: and *Tiberius* made a law against it, *Sueton. in Tiber. cap. 39.* 3. It was then an olde custome among the Hebrewes, taken from the Patriarches, and other holy men and women, which vsed one to salute another with a kisse, as we reade, Gen. 27. 26. Gen. 29. 12. and in other places: from them then was this custome descended: And among them it was not onely *amoris & benevolentiæ, sed honoris & reuerentiæ signum*, not only a signe of loue and good will, but of honour and reuerence: as it is said, Pial. 2. *Kisse the*

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Sonne leaſt he be angry: as where the kiſſing of the Princes hand is vſed, as a ſigne of loyaltie and ſubiection, *Gualter.*

4. It is called an holy kiſſe: to ſhew, both *vt caſta ſint oſcula, deinde non ſimulata*, that kiſſes giuen in the Church ſhould be chaſt, and then without diſſimulation, not as Iudas kiſſe was, *Origen:* but *Lyranus* more diſtinctly maketh theſe fiue kind of kiſſes: *adulatorium*, a flattering kiſſe, as was Abſaloms, who would take the people to him, and kiſſe them: *ſimulatorium*, a diſſembling kiſſe, as was Ioabs, when he kiſſed and embraced Abner, and killed him: *proditorium*, a treacherous and betraying kiſſe, as was that of Iudas giuen to Chriſt: *impudicum*, an vnchaſt kiſſe, ſuch as the harlot giueth to the young man, Prou. 7. then there is, *oſculum fidele & ſanctum*, a faithfull and holy kiſſe, whereof the Apoſtle ſpeaketh here.

5. From this cuſtome of kiſſing, came that fooliſh and ſuperſtitious ceremonie of kiſſing the *Pax* in the Popiſh Maſſe: whereof *Hugo* taketh vpon him to giue this reaſon; the Prieſt firſt kiſſeth the *Pax* himſelfe, and then giueth it vnto all the people, to ſignifie, that he is *in loco Dei à quo omnis pax*, in the place of God from whom commeth all peace; and that all are reconciled by Chriſt, who then is in the altar: wherein they ſhew great preſumption in the one, for a mortall man to take vpon him to be in Gods place; and great falſhood in the other, to make the people beleeue, that Chriſts verie bodie is in the altar, which the heauens ſhall containe vntill his comming, Act. 3. 21.

6. Wherefore concerning this vſe, it was onely of thoſe times, *referendum eſt ad illius temporis morem*, it muſt be referred to the manner of thoſe times, *Beza:* it is not neceſſarie either to retaine it, or any other outward ceremonie or vſage in ſtead of it: S. Paul exacteth not the outward geſture, but the inward affection; and ſo as *Clemens Alexand.* ſaith well, *dilectio non cenſetur in oſculo, ſed in benevolentia*, loue is not meaſured by the kiſſe, but by the good will.

Queſt. 14. How the Apoſtle ſaith, *The Churches ſalute you, &c.* v. 16.

1. *Origen* here mooueth this doubt, reading *all the Churches*, how all of them could ſend ſalutation vnto the Romanes: and he anſwereth, becauſe there was *vnus ſpiritus Paulo & omnibus Eccleſijs*, there was one and the ſame ſpirit in Paul, and all the Churches; or by *ſaluting* he vnderſtandeth, *per vnum ſpiritum iungi*, to be ioyned together by one ſpirit: *Hugo* anſwereth, that whereas ver. 4. *all the Churches*, muſt be taken *vniuerſaliter*, generally, here it muſt be vnderſtood onely *diſtributiue*, by way of diſtribution, for thoſe Churches where he then was: ſo alſo *Gorrhan.* But this doubt is eaſily remooued, becauſe that vniuerſall particle *all*, is not in the originall, it is inſerted by the Latine interpreter: by Churches then, the Apoſtle vnderſtandeth the Churches of Achaia and Macedonia, where he then was, of whoſe affection toward the Romanes he was aſſured.

2. And he nameth Churches in the plurall number, meaning the particular Churches which had their denomination from their ſpeciall places; as the Church of Antioch, Hieruſalem, the Romane Church: which all made but one vniuerſall Church, and generall bodie, whereof Chriſt was the head, *Bucer.*

3. *Chryſoſtome* mooueth an other doubt, why the Apoſtle ſaluteth ſo many in this his Epiſtle to the Romanes, which he doth in no other Epiſtle, and hereof he giueth theſe reaſons. 1. Not onely for that he had not yet ſeene them, for ſo neither had he ſeene the Coloſſians, c. 2. 1. 2. But *Romani erant celebriores alijs*, the Romanes were more famous then others. 3. And beſide, many of theſe were knowne vnto S. Paul, and were fledde to Rome, as vnto a more ſafe place, and therefore he ſaluteth them by name. 4. But the greateſt reaſon is, *inter aduenas degebant*, many which were fledde thither liued among ſtrangers, and therefore had neede of the greater commendation; and ſuch was the glorie of Paul, that *per ſolas literas multum haberent prærogatiuæ*, they had great prerogatiue that could get to bee commended onely by his letters. 5. But *Tolets* reaſon is farre fetcht, that S. Paul ſaluteth that citie in the name of the Churches, *quæ omnibus Chriſtianis præſidet*, which is ſet ouer all Churches, for the Romane Church is the Head of all Churches, where the Vicar of Chriſt, the vniuerſall Biſhop ſitteth, &c. for if this were the cauſe, how commeth it to paſſe, that Saint Paul leaueth S. Peter vnſaluted, whom the Romaniſts affirme to haue beene at this time Biſhop of Rome; would he write to the cheife Church, and not ſalute the cheife Paſtor thereof? But hereupon it is ſtrongly concluded and inferred, that Peter was not Biſhop of Rome, nor at this time there, and whether at all or not, is vncertaine: which point ſhall be further hand-

handled among the controuersies: But I insist vpon *Chrysostomes* reasons, why S. Paul sendeth such ample salutations to the Romanes, more then to other.

Quest. 15. *Generall obseruations concerning the greeting and salutation sent here by the Apostle.*

1. *Origen* noteth the singular wisedome and discretion of the Apostle, that giueth vnto euerie one a seuerall commendation, *pro merito alius probus, alius charissimus, &c.* one is according to his worthines called *approoued*, an other *welbeloued*, an other *elect*, an other, *labouring* in the Lord.

2. *Chrysostome* sheweth two ends why the Apostle doth thus. 1. *Ne inuidiam pararet*, least if he should praise some, and not others, it might procure envie. 2. *Ne socordiam & confusionem generaret*, least it might engender sloth and confusion, if one should not be commended before an other: so he both maketh them *alacriores*, more chearefull and willing to goe forward, omitting nothing worthie of commendation in them, and others *diligentiores*, more diligent in stirring them vp to follow their example.

3. *Caluin* obserueth, that none of any great place among the Romanes are here saluted, *nullum ex splendidis illis nominibus audiui*, we heare none of the famous and illustrious names among the Romanes here rehearsed: but they are all obscure men: which sheweth what the state of the Church was in those dayes, that not many noble or great men were called, as the Apostle sheweth, 1. Cor. 11. and the Apostle hereby is freed from all suspition of flatterie, that he doth not *venari amicitias potentium*, hunt for the friendship of great men.

4. *Grynens* addeth, that these salutations, are *species invocationis*, kinds of prayer, shewing that one ought to pray for an other.

5. And they are *communionis sanctorum religiosa documenta*, religious documents of the communion of Saints, *Gryn.* that their ought to be *amicitia commercia*, entercourse of friendship betweene the Churches of Christ, *Gualter.*

Quest. 16. *Of the shunning and avoiding of the authors of dissention.*

1. As hitherto S. Paul had propounded examples to be imitated and followed, so now he sheweth, whom they ought to decline and take heede of, *Lyran.* and this admonition he reserueth to the last, that it might better be remembred.

2. He prayeth them *to marke diligently, &c.* 1. This charge of the Apostle belongeth vnto the gouernours of the Church, *& ad omnes credentes*, and to all other beleeuers, *Origen:* though specially it concerne the Pastors. 2. And he vseth the word σκοπεῖν, *to marke or obserue*, because it falleth out oftentimes, *socordia & incuria*, by the sloth and carelesnesse of Pastors, that such false intruders doe enter, *Melancth.* 3. And in that he would haue them narrowly obserued, he sheweth their craft and subtiltie, *non enim palam conspiciendos se præbent*, they doe not shew themselues openly, *Oecum.*

3. *Which cause diuision and offences.* 1. *Origen* vnderstandeth these to be all one, and interpreteth them to be dissentions contrarie to peace. 2. *Lyranus* thinketh that the *diuisions* are *declinationes à fide*, declinings from the faith: and scandals, which are occasion of ruine vnto others. 3. Some referre diuisions to faith, and offences to manners. 4. But the first are vnderstood to be they which doe corrupt the doctrine of the Church, such are heretikes, the other they which violate the discipline of the Church, and giue euill example, as schismatikes, *Parens.* 5. *Chrysostome* thinketh that the Apostle especially meaneth the Iewes, which together with the Christian faith vrged the ceremonies of the lawe, of whom as enemies to the Gospel, the Apostle often complaineth: but all other beside are noted, which were bringers in of corrupt doctrine.

4. *Beside the doctrine.* 1. *Gualter* obserueth well, that the Apostle forbiddeth not all dissentions, but such as are cauled by innovation of doctrine: for there are some profitable diuisions, *quibus consensus in superstitione turbatur*, whereby consent in superstition is hindered. 2. And *Faius* noteth well, that παρὰ, here signifieth not onely contrarie, but beside: for that onely is not forbidden which is directly contrarie vnto the doctrine receiued, *sed si quid aliud, vel aliter introducitur*, but if any other thing, or in other manner be brought in, which belongeth to doctrine: which S. Paul calleth, ἑτεροδιδασκαλεῖν, to teach an other doctrine, 1. Tim 1. 3. which is not onely when false doctrine apparantly contrarie to the truth is brought in, but when the pure doctrine is by humane inuentions adulterated, *Beza annot.* 1. *Tim.* 1. 3.

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5. *The doctrine which ye haue learned.* 1. *Chryſoſtome* noteth, that he ſaith not, which I haue taught, but which ye haue learned; arguing hereby, *permanendum eſſe in iis, quæ acceperunt*, that they ſhould continue in thoſe things, which they had receiued. 2. But *Tolets* note is wide, he would haue them conſtant, *in doctrina fidei à principe Apoſtolorum Petro accepta*, in the doctrine of faith receiued from Peter the Prince of the Apoſtles: both which aſſertions are vntrue: for neither was Peter the Prince of the Apoſtles: he acknowledged Paul to be his equall, when he gaue him δεξιας κοινωνιας, the right hand of fellowſhip: Gal. 2. and in the ſame chapter it is ſhewed, that Paul rebuked Peter to the face, wherein he declared himſelfe no whit inferiour to Peter: And ſeeing Peter was the Apoſtle of the circumciſion, it is not like that he ſhould be the firſt Preacher to the Gentiles at Rome: *Gorrhan* is yet more equall, who doth not reſtraine this to the doctrine deliuered by Saint Peter at Rome, but that which they had learned *à veris Apoſtolis*, from the true Apoſtles: ſee more of this qu. 19. vpon the 1. chapter. 3. Here the wiſedome alſo of the Apoſtles appeareth, which ſpeaking of the authors of thoſe factions, yet concealeth their names.

6. *Decline or auoid them.* 1. That is ſuch, *qui ſcientes in id facinus prolabuntur*, which willfully fall into this miſcheife: they which are ſeduced thorough ignorance, *reduci in viam poſſunt*, may be reduced into the way, and amended, *Theophyl.* 2. *Chryſoſtome* noteth further, he ſaid not, *aggredimini & manus conſerite*, aſſault him, and trie it by hand ſtroakes, but only ſhunne him and decline him: for as *Peter Martyr* here inſerteth, the *Church hath no other ſword beſide excommunication*: their crueltie and tyrannie then is taxed, that will by force, ſword, and fire, ſuppreſſe thoſe which they call hereſies, not firſt diſcouering them by the word of God. 3. By *declining* here, 1. Is not meant, that no diſputation ſhould be had with ſuch, as *Tolet*: the Apoſtle ſheweth the contrarie by his example, who diſputed at Epheſus with the gainſayers, dayly in the ſchoole of *Tyrannus*, Act. 19. 9. 2. But we muſt decline them *eorum ſocietatem vitando*, both priuately in auoiding their companie: as Ioh. 2. 10. *If any come, and bring not this doctrine, receiue him not to houſe: Gorrhan:* 3. And publikely he muſt be excommunicate, Tit. 3. 10. *Him that is an heretike, reiect after once or twice admonition:* 4. And it is the Magiſtrats part alſo not to ſuffer ſuch within his iuriſdiction, but to caſt them out: *Oſiander.*

Queſt. 17. *How theſe falſe teachers and ſeducers are to be diſcerned, v. 18.*

The Apoſtle ſheweth how ſuch muſt bee knowne: 1. By their hypocriſie, which is ſeene by the euent, *they ſerue not the Lord Ieſus.* 2. By the ende which they propound, namely, to ſerue their bellie. 3. By the manner of their deceiuing, they vſe deceitfull and flattering ſpeach. 4. By the obiect, whereupon they worke, they ſeduce thoſe which are ſimple.

1. *They ſerue not the Lord Ieſus:* 1. Whom they ought to ſerue, *ratione poteſtatis*, becauſe of his power, he is the Lord; *ratione bonitatis*, becauſe of his goodneſſe, he is *Ieſus* our Sauiour: *Gorrhan.* 2. Theſe are they which pretend to be the ſeruants of Ieſus, and make as though nothing were more pleaſing vnto them, then the name of Ieſus, which they take vp often in their mouthes, and yet they are enemies vnto Ieſus.

2. *But their owne bellies:* 1. That is, as *Origen*, they teach, *queſtus & cupiditatis cauſa*, for the deſire of gaine: as the Apoſtle ſaith, Tit. 1. 11. *They teach things which they ought not for filthie lucres ſake:* and ſuch make their bellie their god, Philip. 3. 18. 2. Who then will not be aſhamed, *ſeruos ventris pro doctoribus habere*, to haue them for their teachers, which are ſeruants of their bellie? *Chryſoſt.*

3. *By faire ſpeech and flattring.* 1. The words are, χρηστολογια, εὐλογια, which are thus diſtinguiſhed: the firſt ſignifieth a faire ſpeech, which intendeth an others profit, and meaneth nothing leſſe; as Satan inſinuated himſelfe vnto Eue, vnder pretenſe of wiſhing her good: and in ſuch ſpeach, much is promiſed, and little performed: this is *de rebus*, concerning the things, which they perſwade, the other is *de perſonis*, touching their perſons, whom they flatter, they deceiue by the one, and flatter by the other. 2. By *bleſſing* or *benediction.* 1. *Origen* vnderſtandeth, their flattering of men in their ſinnes, *vel permanere, vel proficere, &c.* they exhort them either to continue or goe on in their ſinnes: *Eraſmus* thinketh it is put *pro laudatione*, for flattering praiſe & commendation. 2. They ſpeake things pleaſing vnto men, and apply themſelues to their humors, as Phyſitians, that miniſter things delectable,

but not medecinable to their patients. 3. And we may vnderstand also, *orationes, quas faciebant, &c.* the prayers which they made and blessings ouer them, of whom they receiued any thing: as Baals prophets wished prosperous successe to Ahab, and the Pharisies vnder colour of long prayer deuoured widowes houses, Matth. 23. *Hugo.* 4. *Haymo* addeth further, that as they flatter some, *sic detrahunt alijs*, so they detract from others, that they may the better insinuate themselues. 5. But yet this forbiddeth not the Ministers of the Gospel, to vse humanitie in their speach, curiositie and bitternesse of words must be auoided, as much as flatterie: *habeant comitatem, sed cum libertate coniunctam*, they must shew gentlenes in speach, but ioyned with libertie, *Caluin.*

4. *The heartes of the simple.* 1. Not the innocent, as the vulgar latine readeth, and *Haymo* interpreteth, that they goe about to seduce them, *vt eorum innocentiam auferant*, to take away their innocencie: for they cannot be innocent, that are so easily seduced. 2. Neither doth it signifie such as are without fraud, *sine dolo*, and malice, *Tolet:* for one may be without fraud, and yet not simple. 3. *Melancthon* vnderstandeth those, *qui affectibus infatuantur*, which are weake in their affections, and are as infatuate, that may easily be drawen vnto hope, or feare, and such like. 4. But it signifieth those which are weake rather in iudgement, then affection, *qui minus circumspecti sunt ad cauendas fraudes*, which are not circumspect to take heed of fraud and deceit, *Caluin:* and so they are called ἄκακοι, not euill, that is, not suspicious, cautelous, but simple; they are so said, *not euill*, or innocent, harmelesse, *non à puritate conscientiæ, sed defectu industriæ*, not in the puritie of their conscience, but in their want of industrie and circumspection: *Lyran.* as the Apostle describeth them, 2. Tim. 3. 6. *They lead captiue women laden with sinnes, &c. which are euer learning, and neuer come vnto knowledge:* They are simple then, not as innocent, for they are laden with sinnes, but as ignorant, and continually learning: such the wise man speaketh of, Prou. 17. 15. *The simple beleeueth euery word.*

5. Let now any indifferent man iudge, if all these notes and markes of false teachers and seducers doe not adhere and cleaue as fast as pitch vnto the seducing Popish Iesuites, or Iudasites rather. 1. They pretend the name of Iesus, and call themselues by his name, yet their doctrine and practise sheweth, that they are not the seruants of Iesus. 2. They grow rich, and turne all to their owne commoditie: in Fraunce, they could in few years bestow an 100. thousand crownes in the building of the Iesuites Colledge at La-flesh, and an 100. thousand crownes more in reuenew: witnesse *Anti Cotton.* 3. Thorough their insinuating speaches, promising heauen for workes worthie of hell, and with praising, yea adoring their ministers and instruments of mischeife, they deceiue and seduce many. 4. And especially they worke vpon carnall and ignorant persons, that haue no knowledge in themselues, but altogether depend vpon them for their instruction and direction in faith.

Quest. 18. *Why the Apostle maketh here mention of the obedience of the Romanes, v. 19.*

1. He doth speake of their obedience, some thinke to that end, *vt bono exemplo essent alijs*, that they should giue a good example vnto others, to decline false teachers, because they were in the eie of the world: *Lyran.* 2. Some will haue it vsed as a reason, why they should take heed of false teachers, because they had professed their obedience and subiection to the faith: and therefore beeing *subditi veræ fidei & veris Apostolis*, subiect to the true faith, and true Apostles, they should not receiue false doctrine, *Gorrhan.* 3. *Origen* thinketh that the Apostle *subtiliter facilem & indiscretam Romanorum, obedientiam notat*, doth cunningly note their facile and vndiscreete obedience, how readie they were to be swaied, and therefore they had need to be admonished: so also *Martyr* and *Pareus:* but such facilitie in listening vnto any teacher, had not beene worthie the name of obedience. 4. *Chrysostome* thinketh, it is a *preoccupation* to preuent their suspition, least they should haue such an opinion of the Apostle as though hee held them wauering, and vnconstant, and easie to be carried away: and therefore he should say in effect, *incautos alios alliciunt*, they doe intise others, that are not cautelous, but not you, *Theophylact:* your obedience is knowne well enough, but yet you had neede to be admonished, *Caluin:* but this is not so fit, because the Apostle rather rendreth a reason of his former exhortation, as the words shew, *for your obedience, &c.* then vseth any *preoccupation.* 5. Wherefore this sense is more agreeable; that although the Apostle had good experience already of their obedience, yet he would haue them to be constant, *nolit eos gradu suo excidere*, he would not

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not haue them fall from the degree of perfection, which they had alreadie attained vnto, but continue conſtant ſtill in reſiſting of contrarie doctrines: for the Apoſtle did foreſee, that the Romane Church beeing once infected with error, would be dangerous to other Churches: *Gualter:* as it is not ſufficient for a matrone to haue beene once chaſt, vnleſſe ſhe ſtill continue: *Oſiander.*

Queſt. 19. *What it is to be wiſe concerning that which is good, and ſimple in euill.*

1. *Origen* thus vnderſtandeth it, *to be wiſe vnto good,* is *ſemper aliquid boni invenire*, to find out alwaies ſome good thing; as if we be hindred, that we cannot bring forth a good work, then to find out ſome good ſaying; if not that, then *votum bonum*, to make ſome good vow, or wiſh: to be ſimple in euill, that we be not craftie *malum pro malo reddere*, to render euill for euill: to the ſame purpoſe *Seuerianus* in *Oecumenius:* to be wiſe to doe good, is to prouide, *ne nobis noceatur*, that we be not hurt; *to be ſimple in euill*, that we offer no hurt to others.

2. *Lyranus* thus, we muſt be wiſe, *in bono cognoſcendo & operando*, in knowing and working of that which is good, and ſimple, not in knowing, but in working of euill: ſo *Haymo*, *bonum ſapite faciendo, malum ignorate vitando*, be wiſe vnto good in doing it, and ſimple or ignorant in ſhunning of euill.

3. But this ſentence is rather to be vnderſtood, according to the preſent argument: that the Apoſtle would haue them wiſe, in diſcerning of true doctrine from falſe, but ſimple in deuiſing of euill: which is agreeable to that ſaying of our Bleſſed Sauiour, *they ſhould be wiſe as ſerpents, innocent as doues:* and of S. Paul, 1. Cor. 13. that they ſhould be children in maliciouſneſſe, but not in knowledge: this ſenſe the words themſelues fauour: the ſimple are called ἀκέραιοι, that is without any *mixture* of euill, of the word κεράω, to *mingle*, and the priuatiue α, though ſome will haue it deriued of κέρας, an horne, ſuch an one, as is without hornes, that is, hath no power to doe hurt; ſo then he is ſimple and ſincere to euill, that neither hath cunning to ſophiſticate the truth, and to bolſter out falſe doctrine, neither to worke miſcheiſe.

4. But yet this place maketh nothing at all for ignorant ſimplicitie, for it muſt be ioyned with wiſdome, and there is no wiſdome without knowledge: the Popiſh ſimplicitie then ioyned with groſſe ignorance, which the Ieſuites require in their diſciples, is not the ſimplicitie, which S. Paul ſpeaketh of: *Martyr.*

5. *Origen* here mooueth a queſtion, how one and the ſame man, may be ſaid both to be wiſe, and yet ſimple: and he anſwereth, that this may well be in diuerſe reſpects: as one may be wiſe toward God, and yet a foole to the world: as here in the world, he that is skilfull in one art, may be yet ſimple in another: as *ſapientiſſimus Grammaticus, &c.* a wiſe Grammarian, may be ſimple in the carpenters trade, and a good Pilote of a ſhippe may be ignorant in Phyſicke.

Queſt. 20. *How the God of peace ſhall tread downe Sathan.*

1. *The God of peace.* 1. This is a good reaſon, to ſtirre them vp to vigilancie againſt falſe teachers, from the hope of victorie. 2. He calleth him the Lord of peace, to ſhew, that *qui pacem amat*, he that loueth peace, will diſſolue whatſoeuer deſtroieth it: *Chryſoſtome.* 3. And God ſhall doe it; they muſt not be confident vpon their owne ſtrength: neither yet muſt they be ſlouthfull, they muſt vſe vigilancie.

2. *Shall tread.* 1. The vulgar Latine readeth in the imperatiue, *tread*, and *Chryſoſt.* ſaith it is both *prophetia & precatio*, a prophecie, and a praier, but in the originall it is put in the future tence. 2. He ſaith not, ſhall ſubdue, but ſhall tread downe or cruſh: *Chryſoſt.* that is, ſhall ſo keep him vnder, as then he ſhall not preuaile againſt the members of Chriſt. 3. And here there is an alluſion to the firſt promiſe made to Eue, *that the ſeede of the woman, ſhould breake the ſerpents head.* 4. This victory is not perfect here, but the perfect conqueſt ſhall be in the next world, *Martyr.* 5. *Origen* noteth well, that God is ſaid *ſuſcitare Sathanam negligentibus, conterere ſtudioſis*, to raiſe vp Sathan or an aduerſarie to thoſe which are negligent, as he is ſaid to haue ſtirred vp Sathan an aduerſarie to Salomon, 1. King. 11. 14. and to cruſh Sathan vnto the diligent.

3. *Sathan.* 1. *Chryſoſtome* vnderſtandeth the deceiuers, which are aduerſaries (for ſo the word *Sathan* ſignifieth an *aduerſarie*) but cheifely, the deuill, *qui ad iſta ducem agit*, who is the ringleader. 2. And *Origen* doth draw it to particulars, as *ſi quis agonem ſuſceperit caſtitatis,*

if any striue for chastitie, if he continue, God shall vanquish vnder him the spirit contrarie to chastitie, and so likewise in the fight of faith, of patience, and such like.

4. *Shortly.* 1. Some referre it to the day of Iudgement. 2. *Ambrose* to Pauls comming to Rome. 3. *Tolet* thinketh this was fulfilled in *Constantine*, who ouerthrew Idolatrie. 4. But euen then presently this was in part fulfilled: God gaue the Romans constancie both against the Romane persecutors, and spirituall wisedome against false teachers.

Quest. 21. *What Saint Paul meaneth by the grace of our Lord Iesus, which he wisheth vnto them.* v. 20.

1. As the Apostle beganne his Epistle with *grace and peace*, so he endeth it, as c. 15. 33. he saith, *the God of peace be with you:* and here he saith, *the grace of our Lord Iesus:* which words he repeateth againe v. 24. (though *Origen* and *Ambrose* haue them but once) which is not a vaine repetition, but thereby the Apostle sheweth the necessitie of the grace of Christ, which he so often prayeth for: and further he sheweth herein a fatherly affection, as the manner of a louing father is, to bid his children farewell againe and againe, and beeing both to take his leaue, *sæpe ad colloquium conuertitur*, doth returne often to his colloquie with them: and this benediction is there repeated because of the salutations of the brethren, which he sendeth, ending in the same forme, as the Apostles doth, *Gorrhan.*

2. Whereas S. Paul 1. c. 7. doth ascribe this grace to God the father, and to Iesus Christ, but here he maketh mention onely of Iesus, *Origen* obserueth well, that it is *vna atque eadem gratia*, one and the same grace: for as the father hath life in himselfe, and hath giuen vnto the Sonne to haue life in himselfe, so *gratiam quam dat pater, dat & filius*, the grace which the father giueth, the Sonne giueth also. This then is an euident argument, of an equalitie of power and goodnes, in the father and the Sonne.

3. *Chrysostome* doth here enforce an argument from the greater to the lesse; that if when they were enemies, they were freed by grace, and redeemed from Satan, much more, *amici facti*, beeing made friends, shall they haue grace to be deliuered from lesse daungers: thus farre *Chrysostome* well: but his other note here is daungerous, that whereas before he spake of their obedience, and now turneth vnto God by praier, shewing that we had neede of both, *& quæ diuinitus dantur, & quæ à nobis sunt*, as well those things, which are giuen of God, as which are of our selues: for we hauing nothing of our selues, all is of God. Therfore *Origens* note is here to be preferred, *sciendum, quod omne, quod homines habent à Deo gratia est*, we must know, that all which a man hath, is of God and grace, *nihil habet ex debito*, he hath nothing of debt, for who hath giuen vnto him first, &c.

4. By *grace* here, 1. Neither is vnderstood that grace, which the Apostle should bring vnto them at his comming, which he wisheth vnto them now: for he speaketh of immediate grace from Christ. 2. Nor yet onely the grace, whereby we were first reconciled vnto God, that they might continue therein, as *Osiand.* 3. But thereby is signified, both the fauour of God, and the effects thereof, the graces and gifts of the spirit, *Martyr:* and whatsoeuer the elect haue by grace from God, as faith, hope, remission of sinnes, *Haymo.*

5. This salutation, *the grace of God, &c.* S. Paul was wont with his owne hand to write in the ende of euery Epistle, whereby it was discerned, whether it were his epistle or an others: as he himselfe saith, 2. Thess. 4. 17. *The salutation of me Paul with mine owne hand, which is the token in euery Epistle, so I write:* hereby then this epistle to the Romanes, is discerned to haue beene written by S. Paul; that whereas the rest of it was set downe from S. Pauls mouth by his Scribe, this salutation was extant vnder his owne hand.

22. Quest. *Of the salutations of others, which Saint Paul sendeth to the Romanes,* v. 21. *to* 23.

1. As before the Apostle named diuers persons, to whome he sendeth greetings to v. 16. so now he sendeth the salutations of others vnto them: and these are of two sorts, either such as were strangers in Corinth, or such as were citizens and inhabitants there, as *Gaius, Erastus,* v. 23.

2. The Apostle sendeth greeting from others, not that he needed in himselfe their testimonie, but he doth it partly to continue amitie and loue betweene the brethren, that they might be ioyned in good will, though they were diuided in place: as also in respect of the Romanes, that his Epistle hauing the consent of the whole Church, might be of the more waight, not in it selfe, but in regard of their weaknes.

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3. The firſt is *Timothie*. 1. Of whome we read, Act. 16. how he was circumciſed by S. Paul: *Origen* thinketh he was of *Derbe*, and ſo *Haymo:* but it ſeemeth rather that he was of *Lyſtra*, becauſe he was commended by the brethren at *Lyſtra*, Act. 16. 3. *Gualter.* 2. Saint Paul calleth him his fellow helper, becauſe he laboured with S. Paul in preaching the Goſpel: where we ſee the great humility of S. Paul, that diſdaineth not ſo to call a young man, newly conuerted to the faith of Chriſt: vnto this Timothie, whom S. Paul left at Epheſus, did he write the two epiſtles to Timothie. 3. *Lyranus* ſaith, he was Biſhop of *Epheſus*, but howſoeuer afterwards he were, he was not at this time, for then S. Paul would not haue called him from his charge.

4. Then follow the other. 1. *Lucius*, whom *Origen* and *Haymo* thinke to haue beene S. Luke, the inſeperable companion of Saint Paul: of whom he maketh mention in 3. places: Col. 4. 14. 2. Tim. 4. 11. Phil. 2. 4. and here is called *Lucius* after the Romane inflexion: but it is more like to be *Lucius* of Cyrene mentioned Act. 13. 1. who is their numbred among the Prophets at Antioch. 2. *Iaſan* was S. Pauls hoſt at Theſſalonica, their endured ſo much for him, Act. 17. 5. 3. And *Soſipater*, as *Origen* thinketh is that *Sopater* of *Berea*, which accompanied S. Paul ſayling into Syria, Act. 20. 4. 4. Theſe three are called Saint Pauls kinſmen, not onely becauſe they were *natione Iudei*, Iewes by Nation, for ſo as *Origen* ſaith, all the beleeuing Iewes were his kinſmen, to whom he notwithſtanding giueth not this title: either yet becauſe they were of the ſame faith, *Gorrhan*, and as *Origen* thinketh, this conſanguinitie, *ex baptiſmo intrabat*, came in by baptiſme: but it ſeemeth they were *ſanguine iuncti*, neere in conſanguinitie vnto Paul, yet ſo, as that they were ioyned in religion: for otherwiſe Saint Paul would not haue made mention of them: *Theophyl.* whereby it is euident that Saint Paul had *illuſtrem familiam*, a famous ſtocke, that findeth of his kindred in diuerſe places.

5. *I Tertius, &c.* 1. This *Tertius* was Saint Pauls ſcribe, who did write it from S. Pauls mouth as he endited it: he is *Tertius*, which ſignifieth, the third, *non numero, ſed nomine*, not in number, but in name, *Ambroſ.* 2. He put in his name by Saint Pauls licence: *Lyran.* whereby we ſee, that the labours and miniſtrie of the faithfull are not forgotten with God: as here the name of this *Tertius* is eternized to poſteritie for his faithfull miniſtrie and ſeruice to Saint Paul, and to the whole Church, in writing his Epiſtles. 3. Neither as *Chryſoſt.* obſerueth, did he make mention of himſelfe, to get praiſe, but rather by this his ſeruice to inſinuate himſelfe into the loue of the Romanes. 4. Theſe words *in the Lord*, may haue a treble ſenſe, either to ioyne them with his name, *I Tertius in the Lord*, that is, of the faith of Chriſt, *Gorrhan:* or *I haue written in the Lord*, for the Lords cauſe: or, *I ſalute you in the Lord*, and this laſt ſenſe is the fitteſt, *Beza.*

6. *Gaius.* 1. *Ambroſe* thinketh that this was he, vnto whom S. Iohn wrote his third Epiſtle: which may ſeeme probable, becauſe he is alſo there commended for his great hoſpitalitie, as here: yet *Pareus* thinketh he was not this *Gaius*, becauſe S. Iohn wrote long after Paul: but this letteth not, all falling out in one age. 3. *Origen* thinketh this was that *Gaius*, who was baptized by S. Paul at Corinth, 1. Cor. 1. 14. 3. But, he can not be that *Gaius*, as *Pareus* thinketh, who was one of S. Pauls companions, mentioned Act. 20. 4. for that *Gaius* is ſaide to be of Derbe: therefore I conſent rather with *M. Beza* and *Tolet*, that there were three of this name, one of *Derbe*, Act. 24. 4. an other a *Macedonian*, Act. 19. 29. the third of Corinth, whom S. Paul baptized, 1. Cor. 1. 14. If he had beene onely S. Pauls hoſt, it had beene a ſingular commendation, for no doubt the Apoſtle, according to Chriſts, rule, did *dignum exquirere hoſpitem*, ſeeke out a meete hoſt to ſoiourne with, *Chryſoſt.* but he was a common hoſt of all the brethren, that paſſed that way. 5. *Origen* ſaith, it was receiued *traditione maiorum*, by tradition from their Elders, that this *Gaius* was Biſhop of *Theſſalonica: Lyranus* ſaith he was Biſhop of *Corinth:* of theſe reports there is no great certentie.

7. *Eraſtus the ſteward of the citie.* 1. The word is οἰκονόμος, which properly ſignifieth a ſteward: the vulgar Latine calleth him *arcarius*, the cofferor: but here diuers notations are giuen of this word, *arcarius:* ſome deriue it ignorantly, of *archos*, which ſignifieth a Prince or the cheife, *gloſſe interl.* or of *ab arce*, of the caſtle of the citie which he kept, *Hugo:* or of *arca*, a cheſt, where the acts and wrirings of the citie were kept, *Lyran.* the *chamberlaine*, *Genev.* or the common treaſurer of the citie, *Gorrh.* and ſo *Chryſoſtome* taketh him to haue bin the *quæſtor ararius*, the treaſurer or receiuer: *Beza*, and the Syrian interpreter thinke he was the

Procurator or gouerner: so also *Theophylact*: but he was more like to be the steward, or *annona praefectus*, that made prouision for the citie: he that had the laying out of the money for the common vse, and receiued the rents of the citie, *Haymo: Origen* maketh a spirituall sense, that he was steward of that citie, *cuius artifex Deus*, of the which the builder is God. 2. This citie, some take to be *Athens*, *Hugo: Origen* leaueth it in doubt, what citie it should be, because no name is expressed: but it was Corinth the citie, where S. Paul wrote this epistle. 3. This is that Erastus, whom S. Paul saith he left at Corinth, 2. Tim. 4. 20. namely to attend vpon his office: yet he sometime ministred vnto Paul, as he was sent with Timotheus into Macedonia, Act. 19. 21. his riches, and office were no impediment to his calling.

8. *Quartus.* This is no word of number, as the word signifieth the fourth, but it was his name, as *Tertius* of an other: as there were also among the Romanes that were called *Quinti*, *Sexti*, &c.

23. Quest. *Of the doxologie, that is, of ascribing glorie vnto God, wherewith the Apostle concludeth his Epistle in generall.*

1. Concerning the order and placing thereof; *Origen* obserueth, that wicked *Marcion* the heretike, who had corrupted the Apostles writings, putting in and out at his pleasure, had quite cut off these two last chapters from this epistle: beside, there is an other difference among the Orthodoxall Expositors: for some doe place this *doxologie* in the ende of the 15. chapter, immediately after these words, *Whatsoeuer is not of faith, is sinne:* and so *Chrysostome* doth treat of it in that place, but *Origen* placeth it here.

2. *Chrysostome* obserueth this to be the Apostles holy manner, to shut vp and conclude his exhortations with praier: for it belongeth vnto a teacher, *non solum sermone instruere*, not onely to instruct by speach, but to entreat also the diuine helpe.

3. Three arguments the Apostle coucheth together, whereby he setteth forth the praise of God: his *power*, in being able to confirme them: his wisdome, in keeping secret the great mysterie for many yeares, and manifesting it now: his goodnes, in reuealing the same, and making it knowne vnto the Gentiles.

4. But concerning the reading of this place, it hath much troubled interpreters, how it should be ioyned together in a good construction: because in the last verse, it is added, *To whome be praise thorough Iesus Christ:* which can not hang vpon this clause, *v. 25. to him that is of power, &c. Erasmus* thinketh it were great impudencie to put out the relatiue ᾧ, to whome; which is found in the most Greeke copies: and therefore he professeth, he can not tell what to thinke, but that the Apostle after his manner, *orationem imperfectam, &c.* brought forth here an imperfect speech. But 1. this were no such boldnes or impudencie, as *Erasmus* thinketh: for neither hath the Syrian interpreter that *relatiue*, nor yet the *Complutensian* copie, which *Beza* followeth. 2. *Augustine*, as he is cited by the ordinarie glosse, will haue the word, *praise* or *glorie*, to be twice supplied, in this sense: *to him, that is of power, &c. be praise and glorie, to whome be all praise:* but this were a superfluous supplie. 3. *Chrysostome*, howsoeuer he readeth that word in his text, yet he omitteth it in his comment: *lectionis hac est consequentia*, this is the consequence and coherence of the reading, and sense: *to him, that is of power, &c. be glorie:* so also *Ambrose: Lyranus* interpreteth, *cui*, to whom, that is to Christ: *Tolet, cui*, that is, *ipsi*, to him: but yet the sense and the words should not hang well together.

4. Wherefore, I thinke with *Beza*, that this particle ᾧ, *to whome*, is a *pleonasme*, a filling of superfluous word, according to the manner of the Hebrew tongue: as he giueth instance of the word ἑαυτὸς, himselfe, vsed superfluously, Eph. 3. 21. 1. Pet. 2. 24. but *Parens* giueth a fitter instance, Hosh. 10. 7. *succisus est Samaria rex eius, the king of Samaria, of it, is cut off:* and so in this place, this word, *to whome*, may abound, and be superfluous; but the sense and coherence is that which *Chrysostome* followeth.

24. Quest. *A description of the Gospel preached by the Apostle, inserted here in the conclusion of his Epistle, v. 25, 26.*

There are foure parts of this description, containing the foure causes thereof. 1. The materiall cause, or obiect, which is Iesus Christ. 2. The forme, reuealed now by the Scriptures of the Prophets, before kept secret. 3. The author and efficient, at the commandement of God. 4. The ende, for the obedience of the Gentiles.

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1. *According to my Gospel, and preaching of Iesus Christ.* 1. He calleth it his Gospel, because he was the Minister of it, as our Sauiour calleth it, *their word*, Ioh. 17.20. *which shall beleeue through their word:* the Gospel he nameth the word of the Apostles. 2. The *preaching of Iesus*, some take actiuely, as *Chrysostome*, *quem ipse prædicauit*, which he preached: so also the *interlinear. gloss. à qua non discordat, &c.* from the which the preaching of Christ disagreeth not: but it is rather taken *passiuely*, for the Gospell preached concerning Christ, as it is taken, c. 1. 3. and so the Syrian interpreter translateth, and withall it sheweth Christ to be the author of S. Pauls preaching: *he was minister, Christus Magister*, the minister, and Christ the Master, *Lyran. Gerhan.* and so *Origen*, *prædicatio Pauli, est prædicatio Christi*, the preaching of Paul, is also the preaching of Christ: as he saith, 2. Cor. 13. 3. seeing ye seeke experience of Christ, *that speaketh in me.*

2. *By the reuelation of the mysterie.* 1. This mysterie is not to be restrained to the calling of the Gentiles onely, but to be vnderstood of the whole doctrine of the Gospel, concerning the Trinitie, the incarnation of the Sonne of God, and such like: which although they were in some sort made knowne in the old Testament, yet then but obscurely, that in respect of the cleare light of the Gospel, they were but as a mysterie. 2. *Origen* here vnderstandeth one thing by the preaching of Christ, which belonged vnto the faithfull; an other, by the *reuelation* of the mysterie, which was manifested but to a fewe, vnto such, as *capaces esse possint scientiæ Dei*, may be capable of the knowledge of God: but the Apostle saith, this mysterie is made manifest among all nations, therefore not to a fewe, but vnto all beleeuers. 3. Kept *secret*, or *in silence*; not that either the Prophets knewe not what they prophesied: for as *Origen* saith, *si Prophetæ non intellexerunt, ea quæ dicebant, non erant sapientes*, if the Prophets vnderstood not the things they said, they were not wise: nor yet, that the Prophets knewe these things, *sed non licebat proferre alijs hominibus*, but it was not lawfull to bring them forth to others, as *Origen*: but it is spoken comparatiuely, that although these things were reuealed in some part to the Prophets, yet *ratione præsentis lucis*, in respect of the present light of the Gospel, these mysteries were kept secret, and hid, *Par.* 4. By euerlasting times, χρόνοις αἰωνίοις, we vnderstand not with *Haymo*, *tempora æterna quæ præcesserunt mundi exordium*, the infinite times which went before the beginning of the world: for they could not then be said to bee kept secret or in silence, seeing there were none, to whome they should then be vttered: and whereas *Tolet* would iustifie this sense, by that place, 1. Cor. 2. 7. *We speake the wisedome of God in a mysterie, euen hid, which God hath determined before the world, &c.* there is great difference between these two places: for there the Apostle vseth the word προώρισεν, determined, and the preposition πρὸ, which signifieth before; but here he saith onely σεσιγημένου, which was kept in silence: therefore this place is better explained by that other, Ephes. 3. 5. which ἑτέραις γενεαῖς, *in other ages*, was not opened: the Apostle then by these long and eternall times, vnderstandeth the ages past: *quod fuit occultum ab initio temporis*, which was hid from the beginning of time, *Hugo*: from the beginning of the world: for the Greeke word αἰώνιος, which answereth to the Hebrew *gholam*, doth not alwayes vnderstand a time simply without beginning or ende, but according to the matter whereunto it is applyed.

3. *But now is opened among all nations, &c. by the Scriptures, &c.* 1. Here the efficient cause is shewed, with the instrumentall meanes, the propheticall Scriptures: *Tolet* referreth this *nunc*, *now*, to the times of the Prophets; and he vnderstandeth, *totum tempus creatum*, all the time created: but if this mysterie had beene opened then, S. Paul should speake contrarie to himselfe, Ephes. 3. 5. *in other ages it was not opened:* therefore *Lyranus* better interpreteth, the Scriptures of the Prophets *Apostolis reseratas*, opened to the Apostles, as Luk. 24 Christ opened the sense of the two disciples to vnderstand the Scriptures, *in illis propheticis Scripturis prædictum est, &c.* that is, foretold in the propheticall Scriptures, which we see fulfilled in the Gospel: *Calv. Christus concionum argumenta sumpsit, &c.* Christ tooke the argument of his sermons out of Moses and the Prophets. 2. And the Apostle wisely maketh mention here of the Propheticall Scriptures, both to giue contentment to the beleeuing Iewes, that were addicted to the lawe: be not afraid, least thou shouldst goe from the law, in receiuing the Gospel, *atqui hoc exigit lex*, this is that which law it selfe, and the Prophets require, *Chrysost.* and beside this is added, *ne Euangelium, quasi nouum, & à veteri lege dissidens*, least the Gospel should be suspected as newe, and dissenting from the lawe.

At the commaundement of the eternall God. 1. *Haymo* referreth it to the commande-

ment of Christ, giuen to his Apostles, *goe and preach the Gospell to euery creature*, but signifieth more, the euerlasting ordinance and appointment of God, *æternaliter disposuit, quæ fierent in tempore*, he disposed from euerlasting, the things which should be done in time, *Lyran.* so *Chrysost. olim præfinitum erat, nunc autem apparuit*, it was appointed before, but appeared now. 2. So here the Apostle *curiosis quæstionibus ianuam claudit*, doth shut a doore against all curious questions: least any man should enquire, why the mysterie of the Gospel was kept secret and hid so long, the Apostle sendeth vs to the secret counsell and determination of God. 3. God is called *eternall*, as a title peculiar vnto himselfe: that is truely eternall, which is without beginning and ende: and whereas other things are immortall, as Angells, and the soule of man: yet this difference there is, it is one thing *non mutari cum possit mutari*, not to be changed, when it hath yet a possibilitie to be changed; an other, *non posse prorsus mutari*, not to haue any possibilitie to be changed at all, which onely belongeth vnto God, to be of an immutable nature, *gloss. ordinar.*

4. The ende followeth: *for the obedience of faith.* 1. *Chrysostome* obserueth here, *fides obedientiam exigit, non curiositatem*, faith exacteth obedience, not curiositie: we must not curiously inquire and aske a reason of that which is commanded, but willingly yeeld our obedience. 2. There are two acts of this obedience; the one is, to receiue the faith without exception or gainsaying; the other, to bring forth the fruits of this faith, by good works. 3. And the Apostle by pressing this end, the obedience of all nations, here also comprehendeth the Romanes, *non solum tu ita credis, sed tecum vniuersus etiam orbis*, but all the world also with thee, *Chrysost.*

Quest. 25. Of the doxologie it selfe, *to God onely wise, &c.*

1. It is not said, *to God onely wise*, as though the Sonne were excluded, *sed ad discretionem vniuersæ creaturæ*, but to distinguish all creatures from the Creator: he only compared to the creatures is alone wise, *Chrysost.* for the Apostle saith not, to the Father onely wise, but to *God onely wise*, which one God is the Father, Sonne, and holy Ghost.

2. *Origen* noteth further, that God is not said to be wise, as though by wisedome hee is made wise, as men are, but he is the fountaine of wisedome, *non enim ex sapientia sapiens Deus, sed ex sapiente Deo sapientia procedit*, for God is not wise by wisedome, but wisdome proceedeth from God, who is wise.

3. *Glorie.* 1. *Lyranus* readeth *honour* and *glorie*, which he thus distinguisheth, that honour, is a reuerence exhibited as a testimonie of ones vertue: but *glorie*, is an honour exhibited *coram multis*, before many: but here there is no vse of this distinction: for in the originall there is found onely δόξα, glorie. 2. This ascribing of all glorie vnto God signifieth a threefold act: one in respect of God, to glorifie him in his wisedome, in wondring at the depth thereof, *glorificat illum denuo stupefactus*, he doth glorifie him, beeing againe astonished at these incomprehensible mysteries, *Chrysost.* as S. Paul crieth out in admiration of the vnsearchable depth of Gods wisedome, Rom. 11. 33. then in our selues, there is our reioycing, and thanksgiuing vnto God: glorie, is *clara cum laude lætitia*, a cleare kind of reioycing with praise, *gloss.* as the Apostle saith, Rom. 7. 25. *I thanke my God, &c.* the third act is in respect of others, that they may come to the knowledge of the Gospel, and so set foorth the glorie of God: as the Apostle saith, Eph. 3. 10. *That by the Church may be known the manifold wisedome of God.*

4. *Thorough Iesus Christ.* 1. Which some referre to the former words, *to the onely wise God*, that is, to Iesus Christ, *gloss. interlin.* but Iesus Christ is here distinguished from the *onely wise God*, as beeing a distinct person. 2. *Origen* referreth it to the eternall generation of Christ, because God the Father, *genuerit sapientiam Iesum Christum*, hath begotten the true wisedome Iesus Christ, and so he declareth God to be onely wise. 3. *Hugo* referreth it to the preaching of Iesus Christ, and those things which were done by him in the flesh, by the which hee declareth God to be onely wise. 4. *Haymo*, because by Christ, *manifestatum est mysterium Trinitatis*, the mysterie of the Trinitie was manifested. 5. *Chrysostome* ioyneth it to the first words, vers. 25. *to him that is able to establish you, &c. by Iesus Christ, &c.* 6. But it is better coupled with the words following, *bee glorie:* whereby the Mediatorship of Christ is commended, that we are by his Mediation made partakers of those benefits, *Calvin:* and beside our praise and thanksgiuing, cannot bee accepted of God, but through Christ, *Osiander:* as the Apostle vseth to say, I thanke my God through Iesus Christ,

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Chriſt, Rom.1.8.chap.7.25.

5. *For euer.* 1. The vulgar Latin readeth *in ſecula ſeculorum*, for euer and euer, but in the originall, it is onely εἰς τοὺς αἰῶνας, *in ſecula*, for euer: though the Syrian reade it as the Latine doth. 2. But the ſenſe is the ſame: and howſoeuer here the Greeke ſo readeth not, yet in other places, as Reu.5.13. we finde the word doubled, *in ſecula ſeculorum*, for euer and euer, or for age after age, as we ſay world without ende: as *Origen* ſaith, it is the manner of Scripture, *immenſitatem temporum per hoc deſignare*, thus to ſet forth the immenſitie and infinitenes of time: and it is all one as if the Apoſtle ſhould haue ſaid, *in omnia futura ſecula*, for all the ages to come, honour and glorie be giuen vnto God, *Haymo*: 3. And as this glorie & praiſe is here ſet forth by the immenſitie of time, it ſhall neuer haue end: ſo two other circumſtances of the like infinitenes and immenſitie are elſewhere added, as Reuel. 5. 13. all creatures in heauen and earth do ioyne together to giue praiſe vnto him, that ſitteth vpon the throne: and they giue *praiſe, honour, glorie, power*, that is, all, and all manner of praiſe.

Queſt. 26. *Of the vſe of the word,*

Amen.

v. 27. *Amen.* 1. This word *Amen*, as *Auguſtine* obſerueth, is neither Greeke nor Latine, but an Hebrewe word, and ſignifieth *truth*, or *it is true*; which word is retained in all languages, as *Auguſtine* coniecture th, *ne vileſceret nudatum*, that it ſhould not beeing made bare (by interpretation) become more vile, and therefore the interpreter keepeth the originall word, *vt honorem haberet velati ſecreti*, to giue honour to the vailed ſecret: other reaſons alſo may be yeelded hereof, as herein the conſent of nations is teſtified in the worſhippe of God: and beſide, this remainder of the holy tongue, all nations ſpeaking the language of Canaan, as it is propheſied, Iſay 19.18. is a pledge vnto the Gentiles of the calling and reuniting of that nation, from whence they receiued their firſt faith, namely, the Iewes. 2. *Haymo* thinketh thàt this word is, *iuramentum vel affirmatio*, an oath or affirmation: but the firſt it is not: it is onely a conſtant and earneſt aſſeueration of the truth: it were hard to ſay, that our Bleſſed Sauiour when he vſed to ſay *Amen, Amen*, as he did often, did ſweare, or take an oath.

3. There was a double vſe of this word *Amen:* for it either ſheweth the approbation of the iudgement, that the things ſpoken are true, as *Origen* ſaith here, *vera & fidelia eſſe ſignat, quæ ſcripta ſunt*, it ſheweth the things to be faithfull and true which are ſaid: and in this ſenſe the Apoſtle ſaith, that all the promiſes of Chriſt are *yea*, and *Amen*, 2.Cor.1.23. or it ſheweth the deſire of the heart, and conſent of the will vnto the prayers and bleſſings pronounced: as the people vſed at the giuing of thanks to ſay *Amen*, in the Primitiue Church, 1.Cor. 14.16. as *Iuſtinus* alſo teſtifieth in the ende of his ſecond Apologie for the Chriſtians: and ſo alſo *Hierome, præfat. in 2. lib. epiſt. ad Galat.* ſaith, that in the Churches at Rome, *audiri veluti cœleſtis tonitru, populum reboantem Amen*, that the people is heard ſounding Amen, as a thunder from heauen: and *Chryſoſtome* more particularly ſheweth the manner, how they ſaid Amen, *illud in ſeculo ſeculorum, qui finis precum eſt, audiens, Amen non dicit*, the people hearing theſe words, *for euer and euer, which is the ende of the prayers, cannot ſay Amen, if he vnderſtand not:* ſo Amen was added in the ende of their praiers and thanksgiuing, to expreſſe the common voices and deſires of the people, and their heartie conſent to that which was prayed for: ſo *Calvin* obſerueth well vpon that place, 1.Cor.14.14. this word Amen, *eſt nota confirmationis tam aſſerendo quam optando*, is a note of confirmation both in affirming and in wiſhing: and it ſheweth, that the prayer conceiued by the Miniſter, whereunto the people anſwer, *Amen, omnium eſſe communem*, to be common to all.

4. *Hugo Cardinal* hath a pretie obſeruation vpon that place, that *Amen*, in the law, was anſwered vnto the maledictions and curſes pronounced, Deut.27.v.15. to the ende, but not to the bleſſings, as may be ſeene, Deut. 28. v.1. to v. 8. but in the Goſpel, Amen is ſaid to bleſſings, and not to curſes.

5. But that is a ridiculous obſeruation of the Carnotenſian Canons, that vpon that place of the Apoſtle, where it appeareth that it belonged onely vnto the ideot and vnlearned to ſay Amen: hereby they would confirme their blind cuſtome, that none ſay Amen, becauſe their Church in the beginning conſiſted of noble and learned perſons, there was none vnlearned among them: to the which it may be anſweared, that there Church could not bee more perfect then the Primitiue Church, wherin the people ſaid Amen: and how perfect ſoeuer a Church is, there muſt be order, that one pray in the name of the people, and the reſt

ſay

say *Amen:* and *Hugo* saith well, *modo videtur quod satis possunt illud resumere per contrarium*, but now it seemeth that they may rather resume and take vp the contrarie custome, &c. to say Amen, his meaning is, because there are none but vnlearned there.

Quest. 27. *Of the postscript or date of this Epistle, whether it were written from Corinth, and sent by Phebe.*

1. It must be obserued, that these postscripts of the Epistles, are no part of the Apostles writings, but were added afterward by others: neither are they generally true: for in the end of the first Epistle to the Corinthians, it is said to be written from *Philippi*, whereas it was written and sent from Ephesus, as doth diuersly appeare: the Apostle saith, v. 5. of the last chapter, *I will come vnto you, after I haue gone through Macedonia, for I will passe through Macedonia:* he was not then yet come into Macedonia, where *Philippis* was: againe hee saith, *I will tarrie at Ephesus vntill Pentecost*, and v. 19. the Churches of Asia salute you, and *Aquila* and *Priscilla:* he was then at this time in Asia, and at Ephesus, where Saint Paul left *Aquila* and *Priscilla*, Act. 19. 19. he was not then at *Philippis* in *Macedonia*, which is in Europe.

2. But yet this Epistle is dated right from Corinth, the hauen of which citie or port town was called Cenchris: this is the opinion of *Origen*, *Hierome*, with others: yet *Haymo* thinketh it was dated from *Athens*, and *Lyranus* to reconcile them, thinketh that S. Paul began his Epistle at *Athens*, and finished the rest at *Corinth:* But this is a meere coniecture: for it is euident, that the Apostle was not at Athens, but at Corinth when hee wrote this Epistle, because he maketh mention of Cenchris, c. 16. 1. from whence this Epistle is supposed to be sent: and he sendeth salutations from *Gaius*, ver. 23. who was his host at Corinth, 1. Cor. 1. 14.

3. Whether this Epistle were sent by *Phebe* or not, see diuerse opinions before, qu. 3. as it is like shee was the messenger, because she was now going to Rome, c. 16. 1, 2. *Erasmus* by the way hath a glaunse at the ambitious statelinesse of the Popes Embassadors nowe a dayes, seeing the Apostles *vere maximi pontifices*, the great Bishops of the world did vse such messengers: as S. Paul writeth of great and deepe matters *per mulierculam*, by a silly woman: and here an ende of these questions.

4. *Places of Doctrine.*

Doct. 1. *That women doe belong vnto the kingdome of Christ.*

1. *Phebe my sister.* This woman is highly commended by S. Paul as a necessarie member of the Church, who had done much good vnto many: so godly women, though they are not admitted to the office of publike teaching, yet by priuate exhortation, vertuous education of children, charitable releefe of the poore, may edifie much; so as S. Paul saith, there is in Christ Iesus, *neither bond nor free, male nor female, ye are all one in Christ Iesus*, Gal. 3. 28.

Doct. 2. *Religion taketh not away the offices of humanitie.*

v. 1. *I commend.* S. Paul in sending commendations, in saluting and sending salutations of the brethren one to another, which he doth throughout this chapter, sheweth that humanitie, curtesie, gentlenes, may verie well stand with Christianitie, against the opinion of those hypocrits, as here *Melancthon* calleth them, that allow of nothing but austeritie, or rather curiositie: which was the fashion of the Scribes and Pharisies, Matth. 6. to haue sowre looks: but *gentlenes, lenitie, benignitie, goodnesse*, are the fruits of the spirit, Galat. 5. and it is specially required of a Bishop, to be ἐπιεικὴς, easie, equall, gentle, 1. Tim. 3. 3.

Doct. 3. *That no part of the Scripture is superfluous or vnprofitable.*

Chrysostome here obserueth well, that though small benefit or profit may seeme to rise vnto the reader by this last chapter, which is onely full of names, and seemeth to containe no great matter of edifying: yet he that readeth it aduisedly, shall finde it to be otherwise, *diligens lector, & hinc diteſcet, remissus & negligens manifestis nihil lucri capiet*, the diligent reader will euen gather riches from hence, but the remisse and negligent, will take no profit by any place, though neuer so manifest: he would therefore haue vs doe as goldsmiths boyes doe, *minuta fragmenta conquirunt, isti tantas auri massas negligunt*, they gather vp the small fragments, whereas these neglect and regard not great masses of gold: so the Apo-

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ſtle ſaith, *that the whole Scripture* (both it and euery part thereof) *is giuen by inſpiration, and is profitable, &c.* as our Bleſſed Sauiour alſo before him ſaid, Matth. 5. that one *iota*, or iot of the word of God ſhall not periſh.

Doct. 4. *Religion taketh not away the reſpect of conſanguinitie.*

Whereas S. Paul, ver. 7. ſaluteth *Andronicus* and *Iunia*, and ver. 11. *Herodian* by the name of συγγενῆς, kinſman, we learne, that euen Chriſtians may and ought to haue reſpect vnto their kinred after the fleſh, as S. Paul giueth this rule, 1. Tim. 5. 4. that they *ſhould learne to ſhewe godlineſſe firſt toward their owne houſe:* as our Bleſſed Sauiour hanging vpon the croſſe commended his mother vnto Iohn: and this is reckoned by Saint Paul among other vices and enormities of the heathen, they were ἀστόργοι, without naturall affection, Rom. 1. 30.

Doct. 5. *That all are not alwayes of one minde and religion in one houſe.*

Whereas the Apoſtle ſaluteth thoſe, which were of Ariſtobulus and Narciſſus houſhold, thereby it ſeemeth, that they themſelues, beeing not remembred, but omitted as vnworthie of the Apoſtolicall greeting, that they were not beleeuers: and Narciſſus as is ſhewed before, was an vngracious man, one that abuſed the Emperour *Claudius* fauour, to enrich himſelfe by the decay and ouerthrow of others: hence it is euident, that euen in one family there may be a diuiſion and ſeparation of minde in religion: as in Adams familie, there was a Cain for an Abel; in Noahs, a Cham for a Sem; in Abrahams, an Iſmael as well as an Iſaac; and in Iſaacks, an Eſau for a Iacob: and ſo as our Sauiour ſaith, Luk. 17. 34. *Two ſhall bee in one bed, the one receiued, the other refuſed.*

Doct. 6. *That a Chriſtian may with a good conſcience, and is bound to yeeld ciuill obedience to an vnbeleeuing Maſter.*

This alſo is prooued out of this place, for they which were of *Ariſtobulus* and *Narciſſus* family, beeing conuerted to the Chriſtian faith, did ſerue thoſe Maſters of a contrarie profeſſion, and yet they continued in that ſeruice ſtill: ſo the Apoſtle 1. Tim. 6. giueth this rule to ſeruants, to count their Maſters (he meaneth, ſuch as were vnbeleeuers) worthy of double honour: and he giueth this reaſon, *that the name of God, and his doctrine be not euill ſpoken of.* Then by the ſame reaſon, ought ſubiects to performe all ciuill obedience euen vnto heathen Princes: if to ſuch men, more to Chriſtian gouernours, howſoeuer they ſtand vnder the preſumptuous curſe of the Romane Antichriſt.

Doct. 7. *That there are diuerſe degrees of gifts and of rewardes for the ſame.*

Chryſoſtome collecteth this doctrine out of the tenor and ſtyle of the Apoſtles ſalutations in this chapter: ſome he commendeth and ſaluteth, *à laboribus, alios à nomine fratrum, alios ab appellatione ſanctorum*, for their labours, ſome by the name of brethren, others in calling them Saints: ſo that although they were all faithfull, yet they were not all equall: ſo was it among the Patriarches, Lot was a iuſt man, but not as Abraham, and ſo was Hezekias, but not as Dauid: and all the Prophets, *ſed non vt Iohannes*, but not as Iohn, and all the Apoſtles were beloued of Chriſt, but Iohn more then the reſt: like as one ſtarre differeth from an other in glorie: and ſo he concludeth, *diligens omnium inquiſitio, &c.* there ſhall bee a diligent inquirie made of euery ones worth, and if one doe but a little goe before an other, *neq; hoc minimum negleget Deus*, God will not neglect that little.

Doct. 8. *Diſſentions and diuiſions may be euen within the Church.*

v. 17. *Marke thoſe which cauſe diuiſions.* So then it is cleare, that there were diſſentions and differences euen in matters of faith among the Romanes: yet they ceaſed not to bee a Church: Sathan raiſeth ſuch contentions not without the Church: for he hath ouer ſuch an abſolute power and dominion alreadie, he need not practiſe to make them his: but within the Church, that the proceedings of faith may be hindred: and the Apoſtle giueth an other reaſon thereof, 1. Cor. 11. 19. *There muſt be hereſies among you, that they which are approoued may be knowne:* Then neither can the Romaniſts condemne the Church of Proteſtants for their diuiſions, which do more abound themſelues, nor the ſchiſmatikes for the ſame cauſe to refuſe our Church, in the which they themſelues haue made the rent.

Doct. 9.

Doct. 9. *The first doctrine is the best, and commeth neerest the truth.*

v. 17. *Contrarie to the doctrine which yee haue learned:* like as the doctrine first taught and planted by the Apostles was the best, and heresie and schisme sprang vp afterward; so as *Tertullian* generally obserueth, *quod primum id verum,* that which is first is true, that false which commeth in afterward; as among the Israelites, Moses and the Prophets doctrine concerning the true worship of God, was first, Idolatrie and Baalisme came in afterward, so Christ and his Apostles doctrine touching iustification by faith was first; the Popish doctrine of merits, and satisfactions, and of the rest, came in afterward.

5. *Places of Controuersie.*

Controv. 1. *Against cloistered Nunnes.*

1. *I commend Phebe, &c. a seruant of the Church of Cenchrea:* This president of Phebe is a verie simple warrant, and a slender ground for that superstitious order of cloistred and inclosed Nunnes. 1. This Phebe ministred vnto the whole Church of her substance, and so was a seruant vnto it: but these serue not the Church, beeing sequestred from the publike companie and societie of men. 2. This *Phebe* was a disciple of S. Pauls, and no doubt one that receiued and allowed his doctrine concerning iustification by faith, but the other hope, *vt suis obseruatiunculis mereantur remissionem, &c.* that by their obseruations they may merit remission of sinnes, *Osiand.* 3. S. Paul would haue no widowes chosen vnder 60. yeere old, they contrarie to S. Pauls rule, shut vp young maids in cloisters, which waxe wanton against Christ, as the Apostle saith. 4. And so farre were these cloisters from beeing places of deuotion, *vt publica lupanaria videbantur,* that many of them seemed rather to be common brothelhouses, *Gualter.*

Controv. 2. *The Church not alwaies visible and consisting of multitudes.*

v. 5. The Apostle saluteth the Church, which was in the house of *Aquila* and *Priscilla,* so also he maketh mention of the Church in Philemons house, Phil. 2. whereby it is euident, that the name of a Church agreeth euen vnto a fewe gathered together in Christs name, as our blessed Sauiour promiseth, that where two or three are gathered together in Christs name, he will be in the middes of them, Matth. 28. We must not then looke alwaies to find out a Church, by the outward pompe and glorie of it, or by the multitude and great troupes and number of people: as the Romanists make these the notes and markes of the Church: see further, *Synops. Cent. 1. err.* 18. 19.

Controv. 3. *All doctrine is to be examined by the Scriptures.*

Whereas the Apostle, v. 17. willeth the Romanes to take heede of those which cause diuisions contrarie to the doctrine which they had receiued, the Rhemists giue this corrupt glosse in their annotations; that he biddeth them not to *examine the case by Scriptures, but by their first forme of faith and religion deliuered to them, before they had, or did reade any booke of the newe Testament.*

Contra. 1. The doctrine which had beene preached among the Romanes, was agreeable to the old Scriptures, though there had beene yet no bookes of the new Testament extant, as S. Paul professeth that he said none other things, *then Moses and the Prophets did say should come,* Act. 26. 22. and therefore the brethren of *Berea,* are commended, Act. 17. 11. for searching the Scriptures, and examining the Apostles doctrine thereby. 2. Yet it is very probable, that some of the Gospels were written at this time, as *Irœneus l. 3. c. 1.* thinketh, that S. Matthewes was, and *Hierome in catalog.* S. Markes. 3. But it followeth not, before the Scriptures were written, they receiued their doctrine and faith by tradition, when they had immediate direction from the Apostles, therefore now when the Scriptures of the olde and new Testament are extant, and no Apostles to direct the Church, who were priuiledged not to erre, we should leaue the written word of God, and flee vnto vnwritten traditions: *Origen* hath here an excellent saying, *vide quàm prope periculis fiunt hi, qui exerceri in diuinis Scripturis negligunt, ex quibus solis huiusmodi examinationis agnoscenda discretio est,* see how neere they are vnto danger, which neglect to be exercised in the diuine Scriptures, out of the which *onely,* this examination is to be discerned and acknowledged.

Controv. 4.

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Controv. 4. *That Papists not Protestants serue their owne bellie.*

Whereas the Apostle giueth this as a note of false teachers and seducers, that they seeke rather to serue their bellie, then Iesus Christ, v.18. our vnkind countreymen the Rhemists, doe glaunce here at Protestants, whom they falsely and blasphemously call heretikes, *That they seeke onely their owne profit and pleasure*, whatsoeuer they pretend: But it is as cleare as the Sunne, that they here take themselues by the nose, and that they are the heretikes, if euer any, that serue their belly, and are cunning karors for their kitchen: They may remember what *Erasmus* answer was to the Duke of Saxonie, when he was asked his opinion of Luther, that he medled with two dangerous things, the Popes crowne, and the Monkes belly: witnes also that pitifull complaint and supplication of certain Monkes to Henry the second, that whereas they had before 13. dishes of meate allowed them to a messe, their Bishop cut off three of them. And are the friers of these dayes thinke you, more sparing and pinching of their belly? Let that factious crue of those makebates, the trayterous Iudasites rather then Iesuites speak, who in few yeares at *la-flesh* in Fraunce, beside the sumptuous building of their Colledge, which cost an 100. thousand crownes, bestowed as much in their reuenue: a reasonable proportion to keepe a fat table, and to fill their bellies.

Controv. 5. *That Protestants are no schismatikes.*

Whereas the Apostle giueth a double caueat, v.17. concerning seducers and false teachers that first they must be examined and obserued, how they doe bring in strange and nouell doctrine contrary to the receiued truth, and then they must be auoided and declined: this doth iustifie the departure of the Protestants from the Church of Rome, because it is a false and Antichristian Church, and hath fallen away, and plaied the Apostata from the faith of Christ: and therefore we are to leaue them: according to S. Pauls rule, Tit. 3. 11. *A man that is an heretike, after the first and second admonition, avoide.*

Controv. 6. *Why the Gospel was kept secret so many yeares vnder the kingdome of Antichrist, against the obiection of the Papists.*

v.15. *By the reuelation of the mysterie, which was kept secret from the beginning of the world:* whereas the Papists obiect against the Protestants, where was your Gospel 60. or 70. yeares agoe, how commeth it to passe, that it was so long kept secret, and hid in the world; is it like, that God would haue his truth so long concealed? Hereunto we answer, that as the Gospel of Christ was a long time folded vp in a mysterie till Christ came, but then reuealed at Gods owne appointment: So it pleased God, that the Gospel once preached to the world, beeing by mens vnthankfulnes obscured, should lie hid as a punishment of their ingratitude, that loued lies rather then the truth, yet should againe for the gathering together of the elect, be reuealed vnto the world, at such time, as seemed good vnto our gracious God.

Contr. 7. *Against the Popish doxologie ascribing glorie with Christ vnto the virgin Marie.*

v.27. *To God onely wise be glory through Iesus Christ, &c.* This was the holy vse of the Apostles, to conclude with giuing praise to God only through Iesus Christ: we may then iustly wonder at the superstitious impiety and audacious presumption of the Romanists, which vse a contrary style ioyning Christ and the Virgin Marie together in their doxologies: as *Tolet* thus concludeth his commentary vpon this epistle, *sit gloria omnipotenti Deo, & glorioßissimæ matri eius*, glory be to the omnipotent God, and to his most glorious mother: so *Pererius* concludeth, *laus Deo & Dei genetrici semper virgini Mariæ*, praise be to God, and to the mother (or bringer forth) of God the euer virgin Marie: And before him *Bellarmine* thus shutteth vp his controuersiall disputes, *Praise be to God, and to the Virgin his mother Marie.*

But this superstitious doxologie of Papists may thus be refelled. 1. The Creator and the creature are not to be coupled or sorted together, in any religious act; as it is in the Psalme 115. 1. *Not vnto vs Lord, &c. but vnto thy name giue the praise:* and Saint Paul thus writing, Rom. 1.25. *Who serued the creature rather then the Creator, who is blessed for euer:* denieth all such praise and blessing to be done vnto creatures, but to belong onely to the Creator. 2. S. Peter saith, *If any speake, let him speake as the words of God*, 1.Pet.4.11. but the word of God thus speaketh not: neuer did the Apostles vse, in their thanksgiuings, to ioyne Christ and his mother together, nor yet any of the sound auncient writers: therefore it is a superstitious phrase taken vp by the Romanists, without any warrant of Scripture or antiquity. 3. As prayer and inuocation is due onely to God, because in him onely we are to beleeue, Ioh. 14.1. Rom. 10.14. so thanksgiuing beeing a kind of prayer, and a part of religious worship, is only to be giuen vnto God. 4. We acknowledge the Virgin Marie to haue

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beene a choſen veſſell of the Lord, and graced with the greateſt bleſſing, that could be in this world, to be the mother of our Lord, and therefore of all generations to be held and called bleſſed, as ſhe her ſelfe propheſieth in her ſong, and not to be held inferiour to any of Gods Saints: but yet no religious worſhip is to be giuen to her, neither therein is ſhe to be partener with her Sonne: Our bleſſed Sauiour forſeeing the ſuperſtition, which in time to come might grow into too high conceit of this externall priuiledge giuen to his mother, as it were to preuent this inconuenience, doth of purpoſe extenuate this carnall reſpect, and detracteth from it: as when one cryed out, *happy is the wombe that bare thee, &c.* he anſwered, *nay bleſſed are they which heare the word of God, and keepe it*, Luk.11. and an other time, when his mother forgetting her ſelfe, would haue preſcribed vnto Chriſt what to doe, to turne water into wine: he ſharpely rebuked her, *woman, what haue I to doe with thee?* Ioh.2. and after this, when it was told him, that his mother and brethren were without, deſirous to ſpeake with him, he not willing to be interrupted in his heauenly buſines, by any ſuch temporall reſpect, anſwered, *he that doth the will of my father which is in heauen, he is my ſiſter, and brother, and mother*, Matth.12.50.

Contr. 8. *Whether S. Peter were euer at Rome, and continued there Biſhop 25. yeares.*

Now in the laſt place, becauſe that in this laſt chapter, wherein S. Paul ſendeth ſalutations by name vnto many brethren at Rome, and maketh no mention of S. Peter, the Proteſtants doe inferre, that Peter was not then at Rome, & ſo either was not there at all, or could not there ſo long continue, as the Papiſts generally hold, it ſhall not be amiſſe briefly to examine the truth herein: and firſt we will anſwer the Papiſts obiections, and then propound our owne reaſons. It is the generall receiued opinion of the Romiſh Catholikes, that Peter ſhould come thither in the 2. or 3. yeare of *Claudius*, in the 45. yeare of Chriſt, and continue there Biſhop 25. yeares, (ſauing that ſometime he was abſent thence by occaſion of the affaires of the Church,) vnto the 14. yeare of Nero, when he was beheaded in the 70. yeare of Chriſt: ſo *Bellar. l.2. de Rom. Pont. c.5. Rhemiſts* in their table of S. Peter ſet after the Acts of the Apoſtles: they reaſon and obiect thus.

1. *Ob.* S. Peter writ his firſt epiſtle from Rome, as it appeareth, 1.ep.5.13. *The Church which is at Babylon ſaluteth you, and Marcus my ſonne:* but this *Babylon* is Rome as it is called Reu.17. and ſo *Papias in Euſeb. l.2. c.15.* and *Hierome de viris illuſtribus*, doe vnderſtand it, *Rhemiſt annot.* 1.Pet.5.v.13.

Anſ. 1. This Babylon ſome take to be that great citie in *Aſſyria*, *Beza*: or rather it was the Egyptian Babylon, that great citie now called *Cayre*, or *Alcayre*, which is 13. or 14. german miles about, and this is moſt like, becauſe Marke was with Peter at this time, who is held to haue been conſtituted the firſt Biſhop of Alexandria in Egypt, where alſo he was put to death, and buried, as *Niceph. l.c.* 35. & *Doroth.* in the life of Marke. 2. The Apoſtle would not date his epiſtle from a place ſo called in an allegoricall ſenſe: epiſtles are dated from places and cities as they are vſually called. 3. In the Reuelation Rome is called myſtical Babylon, not the firſt Rome, but as it ſhould be vnder Antichriſt: but S. Peter handleth no ſuch thing in this place, of the ſeate and place of Antichriſt. 4. *Euſebius* reiecteth diuerſe of *Papias* fables, *lib.3. c.36.* neither is euery thing that *Hierome* writeth, Goſpel.

2. *Ob.* The ſight of the monuments of S. Peters chaire, ſepulchre, death at Rome, doe euidently conuince them which deny, his being there, *Rhemiſt.*

Anſ. This is to prooue one vncertaine thing by an other: for how doe they prooue that S. Peter ſate in ſuch a chaire, or that his body lieth there buried: when as they themſelues haue deceiued the world with diuerſe fables concerning this matter: halfe of his body they ſay is at S. Peters in Rome, and halfe at S. Pauls, his head at S. Iohn Lateran; his neather iaw with the beard vpon it at *Poyters* in Fraunce: at *Triers* many of his bones, at Geneua part of his braine, which was found to be a pumice ſtone: Therefore this argument taken from the ſepulchre of Peter prooueth nothing: their owne fables take away the credit of their report.

3. *Ob.* But diuerſe auncient writers doe teſtifie, that S. Peter was at Rome, and among the reſt *Egeſip. l.3. c.2. de excid. Hieroſol. Iren. l.3. c.3. Euſeb. l.2. c.13. 15. Hier. in Cat.* with diuerſe others fathers *Chryſoſt. Amb. Auguſt. Cyp.* cited by the Rhemiſts, *an.4 in 16. c. Rom.*

Anſw. 1. In generall we ſay, that the fathers might follow the receiued opinion of thoſe dayes, not obſeruing how the myſterie of iniquity then wrought, and a way euen then was a preparing for Antichriſt: and that their teſtimony without warrant of Scripture, is too weake a ground to build an article of faith vpon, ſuch as the Papiſts make this to be of

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Peters beeing at Rome, and sitting Bishop there. 2. Either the fathers writings comming afterward to be handled with soule fingers, may be thought herein to be corrupted, or of small credit, considering the great variety of their reports, which shall be examined among our arguments following. 2. In particular, iust exception may be taken to the sowre authors first alleadged: *Egesippus* is held to be but a fabler, and not that auncient *Egesippus* mentioned by *Eusebius*, but an other of later time, or a counterfeit author. 1. That auncient *Egesippus* wrote the Acts of the Apostles, and their doctrine out of the Gospel *secundum Hebraos & Syros*, according to the Hebrewes and Syrians, but this fabulous *Egesippus* wrot in Greek. 2. This last *Egesippus* maketh mention of *Constantinople*, to which Rome should be equall in dignity, which was concluded after *Constantines* time, after *an.* 340. but the elder *Egesippus* liued *an.* 146. or thereabout, neare 200. yeare before. 3. The fables themselues are vnsauoury avouched by this *Egesippus*, as how Peter and Simon Magus did striue, which of them should raise Neros cousin, that was dead, and he that could not doe it should die, and how Peter fleeing out of Rome, met Christ at the gates, and asked him, *Domine quo vadis*, Master whether goest thou, and he answered, I come againe to be crucified, whereupon Peter returned and was crucified: for this is contrary to S. Peters owne doctrine, that the heauens should containe Christ vntill his second comming, Act. 3. 21.

To *Ireneus* testimony we answer. 1. Whereas he saith that Matthew wrote his Gospell at what time Peter and Paul preached at Rome: this cannot agree with the historie of times: for Matthew is held to haue written his Gospel in the 3. yeare of *Caligula*, from which yeare vnto the 2. of Nero, when S. Paul is held to haue first come vnto Rome, are very neare 20. yeares. 2. And as *Ireneus* is vncertaine in this, so an other opinion he hath of the like credit, that Christ should be 40. or 50. yeare old when he preached, and this he saith he receiued of all the Elders of Asia, who testified, *id ipsum tradidisse eis Iohannem*, that Iohn deliuered the same vnto them: and yet the other opinion of *Epiphanius* that Christ died in the 33. yeare of his age, and beganne to preach, is held of all to come nearer vnto the truth.

Hierome is as vncertaine. 1. He saith that Paul came to Rome in the 2. yeare of *Claudius*, and yet he granteth that before he had been at Antioch, and from thence went and preached to the dispersed brethren in Pontus, Galatia, Bithynia, Cappadocia, Asia, which might hold him not much lesse then 14. yeares, as shall be shewed afterward, so that he could not in this account come to Rome til the 2. of Nero. 2. *Hierome* is as vncertaine in other things: in his epistle to *Marcella*, he thinketh Adam was buried in mount *Caluarie*: in his epitath of *Eustach.* he will haue him buried in Chebron: in his epistle to *Euagr.* he thinketh Iob came of Esau, and in his commentarie vpon Genesis, that he discended of Nabor Abrahams brother.

To *Eusebius* these exceptions may be taken. 1. That he was an *Arrian*, and beeing an Arrian wrote his history, which maketh it of the lesse credit. 2. He is contrary to himselfe, for *l.* 3. *c.* 2. he affirmeth that Peter came not to Rome, till the last yeare of *Claudius*: See *Christ. Carlil* in his booke of the life and peregrination of Peter, 1. *dis.* This shall suffice concerning the contrary arguments & obiections made by the Papists: now ours follow for the demonstration of the contrary part, of Peters not beeing at Rome: where first I will set downe the opinion of the Protestants, and then produce their reasons.

Though the Protestants in generall, and by the most full and sufficient warrant of Scripture, doe hold that Peter was not at Rome, as Bishop there, or founder of that Church, and so in effect doe agree in the substance, yet I finde some difference among them in certaine points coincident to this question. 1. Some directly affirme and proue it by euident places of Scripture, that Peter was not at Rome at all, as *Vl. Vellanus*, whose obiections *Bellarmine* rather maketh an offer to confute, then indeed confuteth them, *l.* 2. *de Rom. Pont. c.* 5, 6.

2. Some goe yet further, and affirme, that Peter neither liued at Rome nor yet died there, nor S. Paul neither: but assigneth Ierusalem to be the place where S. Peter was crucified, by warrant of that place, Math. 23. 34. where our Sauiour saith, that Ierusalem shall kill and crucifie some of the wise men and Prophets whom he should send thither: *Christopher Carlil*, who alleadgeth *Lyranus* and the *interlinear. gloss.* vpon that place, that Peter was crucified at Hierusalem: for none els of the Apostles were crucified there: *Linus* also affirmeth that *Peter* was slaine at Ierusalem, by *Agrippa* the last king of the Iewes, when also Iames the lesse was killed, with Ioses, Simon, and Iude.

3. Some of our writers deny not Peter to haue beene at Rome, but they affirme he could not come thither so soone, nor continue there so long, 25. yeares from the 2. of *Claudius*:

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as *Beza* saith, *non inuitus concedam, &c.* I will not vnwillingly graunt that Peter was at Rome, and there put to death, but not the other: *annot. in 1. Pet. 5.14.* so also *Gualter*, *id ego non facile negauerim, &c.* I will not easily deny, that Peter in the last yeare of Nero receiued the crowne of Martyrdome, because of the consent of auncient writers, &c. to the same purpose also D. Fulke *annot. 4. in 16. c. ad Roman.*

4. To this we adde further, that howsoeuer we absolutely denie not, but that Peter might be at Rome, yet it is more probable he was not: certainely out of the Scripture it can not be prooued that he was there at all, and it is not *de fide*, a thing concerning faith, neither to be held as an article of faith, as the Church of Rome doth defend it, because the Scripture only must be a rule of our faith, and further it is euident out of the Scripture, that Peter was not at Rome, till Pauls first being there in bonds, where the historie of the acts of the Apostle endeth, whatsoeuer he was afterward: which *Parens* thinketh to haue beene the 11. yeare of Nero, but it was rather the second yeare, when S. Paul came thither first, and his second arriuall was in the 11. yeare, for this Epistle was not written in the 8. yeare of Nero, as *Parens* thinketh, but rather in the ende of *Claudius* raigne, while Narcissus was yet in authority: see before in the end of the 5. and 10. quest. Our reasons against Peters beeing at Rome, in manner and forme aforesaid, are these.

Our first argument shall be out of the Scripture. 1. It is euident, that Peter was at Ierusalem, the third yeare after Pauls conuersion, for there he staied with him 15. dayes, which was the 37. yeare of Christ: he was not then yet at Rome.

2. 8. yeare after this he was imprisoned by Herod, which was the 43. yeare of Christ, and the 3. yeare of *Claudius*, *Euseb. l. 2. c. 11. Ioseph. l. 19. c. 7.* Peter then was not yet at Rome.

3. Sixe yeare after this, was Peter at Ierusalem, for there S. Paul found him, 14. yeare after his first comming thither, Galat. 2. 1. then was celebrated the Apostolicall counsel, mentioned Act. 15. when each gaue to other the right hand of fellowship, this was the 9. yeare of *Claudius*, as witnesseth *Hierome*: hitherto *Peter* had not visited Rome: neither will it suffice to say, that he came from Rome thither to the councell: for then what time will they leaue vnto Peter to visit Antioch, and the Churches of Asia, Bythinia, Cappadocia, Galatia, and Egypt, where Nicephorus saith he preached, *l. 2. c. 35.* in all these places he preached, as it appeareth by his 1. epistle written vnto the dispersed brethren in all these countreys: and againe if Peter had come from Rome, when *Claudius* expelled the Iewes, it is like mention should haue been made as well of Peters comming from thence, as of *Aquila* and *Priscilla*, Act. 18. 2.

4. Then after this councell, it is not like that Peter went to Rome, for these two reasons; because the Iewes had been lately expelled from thence: and S. Paul was by consent appointed to be the Apostle of the vncircumcision, Peter of the circumcision: he then went not to preach to the Romanes, which belonged vnto Pauls lot.

5. When S. Paul writ the epistle to the Romanes, which might be in the last yeare of *Claudius*, Peter was not at Rome, for then Paul would not haue left him out vnsaluted, c. 16.

6. And after this when Paul was brought prisoner to Rome, which might be in the 2. of Nero, and there continued in bonds, to the 4. of Nero, all this while Peter was not there: for then S. Paul in his epistles written from Rome, where he sendeth commendations from diuerse of the brethren, as from *Epaphras*, *Luke*, and *Demas*, Coloss. 4. 12. 14. and to Philemon, v. 23. from *Marcus*, *Aristarchus*, *Demas*, *Luke*, his cohelpers, would not haue forgotten also to send greeting from S. Peter, if he had beene at Rome: againe he saith, 2. Tim. 4. 11. *Onely Luke is with me*, then was not Peter with him; and he further saith, v. 16. *At my first answering no man assisted me, but all forsooke me:* but if S. Peter had been there he would not in all likelihoode haue forsaken him. Thus then it is euident, that to the end of S. Pauls first captiuitie at Rome, which was in the 4. of Nero, *Parens* placeth it in the 11. and 12. of Nero, it is prooued by the continuance of the sacred history that Peter was not at Rome; then could he not come thither in the 2. of *Claudius*, which was 16. yeares before, and sit Bishop there 25. yeares. After this time it cannot be certainly prooued, whether he came to Rome, and therefore it cannot be receiued, and beleeued as an article of faith.

Our second generall argument is taken from the great vncertainty, and manifold contradictions of the auncient writers, concerning the time of S. Peters comming and continuing at Rome.

1. They dissent about the time of Peters comming to Rome: *Eutropius* saith, that Peter was

at Rome the 1. yeare of *Caius Caligula*, who was Emperour 5. yeares next before *Claudius*, and that *Philo* an embassadour from the Iewes there spake with him: *Orosius* saith, he came thither in the beginning of *Claudius* raigne: *Hierome*, in the second yeare; *Fasciculus temporum* in the 4. *Nauclerus* saith he came to Rome in the beginning of *Claudius* raigne; but was not installed Bishop till the 4. yeare: the *Passionall* saith, he came not thither till the 13. yeare of *Claudius*: *Eusebius l.* 2. *c.* 13. saith, he came to Rome in the raigne of *Claudius*, but he assigneth not the yeare: *Damasus* saith he came in the raigne of Nero.

2. There is also great difference about the time and place of S. Peters death: *Lyranus* in his annotations, Matth. 23. thinketh he was crucified at Ierusalem, so also *Linus*: others say at Rome: *Epiphanius in Nason*, assigne the 12. yeare of Nero: the most the 14. yeare: *Ambrose serm.* 67. saith that S. Paul and S. Peter *vna die, vno loco, &c.* in one day, and the same place endured the sentence of the same Tyrant: *Hierome* thinketh they suffred the same day, but Paul a yeare after Peter; *Abdias* saith, that Peter suffred at Rome in the time of S. Pauls free imprisonment, which was in the 3. or 4. yeare of Nero, so that Saint Paul should suruiue him 10. yeares; *Ireneus* saith, that Marke suruiued Peter, and writ his Gospel after his death, *lib.* 3. *c.* 1. and *Eusebius* writeth that Marke was put to death, in the 8. of Nero, *l.* 2. *c.* 24. then, if these authors say true, must Peter be put to death before the 8. yeare of Nero.

3. A third difference is in the time of Peters beeing Bishop at Rome: *Eusebius* giueth him 25. yeares, *Hierome* 27. *Beda* 29. *Damasus* holding that he came to Rome in the raigne of Nero, cannot giue him aboue halfe so many, if he were put to death by Nero; otherwise the 25. yeares which he giueth him will reach to *Domitians* raigne: See *Christoph. Carlil.* p. 7. 14. of his first discourse.

Let now the indifferent Reader iudge, whether in such vncertainty it be not more probable, that Peter was neuer at Rome, or if he were, not as Bishop there beeing an Apostle and that of the circumcision: at the least his beeing there cannot be prooued by Scripture, and so cannot be affirmed, as an article of faith: See further *Synops. Pap. Centur.* 1. *err.* 38.

6. Morall obseruations.

Observ. 1. *Whom we are to commend.*

v. 1. *I commend Phebe.* S. Paul commendeth Phebe for her singular seruice performed to the Church, in giuing hospitality to the Saints, which teacheth vs whom we should commend by our testimony: that we take heed that we giue not our commendation of any vnworthy person, for then we should be found to be false witnesses: as we should not depraue the good gifts in any, so neither should we commend them, which haue few or no commendable parts: vnder Christs kingdome it is propheſied, *that a niggard shall no more be called liberall, nor a churle rich*, Isa. 32. 5. but euery one shall be called and commended according to his worth: a good caueat for these dayes, wherein flattery so much preuaileth, especially about great persons, that in such, great and enormous vices do often maske vnder the name and title of honour.

Observ. 2. *Of hospitalitie.*

v. 2. *She hath giuen hospitalitie to many.* These duties belong vnto hospitality, *affectuosa inuitatio*, a most affectionate and earnest inuiting, as the disciples compelled Christ (as yet vnknown vnto them) to stay with them. 2. *Laeta susceptio*, a ioyfull receiuing and entertaining, as *Zacheus* receiued Christ ioyfully and gladly into his house. 3. *Large procuratio*, large and liberall prouision, as Abraham went himselfe and fetcht a calfe and killed it. 4. *Quiescendi opportunitas*, opportunity and fit place to rest in, as the Shunamite prouided for the Prophet a chamber, 2. King. 4. 5. *Securitas & protectio*, security and protection; as Lot did safeguard his ghests, the two young men came into his house. 6. *Amicabilis deductio*, a friendly bringing on the way, in their departure, as Abraham did, Gen. 18.

Observ. 3. *Of the true ornaments of women.*

3. *Greet Priscilla and Aquila, &c.* This woman with her husband are commended for beeing assistants and helpers vnto Paul in his ministrie, and in preseruing his life with endangering their owne: such was their piety and zeale: behold these are the vertues and true ornaments of women: how many Queenes saith *Chrysostome*, are buried in silence and oblivion, whereas this tentmakers wife, *est in ore omnium*, is in euery ones mouth, and that not onely tenne or twenty yeares, but vntill the comming of Christ: *vbi nunc facierum ornatus, vbi vana gloria*, where is now the vaine glory of women, in tricking vp their faces;

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learne of this woman, what are the true ornaments, not sought for in earth, but laid vp in heauen: This woman and her husband gaue entertainment to S. Paul two yeares: and thou if thou wilt, *plenius illum habebis quàm illi*, shalt enioy him more fully then they, *neque enim aspectus Pauli tales illos fecit, sed verba*, for it was not the sight of Paul, but his words which graced them so much: therefore *accipe beatorum illorum libros, &c.* take thou the bookes of those blessed men the Prophets and Apostles, and thou shalt be as *Priscilla* which receiued Paul: *Hic est ecclesiæ ornatus, ille theatrorum, hic cœlis dignus, iste equis & mulis*, this is the ornament of the Church, the other to haue glistering apparell, is for theatres and stages, this is beseeming heauen, the other to horse and mules, this is often put about dead bodies, namely costly apparell, *hic vero in sola spendet anima*, but the other onely shineth in the soule: these true ornaments let vs labour for.

Observ. 4. *Of the profitable meditation of the punishment of hell.*

Chrysostome vpon the diuersitie of gifts, which S. Paul commendeth in the brethren who he saluteth in this chapter, groundeth the difference of rewards: and by a consequent he prooueth the punishment of the wicked in hell, *si non eisdem potientur iusti omnes, &c. quomodo cum iustis eadem gloria fruentur peccatores*, if the iust shall not receiue the same reward, how shall sinners enioy the same glory with the iust: then he proceedeth in this manner. 1. Many doubt of hell, enquiring of the place, *erit alicubi extra orbem hunc gehenna*, hell shall be somewhat out of the world, (he meaneth this visible world,) *ne quæramus vbi sit, sed quomodo illam fugiamus*, let vs not seeke where it is, but how we shall escape it. 2. Some may doubt of the punishment to come, because here God punisheth not all, but the reason hereof is, Gods longanimitie and patience: *propterea minatur, & non statim in gehennam conijcit*, therefore he threateneth, and doth not straite cast downe into hell. 3. But some will further aske what manner of punishment it is: what thing canst thou name in this life so greiuous, as sickenes, diseases, torment of bodie, perpetuall blindnesse, *ridicula ista sunt ad futura mala*, these are but toyes to the euills to come. 4. But if there be hell it shall be onely for iusidels, not for beleeuers: yea euen for them also, if they liue not according to their faith: for he which knoweth his masters will and doth it not, is worthy of more stripes: for otherwise the deuills should not be punished, for they beleeue and acknowledge God: and so he concludeth, *continuos sermones de illis versemus, non enim sinet in gehennam incidere, gehennæ meminisse*, let vs talke continually of those punishments: for to remember hell, it will keepe a man out of hell: *vtinam in tabernis in vinarijs, &c. immo vbiq; de gehenna disputatum esset*, I would that in vaine-tauerns, and other banketting places, yea euery where men would talke and dispute of hell.

Observ. 5. *The company of the wicked is to be shunned.*

v. 17. *Auoide them.* So S. Paul commandeth, 2. Thess. 3. 6. *That they withdraw themselues from them that walke inordinately:* Moses from the Lord commanded the congregation to get them away from about the tabernacle of Korah, Dathan, and Abiram, Numb. 16. 24. the company of the wicked, is to be declined, both least they be partakers of their sinnes, and partners also in their plagues.

Observ. 6. *To giue thankes alwaies vnto God.*

v. 27. *To God onely wise be praise through Iesus Christ for euer:* the Apostle teacheth vs by his example to remember alwaies to shew out thankfulnes to God: as he saith, 2. Thes. 5. 18. *In all things giue thankes*: thus doth the Apostle vpon euery occasion breake forth into the praise of God, as Rom. 1. 8. *I thanke my God through Iesus Christ:* and c. 7. 25. *I thanke God, &c.* and we must not be weary of giuing thankes, praise must be yeelded for euer: as *Ambrose* wel saith, *imitare Lusiniam, cui quoniam ad dicendas laudes dies sola non sufficit, nocturna spacia pervigili cantilena decurrit*, imitate the nightinghall, which because the day sufficeth not to set forth the praise of the Creator, doth passe ouer the night with continuall singing. *Amb. serm.* 43.

And now as S. Paul giueth thanks for the reuelation of the mysterie, a long time kept secret, which he hath opened in this diuine epistle, so vnto the same God, which hath giuen me strength thus to vnfold the secrets of this epistle, otherwise farre exceeding my capacitie and ability, I conclude with the Apostle, saying, *To God onely wise, be praise through Iesus Christ for euer.*

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66. qu. *How they worshipped the creature, rather then the Creator.*
67. qu. *Of the vnnaturall sinnes of the heathen.*
68. qu. *How one sinne is punished by an other, vpon these words,* And receiued in themselues such recompence of their errors, &c. v. 27.
69. qu. *How the Gentiles are said not to regard to know God, v. 28.*
70. qu. *What it is, to be deliuered vp to a reprobate mind.*
71. qu. *Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle, v. 29. 30.*
72. qu. *Of the order obserued by the Apostle, in the particular enumeration of the sinns of the Gentiles.*
73. qu. *Of the particular sinnes of the Gentiles here rehearsed by the Apostle.*
74. qu. *Of the true reading of the last verse,* 31. *and the meaning thereof.*
75. qu. *What a dangerous thing it is, to be a fauourer and procurer of sinne in others.*
76. qu. *How one may be accessarie to an others sinne.*
77. qu. *Whether all the Gentiles were guiltie of the sinns which are here rehearsed by the Apostle.*

Questions vpon the second Chapter.

1. qu. *To whome the Apostle here speaketh,* Wherefore thou art inexcusable, O man.
2. qu. *Whether one offend in iudging another, wherein he is guilty himselfe.*
3. qu. *Of these words,* v. 2. We knowe that the iudgement of God is according to truth.
4. qu. *Whether a Iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*
5. qu. *Of the reasons, why the Lord vseth patience and forbearance towards sinners.*
6. qu. *Whether the leading of men to repentance by Gods long sufferance, argueth that they are not reprobate.*
7. qu. *How the bountifulnes of God in leading men to repentance, and the reuelation of his wrath, spoken of* chap. 1. 18. *may stand together.*
8. qu. *Howe God is said to harden the heart, seeing the wicked doe harden their owne hearts.*
9. qu. *Whether hardnes of heart, and finall impenitencie, be a speciall kind of sinne.*
10. qu. *Whether it stand with Gods iustice to punish twice for the same sinnes.*
11. qu. *Whether euery one shall be rewarded according to his works.*
12. qu. *How it standeth with Gods goodnesse to punish euill with euill.*
13. qu. *Of the true reading of the 7. vers.*
14. qu. *What the Apostle meaneth by patience of good workes.*
15. qu. *What glory, honour, and immortality, the Apostle speaketh of, v. 7.*
16. qu. *Howe it standeth with Gods iustice to punish eternally sinne temporally committed.*
17. qu. *How eternall life is to be sought.*
18. qu. *Whom the Apostle meaneth by contentious, and such as disobey the truth.*
19. qu. *Of the punishment due vnto the wicked, indignation, wrath, tribulation, anguish, &c.* v. 8.
20. qu. *Why the Iew is set before the Grecian.*
21. qu. *What Iewes and Gentiles the Apostle here meaneth.*
22. qu. *Of the diuerse acception of the word* person, v. 11.
23. qu. *How God is said not to accept the persons of men.*
24. qu. *Of the meaning of these words,* v. 12. As many as haue sinned without the law, shall perish without the Law.
25. qu. *Of the occasion of these words,* v. 13. The hearers of the Lawe are not righteous before God, but the doers shall bee iustified.
26. qu. *Of the meaning of these words,* Not the hearers of the Law, &c. but the doers shall be iustified, v. 13.
27. qu. *Howe the Gentiles which had not the Lawe, did by nature the things contained in the Law.*
28. qu. *How any thing can be said to be written in the heart by nature, seeing the minde is commonly held to be as bare and naked as table.*
29. qu. *Of the Law of nature, what it is.*
30. qu. *What precepts the law of nature containeth and prescribeth.*
31. qu. *What the Law of nature was before and after mans fall, and wherein they differ.*
32. qu. *Whether the light of nature, though much obscured, can altogether be blotted out of the mind of man.*
33. qu. *Whether ignorance of the Lawe of nature in man, doth make any way excusable.*
34. qu. *That the light of nature is not sufficient of it selfe to direct a man, to bring foorth any vertuous act, without the grace of*

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Christ.
35. qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*
36. qu. *Why the Apostle maketh mention of the day of iudgement,* v.16.
37. qu. *Why it is called the day, and of the application of other words,* v.16.
38. qu. *Whence the Iewes were so called,* v.17. Behold, thou art called a Iew.
39. qu. *Of the priuiledges of the Iewes here recited by the Apostle.*
40. qu. *How the Iewes are said to commit sacriledge,* v. 22.
41. qu. *How the name of God was blasphemed by the Iewes, and whether this testimonie bee rightly alledged by the Apostle.*
42. qu. *In what sense the Apostle saith,* Circumcision is profitable, v.25.
43. qu. *How circumcision is auaileable for infants.*
44. qu. *What vncircumcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the Law he meaneth.*
45. qu. *Of the explanation of certaine tearmes here vsed by the Apostle, and of the letter, & spirit.*
46. qu. *Of two kinds of Iewes, and two kinds of circumcision,* v.28.

Questions vpon the third Chapter.

1. qu. *Of the priuiledges of the Iewes, and of their prehominence before the Gentiles.*
2. qu. *Howe mens vnbeleefe cannot make the faith of God without effect.*
3. qu. *How God is said to be true.*
4. qu. *How euery man is said to be a lyar.*
5. qu. *Whether euery man can be said to bee a lyar.*
6. qu. *How the Prophet Dauid is to bee vnderstood, saing,* euerie man is a lyar, Psal. 116.11.
7. qu. *Of the occasion of these words, cited out of the* 51. *Psalme,* that thou mightest bee iustified, &c. against thee onely haue I sinned.
8. qu. *Of the diuerse acceptions of this word* iustified.
9. qu. *Of the meaning of these words,* That thou mightest be iustified in thy words, and ouercome when thou iudgest.
10. qu. *Whether a man may doe euill, and commit sinne to that ende, to set forth Gods iustice.*
11. qu. *Of the meaning of the* 5, 6, 7, 8. *verses.*
12. qu. *Whether none euill is to bee done at all, that good may come thereof.*
13. qu. *Whether God doe not euill, that good may come thereof, in reprobating the vessells of wrath, to shew his power.*
14. qu. *In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles,* v.9.
15. qu. *Of the meaning of certain phrases which the Apostle vseth,* v.9. We haue alreadie prooued, *and,* Vnder sinne.
16. qu. *Whence the Apostle alleadgeth those testimonies,* v.10. *to* 18.
17. qu. *Of the matter and order obserued by the Apostle in citing these testimonies.*
18. qu. *How none are said to be iust, seeing* Noah, *and other holy men, are reported to haue beene iust in their time.*
19. qu. *Of the particular explication of the sins, wherewith the Apostle here chargeth both Iewes and Gentiles.*
20. qu. v. 19. Whatsoeuer the Law saith; *what is here vnderstood by the* Law, *and how diuersly this word is taken.*
21. qu. It saith to them which are vnder the Law: *who are here vnderstood to bee vnder the Law.*
22. qu. *How no flesh is iustified by the workes of the Law,* v.20.
23. qu. *How the Apostle here denieth iustification by works, seeing he said before,* c.2.v. 13. *that the doers of the Lawe are iustified.*
24. qu. *How by the Law came the knowledge of sinne.*
25. qu. *Of the meaning of these words,* The righteousnes of God is made manifest without the law.
26. qu. *How the righteousnes of faith had witnesse of the Law and Prophets.*
27. qu. *Of these words,* v.22. The righteousnesse of God, by the faith of Iesus Christ, vnto all, and vpon all.
28. qu. *What it is to be deprined of the glorie of God,* v.23.
29. qu. *Of iustification freely by grace,* v.24.
30. qu. *How God is said to haue purposed or set forth Christ to be our reconciliation.*
31. qu. *How we are said to bee iustified freely, seeing faith is required, which is an act in the beleeuer.*
32. qu. v. 25. *To declare his iustice or righteousnes, what iustice the Apostle vnderstandeth here.*
33. qu. *What is meant by sinnes that are past,* v.35.
34. qu. *Why the Apostle onely maketh mention of sinnes past.*

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handled in this Commentarie.

35. qu. *How God is said to be iust, and a iustifier of him, which is of the faith, &c.* v. 26.
36. qu. *How reioycing is excluded, not by the law of works, but by the law of faith.*
37. qu. *Of the difference betweene these two phrases; of faith, through faith,* v. 30.
38. qu. *How the Law is established by the doctrine of faith.*

Questions vpon the fourth Chapter.

1. qu. *Vpon what occasion S. Paul bringeth in the example of Abraham.*
2. qu. *Of the meaning of the first verse.*
3. qu. *Of the meaning of the 2. verse.*
4. qu. *How the Apostle alleadgeth that testimonie, concerning the imputation of Abrahams faith for righteousnes,* v. 4.
5. qu. *Of the meaning of the words, Who counted this for righteousnesse vnto Abraham.*
6. qu. *What it was that Abraham beleeued.*
7. qu. *Why Abrahams faith was imputed to him at this time, and not before.*
8. qu. *What imputation is, and what to be imputed.*
9. qu. *How Abrahams faith was imputed to him for righteousnes.*
10. qu. *Whether Abraham were iustified by any thing beside his faith.*
11. qu. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.*
12. qu. *Of the explication of the 4. and 5. verses.*
13. qu. *Of the diuers kinds of rewards.*
14. qu. *How it standeth with Gods iustice to iustifie the wicked,* v. 5.
15. qu. *How our sinnes are said to be forgiuen, and couered,* v. 7.
16. qu. *In what sense circumcision is said to be a signe, and wherefore it was instituted.*
17. qu. *In what sense circumcision is called a seale of the righteousnes of faith,* v. 11.
18. qu. *Whether the mysterie of faith in the Messiah to come were generally knowne vnder the Law.*
19. qu. *Certaine questions of circumcision: and first of the externall signe, why it was placed in the generatiue part.*
20. qu. *Certaine doubts remooued, and obiections answered concerning circumcision.*
21. qu. *How Abraham is said to be the father of them which beleeue,* v. 11. 12.
22. qu. *How Abraham is said to be the father of circumcision,* v. 12.
23. qu. *How and where Abraham was promised to be heire of the world,* v. 13.
24. qu. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*
25. qu. *How faith is said to be made voide, if they which are of the Law be heires.*
26. qu. *How the Law is said to cause wrath.*
27. qu. *Of the meaning of these words,* ver. 15. where no law is, there is no transgressiō.
27. qu. *Who are meant by Abrahams seede which is of the Law,* v. 16.
28. qu. *Of the meaning of these words,* I haue made thee a father of many nations, before God.
29. qu. *Of the meaning of these words,* ver. 17. who quickeneth the dead, and calleth those things, which be not, &c.
30. qu. *How God is said to call those things which be not, as though they were.*
31. qu. *Whether it be peculiar to God onely to quicken, and raise the dead.*
32. qu. *How Abraham is said against hope to haue beleeued vnder hope.*
33. qu. *How Abrahams bodie is said to be dead,* v. 19.
34. qu. *What promise of God made to Abraham it was, whereof hee is said not to haue doubted,* v. 20.
35. qu. *Whether Abraham doubted of Gods promise.*
36. qu. *How Abraham is said to haue giuen glorie vnto God,* v. 20.
37. qu. *What was imputed to Abraham for righteousnes.*
38. qu. *Of these words,* Now it is not written for him onely, v. 23.
39. qu. *How Abrahams faith is to be imitated by vs.*
40. qu. *Wherein Abrahams faith and ours differ, and wherein they agree.*
41. qu. *How Christ is said to haue been deliuered vp for our sinnes,* v. 25.
42. qu. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes to Christs death, and iustification to his resurrection,* v. 25.

Questions vpon the fifth Chapter.

1. qu. *What peace the Apostle meaneth,* v. 1.
2. qu. *Of the second benefit proceeding of our iustification, which is to stand, and perseuere in the state of grace.*
3. qu. *Of the benefit of our iustification, the hope of euerlasting glory.*
4. qu. *How wee are said to reioyce in tribulation.*
5. qu. *How S. Paul and S. Iames are reconciled*

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led together: the one making patience the cause of trialls, or probation, the other the effect.

6. qu. *Of the coherence of these words with the former, because the loue of God is shed abroad in our hearts*, v. 5.

7. qu. *What kind of loue the Apostle speaketh of, saying*, the loue of God is shed abroad, &c.

8. qu. *Why the loue of God is said to be shed abroad in our hearts.*

9. qu. *Why it is added*, by the holy Ghost, that is giuen vs.

10. qu. *How Christ is said to haue died according to the time*, v. 6.

11. qu. *Of the meaning of the* 7. v. One will scarce die for a righteous man, &c.

12. qu. *Of the difference betweene Christs dying for vs, and those which died for their countrie.*

13. qu. *Of the greatnesse of the loue of God toward man, in sending Christ to die for vs*, v. 8.

14. qu. *Whether mans redemption could not otherwise haue been wrought, but by the death Christ.*

15. qu. *Wherein the force of the Apostles reason consisteth, saying*, Much more being reconciled, we shall be saued by his life, v. 9.

16. qu. *Why the Apostle saith*, Not onely so, but we also reioyce in God, &c. v. 11.

17. qu. *Whether any thing need to be supplied in the Apostles speach*, v. 12. *to make the sense perfect.*

18. qu. *Who was that one by whome sinne entred into the world*, v. 12.

19. qu. *What sinne the Apostle speaketh of here, originall, or actuall*: by one man sinne entred.

20. qu. *How sinne is said to haue entred into the world.*

21. qu. And death by sinne: *what kind of death the Apostle speaketh of.*

22. qu. *Whether the death of the bodie be naturall, or inflicted by reason of sinne.*

23. qu. *Of the meaning of the Apostle in these words*, in whom all haue sinned: *and of the best reading thereof*, v. 12.

24. qu. *Whether the Apostle meaneth originall or actuall sinnes, saying*, In whom all haue sinned.

25. qu. *Of the coherence of these words*, Vnto the time of the Lawe was sinne in the world.

26. qu. *How sinne is said to haue beene vnto the time of the Law.*

27. qu. *What sinne the Apostle meaneth which was in the world vnto the time of the Law.*

28. qu. *How sinne is said to be imputed, where there is no Law.*

29. qu. *How death is said to haue raigned from Adam to Moses.*

30. qu. *Of the meaning of these words*, Which sinned not after the trangression of Adam.

31. qu. *How Adam is said to bee the figure of him that was to come*, v. 14.

32. qu. *Of the names and termes which the Apostle vseth in this comparison.*

33. qu. *Of the comparison betweene Adam and Christ in generall.*

34. qu. *Of the disparitie and vnlikenesse betweene Adam and Christ in this comparison.*

35. qu. *Of the excellencie and superioritie which the benefit by grace in Christ, hath beyond our fall and losse in Adam.*

36. qu. *Some other opinions refused, wherein this excellencie should consist.*

37. qu. *In what sense the grace of God is saide to haue abounded vnto more.*

38. qu. *How all men are said to bee iustified in Christ*, v. 18.

39. qu. *Why the Apostle saith*, v. 19. By one mans disobedience many were made sinners, *and not all.*

40. qu. *How, many are said to be sinners in Adam.*

41. qu. *How the Lawe is said to haue entered thereupon*, v. 20.

42. qu. *How the offence is said to haue abounded by the entring of the law*, v. 20.

43. qu. *Howe grace is said to haue abounded more.*

44. qu. *Of the raigne of sinne vnto death, and grace vnto life.*

Questions vpon the sixt Chapter.

1. qu. *Of the meaning of these words*, Shall we continue in sinne? v. 1.

2. qu. *What it is*, to die vnto sinne.

3. qu. *What it is to bee baptized into Iesus Christ.*

4. qu. *Of the diuers significations of the word Baptisme, and to be baptized.*

5. qu. *What it is to be baptized into the death of Christ*, v. 3.

7. qu. *Of the meaning of this phrase*, to bee graft, &c.

8. qu. *What resurrection the Apostle speaketh of*, v. 5.

9. qu. *What is vnderstood by the old man*, v. 6.

10. qu. *What is meant by the bodie of sinne*, v. 6. that the bodie of sinne might be de-

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stroyed.

11. qu. *How the dead are said to be freed from sinne*, v. 7.

12. qu. *What life the Apostle speaketh of*, v. 8. We beleeue that we shall also liue with him.

13. qu. *How death is said to haue had dominion ouer Christ*, v. 9.

14. qu. *How Christ is said to haue died to sinne*, v. 10.

15. qu. *Howe Christ is said now to liue vnto God*, v. 10.

16. qu. *Of these words*, v. 11. Likewise think yee, &c.

17. qu. *How sinne is said not to raigne*, &c. v. 12.

18. qu. *What the Apostle meaneth, by mortall bodie*, v. 12.

19. qu. *Of these words*, that we should obey it in the lusts, &c. v. 12.

20. qu. *How we are not to giue our members as weapons vnto sinne*, v. 13.

21. qu. *What it is not to be vnder the Law, but vnder grace*, v. 14.

23. qu. *Whether the Fathers also, that liued vnder the Law, were not vnder grace.*

24. qu. *What the Apostle meaneth by the forme of doctrine, whereunto they were deliuered.*

25. qu. *How we are made seruants of righteousnesse.*

26. qu. *Of the meaning of these words*, I speak after the manner of men, because of your infirmitie, v. 19.

Questions vpon the 7. Chapter.

1. qu. *How the Law is said to haue dominion ouer a man as long as he liueth.*

2. qu. *Whether the woman be simply free, if the man be once dead.*

3. qu. *Whether the woman haue not the like libertie and freedome, in respect of the bond of mariage, as the man hath.*

4. qu. *Why the Apostle saith, we are dead to the Lawe*, v. 4. *and not rather the Lawe is dead to vs.*

5. qu. *How we are said to bee mortified to, and freed from the Law.*

6. qu. *What is meant, by the body of Christ.*

7. qu. *Of the meaning of these words*, beeing dead vnto it.

8. qu. *What is meant by the newnesse of the spirit, and oldnes of the letter.*

9. qu. *Howe S. Paul beeing brought vp in the knowledge of the Law, could say*, I knew not lust, v. 7. *and*, I was aliue without the law, v. 9.

10. qu. *What law the Apostle speaketh of*, v. 7. *is the law of sinne.*

11. qu. *What lust or concupiscence the Apostle speaketh of*: I had not knowne lust, &c. except, &c.

12. qu. *Why the Apostle gineth instance in the tenth Command.* Thou shalt not lust, *and alledgeth not all the words of the Law.*

13. qu. *What sinne the Apostle meaneth*, v. 8. sinne tooke an occasion, &c.

14. qu. *How sinne tooke occasion by the Law.*

15. qu. *Of what time S. Paul speaketh, when he knewe not the Lawe, and afterward sinne tooke occasion by the Law, &c.*

16. qu. *What the Apostle meaneth by all concupiscence.*

17. qu. *In what sense the Apostle saith*, Sinne was dead, and he aliue without the Law, v. 8.

18. qu. *How sinne is said to haue reuiued.*

19. qu. *How sinne is said to haue deceiued.*

20. qu. *How sinne is said to haue slaine him.*

21. qu. *How the Law is said to bee holy, iust, good, and likewise the commandement.*

22. qu. *How sinne is said to be out of measure sinnefull.*

23. qu. *How the Law is said to be spirituall.*

24. qu. *How the Apostle saith*, bee is carnall and sold vnder sinne, v. 17.

25. qu. *Of these words*, v. 15. I allow not what I doe, what I would, that doe I not.

26. qu. *What the Apostle vnderstandeth by flesh*, I knowe that in me, that is my flesh dwelleth no good thing, &c. v. 18.

27. qu. *How the Apostle saith*, To will is present with me, &c. but I find no meanes to performe, &c. v. 18.

28. qu. *Of the meaning of these words*, v. 21. I find a Law, &c.

29. qu. *How the Apostle saith*, Euill is present with me, v. 21.

30 qu. *Of these words*, I delight in the Law of God, &c. v. 22, 23. *of the number of these Lawes, and what they are.*

31. qu. *Why these are called Lawes, and why they are said, the one to be in the inner man, the other in the members.*

32. qu. *Of the Apostles exclamation*, O wretched man that I am!

33. qu. *What the Apostle vnderstandeth by this body of death, from the which he desireth to be deliuered.*

34. qu. *Why the Apostle gineth thankes to God*, v. 25.

35. qu. *Of these words*, I in my mind serue the law of God, &c.

36. qu. *Of that famous question whether S.*

Paul doe speake in his owne person, or of another, here in this chapter.

Questions vpon the eight Chapter.

1. qu. *Who are said to be in Christ.*
2. qu. *What is meant by the Law of the spirit of life.*
3. qu. *What is vnderstood by the Law of sinne and death.*
4. qu. *Of the best reading of the* 3. v.
5. qu. *What is meant by the similitude of sinnefull flesh.*
6. qu. *Of these words,* And for sinne condemned sinne in the flesh.
7. qu. *Howe Christ condemned sinne in the flesh.*
8. qu. *Who are after the flesh, and sauour the things of the flesh.*
9. qu. *How the wisedome of the flesh is enmitie against God.*
10. qu. *How they which are in the flesh cannot please God,* v. 8.
11. qu. *Of the dwelling of the spirit of God in vs,* v. 9.
12. qu. *Of the meaning of these words,* ver. 10. The bodie is dead because of sinne, the spirit is life, &c.
13. qu. *How the quickning of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.*
14. qu. *What it is to bee lead by the spirit of God.*
15. qu. *What is vnderstood by the spirit of bondage.*
16. qu. *Whether the Fathers vnder the Lawe had onely the spirit of seruitude.*
17. qu. *Of the diuerse kinds of feare.*
18. qu. *Why the Apostle ioyneth together two words of the same sense,* Abba, father.
19. qu. *Of the testimonie of the Spirit, what it is.*
20. qu. *Whether the testimonie of the Spirit, & of our spirit, be one and the same.*
21. qu. *How we are said to be heires, and what our inheritance is.*
22. qu. *How these words are to be vnderstood,* If so be you suffer with him.
23. qu. *How we are said to suffer together with Christ.*
24. qu. *Of the meaning of these words of the* 18. v. I count that the afflictions, &c.
25. qu. *Wherein the sufferings of this life, are not proportionable, and so not worthy of the glorie to come.*
26. qu. *How the creatures are said to waite, and to be subiect to vanitie, and to be delivered, and to grone,* v. 19. v. 23.
27. qu. *What creatures the Apostle here speaketh of.*
28. qu. *Of the servitude of corruption whereunto the creature is subiect, and wherefore.*
29. qu. *Whether the heauens and earth are corruptible, and shall perish in the ende of the world.*
30. qu. *How the creature shall be delivered, &c. into the glorious libertie.*
31. qu. *To what end the new heauens and newe earth shall serue in the next world.*
32. qu. *Why the Apostle saith, Euery creature,* v. 22. *hauing hitherto named the creature without any other addition.*
33. qu. *Whom the Apostle vnderstandeth,* v. 23. We which haue the first fruits of the spirit.
34. qu. *That no liuing creatures shall be restored in the next world, but onely man.*
35. qu. *Howe wee are said to be saued by hope,* v. 24.
36. qu. *Of the difference betweene faith and hope.*
37. qu. *Whether things hoped for cannot bee seene.*
38. qu. *What Spirit is said to helpe our infirmitie,* v. 26.
39. qu. *What infirmities the Spirit helpeth in vs.*
40. qu. *How wee are said, not to knowe how to pray as we ought,* v. 28.
41. qu. *How the Spirit is said to make request with sighs, that cannot be expressed.*
42. qu. *Of the meaning of these words,* v. 27. He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.
43. qu. *Of the nature, condition, and property of a true and lively prayer, out of* verse, 27.
44. qu. *Howe all things make together for the best, to those that loue God.*
45. qu. *Of the meaning of these words,* v. 29. Those whome he knew before, hee also predestinate.
46. qu. *Wherein our conformity to the image of Christ consisteth.*
47. qu. *How Christ is said to be* πρωτοτοκὸς, *the first borne among many brethren.*
48. qu. *Of certaine doubts out of the* 30. vers. Whom he predestinate, thē also he called
49. qu. *Of the difference betweene the purpose or counsell of God, his prescience, and predestination.*
50. qu. *Of these words,* v. 31. If God bee on our side, who can be against vs?

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51. qu. *Of these words*, v. 32. which spared not his owne Sonne.
52. qu. *How nothing can bee laid to the charge of the elect.*
53. qu. *How Christ is said to make request for vs*,
54. qu. *Whether Christs intercession and interpellation for vs, doe extennuate the merit of his death.*
55. qu. *What charitie the Apostle speaketh of, from which nothing can separate vs.*
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2. qu. *Of the forme and words of the Apostles oath.*
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8. qu. *The causes which made the Apostle to be so much grieued for the Iewes.*
9. qu. *Of the excellencie of the Israelites, and of true nobilitie.*
10. qu. *Of the meaning of these words*, vers. 5. Who is God ouer all, blessed for euer.
11. qu. *Of the meaning of these words*, v. 6. all they are not Israel, which are of Israel.
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13. qu. *Whether these examples concerne temporall or eternall election and reprobation.*
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11. qu. *Whether Moſes in that place directly ſpeaketh of the righteouſneſſe of faith.*

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7. contr. *Whether Paul may be thought to haue been married.*

Controuersies vpon the 1. Chapter.

1. contr. *Against the Manichees, which refuse Moses and the Prophets.*
2. contr. *Against Election by the foresight of workes.*
3. contr. *Against the Nestorians and Vbiquitaries.*
4. contr. *Against the heresie of one Georgius Eniedinus, a Samosatenian heretike in Transilvania.*
5. contr. *Against the Marcionites, that Christ had a true bodie.*
6. contr. *Against the Apollinarists, that Christ had no humane soule.*
7. contr. *That the Romane faith is not the same now, which was commended by the Apostle.*
8. contr. *That the Pope is not vniuersall Bishoppe.*
9. contr. *Against the Popish distinction betweene* λατρεύω, *to worship, and* δουλεύω, *to serue, v.9.* whom I serue in my spirit.
10. contr. *That God onely spiritually is to bee serued, and worshipped.*
11. contr. *Of the vaine vse of Popish pilgrimages.*
12. contr. *None to bee barred from the knowledge of Gods word.*
13. contr. *Against diuerse heretieall assertions of* Socinus, *touching the iustice of God.*
14. contr. *Against inherent iustice.*
15. contr. *That the Sacraments did not conferre grace.*
16. contr. *That faith onely iustifieth.*
17. controv. *How the Gospel is the power of God to saluation, to euery one that beleeueth.*
18. contr. *Of the difference betweene the Law and the Gospel.*
19. contr. *Whether by naturall means the Gentiles might haue attained to the knowledge of the onely true God, without the speciall assistance of Gods grace.*
20. contr. *Against some Philosophers, that the world is not eternall.*
21. contr. *Against the adoration and setting vp of images, in Churches and places of prayer, v. 23.* They turned the glorie of the incorruptible God, to the similitude of an image.
22. contr. *Of the corrupt reading of the vulgar Latine translation.*
23. contr. *Against the Popish distinction of veniall and mortall sinnes.*

Controuersies out of the 2. Chapter.

1. contr. *Against the power of freewill in good things.*
2. contr. *Of iustification by the imputatiue iustice of faith.*
3. contr. *Against the merit of workes.*
4. contr. *Which are to be counted good works.*
5. contr. *Whether any good works of the faithfull be perfect.*
6. contr. *Whether men ought to doe well for hope of recompence or reward.*
7. contr. *Against iustification by workes, vpon these words, ver. 13.* Not the hearers of the lawe, but the doers shall bee iustified.
8. contr. *That it is not possible in this life to keepe the Law.*
9. contr. *Whether by the light of nature onely a man may doe any thing morally good.*
10. contr. *Of the imperfection of the vulgar Latine translation.*
11. contr. *That the Sacraments do not conferre grace.*
12. contr. *That the Sacraments depend not vpon the worthines of the Minister or receiuer.*
13. contr. *Against the Marcionites and other, which condemned the old Testament, and the ceremonies thereof.*
14. contr. *Against the Anabaptists, which reiect the Sacraments of the Newe Testament.*
15. contr. *The the want of Baptisme condemneth not.*
16. contr. *That the wicked and vnbeleeuers eate not the bodie of Christ in the Sacrament.*

Controuersies vpon the 3. Chapter.

1. contr. *That the Sacraments of the olde Testament did not iustifie* ex opere operato, *by the worke wrought, and so consequently neither the new.*
2. contr. *Of the Apochryphall Scriptures.*
3. contr. *That the wicked and vnbeleeuers doe not eate the bodie of Christ in the Eucharist.*
4. contr. *That the Romane Church hath not the promise of the perpetuall presence of Gods spirit.*
5. contr. *That the Virgin Marie was not exempted from sinne.*
6. contr. *The reading of the Scriptures is not to be denied to any.*
7. contr. *Against the aduersaries of the Law.*

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the Marcionites and other heretikes.

3. contr. *Against the counsels of perfection.*

9. contr. *Against the Pelagians, which established freewill.*

10. contr. *That the vertue of Christs death, is indifferently extended, both to sinners before baptisme, and after.*

11. contr. *That the beleeuing fathers before Christ, were not kept in Limbo.*

12. controv. *Against the Marcionite heretikes.*

13. contr. *Against the Nouatian heretikes.*

14. contr. *Against inherent iustice.*

15. contr. *Against the Popish distinction of the first and second iustification.*

16. contr. *Against the works of preparation, going before iustification.*

17. contr. *What iustifying faith is.*

18. contr. *What manner of faith it is that iustifieth.*

19. contr. *Of the manner how faith iustifieth.*

20. contr. *Whether faith alone iustifieth.*

21. contr. *How S. Paul and S. Iames are reconciled together.*

22. contr. *Against* Socinus, *that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.*

23. contr. *That Christ truely reconciled vs by his blood, against an other blasphemous assertion of Socinus.*

Controuersies out of the 4. Chapter.

1. contr. *That the Apostle excludeth all kind of works from iustification.*

2. contr. *Whether blessednesse consist onely in the conuersion of sinners, v. 7.*

3. contr. *Whether sinne is wholly purged and taken away in the iustification of the faithfull.*

4. contr. *Against workes of satisfaction.*

5. contr. *Of imputatiue iustice against inherent righteousnesse.*

6. contr. *That the Sacraments doe not conferre grace by the externall participation onely.*

7. contr. *That there is the same substance and efficacie of the Sacraments of the old and new Testament.*

8. contr. *That circumcision was not onely a signe, signifying or distinguishing, but a seale confirming the promise of God.*

9. contr. *Whether circumcision were availeable for the remission of sinne.*

10. contr. *Of the presumptuous titles of the Pope, calling himselfe the father and head of the faithfull.*

11. contr. *Against the* Chiliasts *or* Millenaries, *that hold that Christ should raigne a* 1000. *yeares in the earth.*

12. contr. *Of the certaintie of faith,* ver. 16. that the promise might be sure.

13. contr. *Whether faith bee an act of the vnderstanding onely.*

14. contr. *That iustifying faith is not a generall apprehension, or beleeuing of the articles of the faith, but an assurance of the remission and forgiuenesse of sinnes in Christ.*

15. contr. *That faith doth not iustifie by the merit or act thereof, but onely instrumentally, as it applyeth and apprehendeth the righteousnesse of Christ.*

16. contr. *The people are not to bee denied the reading of the Scriptures.*

17. contr. *Against the heretikes which condemned the old Testament, and the author thereof.*

18. contr. *Whether iustification consist onely in the remission of sinnes.*

19. contr. *Against* Socinus *corrupt interpretation of these words,* v. 25. was deliuered vp for our sinnes.

20. contr. Piscators *opinion examined, that our sinnes are remitted onely by Christs death not for the obedience, and merit of his life.*

Controuersies vpon the 5. Chapter.

1. contr. *Whether a good conscience and integritie of life, bee the cause of peace with God.*

2. contr. *Against inuocation of Saints.*

3. contr. *Of the certaintie of saluation, and of perseuerance.*

4. contr. *That the tribulation of the Saints, is not meritorious, though it bee said to worke patience.*

5. contr. *That we are not iustified by the inherent habite of charitie.*

6. contr. *Against the heresie of impious Socinus, who denieth that Christ died for our sins, and payed the ransome for them.*

7. contr. *Against other obiections of Socinus, and other impugning the fruit and efficacie of Christs death, in reconciling vs to God his Father.*

8. contr. *That Christs death was a full satisfaction for our sins, against Socinus his cauills.*

9. contr. *That Christs death was not onely satisfactorie, but meritorius, against Socinus.*

Certaine controuersies touching Originall sinne.

10. contr. *That there is originall sinne in men*

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by the corruption of nature, against the opinion of the Hebrewes.

11. contr. That Adams sinne is entred into his posteritie by propagation, not imitation onely, against the Pelagians.

12. contr. Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed whether the soule be derived from the Parents.

13. cont. Against the Pelagians and Papists, that originall sinne is not quite taken away in Baptisme.

14. contr. What originall sinne is, against the Romanists, and some others, and specially against them which hold it to be Adams sinne imputed onely to his posteritie.

15. contr. That originall sinne is not onely the priuation of originall iustice.

16. contr. Of the wicked heresie of Marcion and Valentinus, with the blasphemous Manichees.

17. cont. That all sinnes are mortall, and worthy of death by nature.

18. contr. That Henoch and Elias are not yet aliue in the bodie.

19. contr. The Virgin Marie conceiued in originall sinne.

20. contr. Against merit.

21. contr. That the punishment of originall sinn is enerlasting death.

22. contr. That Christs essentiall iustice is not infused into vs.

23. contr. Against the Patrons of vniuersall grace.

24. contr. Against the Popish inherent iustice.

25. contr. That wee are iustified both by the actiue and passiue obedience of Christ.

26. contr. Against the Philosophers, who placed righteousnesse in their owne workes.

27. contr. Against the Manichees and Pelagians, the one giuing too much, the other too little to the Law.

28. contr. Of the assurance of saluation.

29. contr. Of the diuerse kinds of grace against the Romanists.

Controuersies out of the 6. Chapter.

1. contr. Against the administring of the Sacraments in an vnknowne tongue.

2. contr. Concerning inherent iustice.

3. contr. That the Sacrament of Baptisme doth not conferre grace by the outward work.

4. contr. That Baptisme serueth as well for the remission of sinnes to come, as of sinnes past.

5. contr. Whether in Baptisme our sinnes bee cleane taken away.

6. contr. Of the baptisme of infants.

7. contr. Of the assurance of saluation.

8. contr. That Christ shall not die in the next world againe, for those which were not healed here.

9. contr. Against the Sacrifice of the Masse.

10. contr. Concerning freewill.

11. contr. That concupiscence remaining in the regenerate is properly sinne.

12. contr. Whether a righteous man may fall into any mortall, or deadly sinne.

13. contr. Against the Manichees.

14. contr. Concerning inherent iustice.

15. contr. Against the power of freewill in the fruits of righteousnesse.

16. contr. Whether all death is the wages of sinne.

17. contr. Against the distinction of veniall and mortall sinnes.

18. contr. That euerlasting life cannot be merited by good works.

Controuersies vpon the 7. Chapter.

1. contr. Against Purgatorie.

2. contr. Of the lawfulnesse of second marriage.

3. contr. Whether the marriage bond be indissolnable before the one partie be dead.

4. contr. That the disparitie of profession is no cause of the dissolution of marriage.

5. contr. Whether the bill of diuorce permitted to the Iewes, did lawfully dissolue matrimony vnder the Law.

6. contr. Against the workes of propitiation.

7. contr. Against the Heretikes which condemned the Law.

8. contr. That we are freed by grace from the strict and rigorous obseruation of the Law.

9. contr. That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.

10. cont. That the commandement, thou shalt not lust, is but one.

11. contr. Against freewill.

Controuersies out of the 8. Chapter.

1. contr. That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthie of condemnation.

2. contr. That none are perfect in this life.

3. controuer. That regeneration is not the cause that there is no condemnation to the faithfull.

4. contr. Against the Arrians and Eunomi-

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ans, concerning the dietie of the holy Ghost.

5. contr. *Against the Pelagians, that a man by nature cannot keepe and fulfill the Law.*

6. contr. *The fulfilling of the law is not possible in this life, no not to them, which are in the state of grace.*

7. contr. *That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall, v.11.*

8. contr. *Against merits.*

9. contr. *Whether in this life one by faith may be sure of salvation.*

10. contr. *Against the invocation of Saints.*

11. contr. *That a strange tongue is not to be used in the service of God.*

12. contr. *That euerlasting glorie cannot bee merited.*

13. contr. *That hope iustifieth not.*

14. contr. *Whether hope relie vpon the merit of our workes.*

15. contr. *Against the naturall power and integritie of mans will.*

16. contr. *That predestination dependeth not vpon the foresight of faith or good works.*

17. contr. *Against the opinion of* Ambrosius Catharinus *concerning predestination.*

18. contr. *That election is certaine and infallible, of grace without merit, and of some selected, not generally of all.*

19. contr. *That the elect cannot fall away from the grace and favour of God, and bee wholly given over vnto sinne.*

20. contr. *Whether a reprobate may haue the grace of God, and true iustice.*

21. contr. *That the elect by faith may be assured of euerlasting salvation.*

Controuersies out of the 9. Chapter.

1. contr. *That succession of Bishops is no sure note of the Church of Christ.*

2. contr. *Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the 5. ver.*

3. contr. *Against the prophane and impious collections of* Eniedinus *and* Socinus *late heretikes.*

4. contr. *That the water in Baptisme doth not sanctifie or giue grace.*

5. contr. *Against the vaine observation of Astrologers in casting of nativities.*

6. contr. *That the soules had no beeing in a former life, before they came into the body.*

7. contr. *Whether the foresight of faith or works be the cause of election.*

8. contr. *That not onely election vnto grace, but vnto glorie also, is onely of the good will of God.*

9. contr. *That the Apostle treateth as well of reprobation in this place, as of Election.*

10. contr. *Whether as well the decree of reprobation as of election, be without the foresight of workes.*

11. contr. *Of the difference beeween the decree of election and reprobation, and the agreement betweene them.*

12. contr. *Whether mercie be a naturall propertie in God, or an effect onely of his will, against* Socinus.

13. contr. *Whether the mercie of God in the forgiuenes of sinne, be an effect of Gods free and absolute will onely, and bee not grounded vpon Christ, against the heresie of Socinus and Ostorodius.*

15. contr. *Of the sufficiencie of Scripture.*

16. contr. *Of the certaintie of salvation.*

17. contr. *Against the works of preparation.*

Controuersies vpon the 10. Chapter.

1. contr. *Against inherent iustice.*

2. contr. *Against the workes of preparation, which are done without faith.*

3. contr. *That it is impossile for any in this life to keepe the Law.*

4. contr. *Against the doubting of salvation.*

5. contr. *Against vnwritten traditions.*

6. contr. *Against freewill.*

7. contr. *Against* Limbus Patrum, *that Christ went not downe thither to deliuer the Patriarkes.*

8. contr. *Whether the righteousnesse of faith and the righteousnes of the Law, bee one and the same, or contrarie the one to the other.*

9. contr. *Whether the righteousnesse of the law, and that which is by the Law, doe differ.*

10. contr. *That Baptisme doth not giue or conferre grace.*

11. contr. *Against the dissembling of our faith and profession.*

12. contr. *That faith is not onely in the vnderstanding.*

13. contr. *The Scriptures the onely sufficient rule of faith.*

14. contr. *Howe the Apostle saith, there is no difference betweene the Iew and the Grecian, v.12.*

15. contr. *Against the maintainers of vniuersall grace.*

16. contr. *That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.*

17. contr. *That faith onely iustifieth, not invocation.*

18. contr. *Against the invocation of Saints.*

19. contr.

19.contr. *That we must pray with confidence, and assurance.*
20.contr. *Against the vaine pompe of the Pope of Rome, in offering his feete to be kissed.*
21.contr. *Against humane traditions.*
22.contr. *That the Ministers and Preachers of the Gospel, haue a lawfull calling: against* Stapleton.
23. contr. *That the Hebrew text is more authenticall then the vulgar Latin translation.*
24. contr. *Against the workes of preparation.*
25.contr. *Against the Iewes, that will not haue the Prophet to speake of them, in these words, I haue stretched out my hands, &c.*

Controuersies out of the 11. Chapter.

1.contr. *That none which are elected can finally fall away.*
2.contr. *Whether the complaint of Elias of the paucitie of true worshippers, be well applied to the decay of religion vnder the Pope at the time of the first reformation.*
3.contr. *That works are excluded both from election, and iustification.*
4.contr. *Against free-will.*
5.contr. *That vniuersalitie and multitude is not alwaies a note of the true Church.*
6.contr. *Of the sufficiency of Scripture, and of the right way to interpret the same.*
7. contr. *Against the Iewes.*
8.contr. *Whether any of the true branches may be broken off.*
9.cont. *Against the heresie of Valentinus and Basilides, that held some things to bee euill, some good by nature.*
10.contr. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the New.*
11.cont. *That the Scriptures are the iudge of euery one in particular.*
12.contr. *Against the Popish vncertenty and doubtfulnes of saluation.*
13.contr. *Against the Manichees, and Marcionites.*
14.contr. *Against the works of preparation.*
15.contr. *Against the erroneous opinion of Origen, concerning the purgatorie of hell.*

Controuersies vpon the 12 Chapter.

1.contr. *Concerning the power of free-will.*
2.contr. *Whether the Masse be a sacrifice properly so called.*
3.contr. *Of the difference betweene* λατρεία *and* δουλεία, *worship and seruice, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.*
4.contr. *Of the comparison betweene virginitie, and marriage.*
5.contr. *The minde it selfe, and not the sensuall part onely hath neede of renouation.*
6. contr. *Of the perfection of the Scriptures against traditions.*
7. contr. *Against free will.*
8. contr. *Against the arrogancie of the Pope.*
9. contr. *Against the superstitious orders of the Popish Clergie.*
10. controv. *The Pope not the head of the Church.*
11. contr. *That to loue our enemie is a precept, and commaunded, not counselled as indifferent.*

Controuersies vpon the 13. Chapter.

1. contr. *Whether the Pope, and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*
2. contr. *Whether the Pope haue a spirituall power ouer Kings and Princes.*
3. contr. *That the tyrannie and idolatrie of the Pope, may be gainsaid and resisted.*
4. contr. *Whether the ciuill Magistrat haue any power or authoritie in matters of Religion.*
5. contr. *Whether Ecclesiasticall persons, as Bishops, and others, may haue the temporall sword committed vnto them.*
6. contr. *Whether it be lawfull for a Christian to bee a Magistrate, and to vse the sword in the time of peace and warre.*
7. contr. *Whether lawes Ciuill and Ecclesiasticall, do simply bind in conscience.*
8. contr. *Whether Ecclesiastical persons are exempted from tribute.*
9. contr. *Whether the fulfilling of the Lawe be possible in this life.*
10. contr. *Against the Marcionites, which denied the morall precepts to be newe in force, but to be ceased.*
11. contr. *Against iustification by the workes of the Law.*

Controuersies vpon the 14. Chapter.

1. contr. *Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worshippe, or a thing in it selfe indifferent.*
2. contr. *That faith is not onely an assenting of the will, but an act also of the vnderstanding, and it is ioyned with knowledge.*
3. contr. *That it is necessarie, that festinall*

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daies should be obserued among Christians.
4. contr. That festiuall daies ought not to bee consecrated to the honour of Saints.
6. contr. Whether all the festiualls of Christians are alike arbitarie to be altered, and changed as shall seeme good to the Church.
7. contr. Against Purgatorie.
8. contr. Whether Christ by his obedience and suffering, merited for himselfe eternall glorie and dominion.
9. contr. Of bowing the knee to the name of Iesus, whether it bee necessarily inferred out of this place, v. 11. and Phil. 2. 10.
10. contr. That Christ is prooued to be God, by this saying of the Prophet, cited v. 11. As I liue, every knee shall bow vnto me: against the blasphemie of Georg. Eniedinus.
11. contr. That morall workes, which are done without faith are sinne, howsoeuer outwardly they appeare good.

Controuersies out of the 15. Chapter.

1. contr. Whether S. Peter were iustly reprehended of S. Paul, for refusing to eate with the Gentiles.
2. contr. That Christ is not set forth only as an example for vs to imitate, but as our Sauiour to redeeme vs.
3. contr. Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, and others.
4. contr. Of the authoritie of the Scripture, that it dependeth not vpon the approbation or allowance of the Church.
5. contr. Against the inuocation of Saints.
6. contr. Of the certaintie of saluation, against the Popish diffidence and doubtfulnes.
7. contr. Against the power of freewill in spirituall things.
8. contr. Whether the Apostles excusing of himselfe, doe derogate from the authoritie of this Epistle.
9. contr. That the Scriptures are perfect and absolute, containing whatsoeuer is necessarie to saluation, both touching doctrine & manners.
10. contr. Against the Popish sacrifice of the Masse, which the Papists make the peculiar act of their Priesthood.
11. contr. Against the superstitious order of Monks and Friers.
12. contr. That miracles are not necessarie in the Church.
13. contr. Against the vaine pompe of the Popish pontificall ornaments.
14. contr. Of the idle boastings, and vaineglorious excursions of the Iesuites.
15. contr. Against the pompous processions and Persian-like traine of the Popes Legats and Cardinals.
16. contr. Against the Anabaptisticall communitie.
17. contr. Against the inuocation of Saints.
18. contr. Against the merit of prayers.

Controuersies out of the 16. Chapter.

1. contr. Against cloistered Nunnes.
2. contr. The Church not alwaies visible and consisting of multitudes.
3. contr. All doctrine is to be examined by the Scriptures.
4. contr. That Papists not Protestants serue their owne belly.
5. contr. That Protestants are no sebismatikes.
6. contr. Why the Gospel was kept secret so many yeares vnder the kingdome of Antichrist, against the obiection of the Papists.
7. contr. Against the Popish doxologie, ascribing glorie with Christ vnto the Virgin Marie.
8. contr. Whether S. Peter were euer at Rome, and continued there Bishop 25. yeares.

The summe of the Controuersies handled in this Commentarie, beside Doctrines and Morall obseruations, maketh in all about 290.

The Questions and Controuersies summed together, make toward a thousand, being in all 950.

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To God onely wise be praise through Iesus Christ for euer: Rom. 16. 27.